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FOREIGN MISSIONS.

THIRTY-NINTH ANNUAL MEETING

BY REV. DAVID WHITE, D. D.

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OUR TRUE ENCOURAGEMENT.

A

S E R M O N ,

PREACHED AT BUFFALO, NEW YORK, SEPTEMBER 8, 1847,

BEFORE THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS,

AT THEIR

THIRTY-EIGHTH ANNUAL MEETING.

BY REV. DAVID MAGIE, D. D.,

ELIZABETHTOWN, N. J.

B O S T O N :

PRESS OF T. R. MARVIN, 24 CONGRESS STREET.

1847.

S E R M O N.

ISAIAH, XXXII. 15.

UNTIL THE SPIRIT BE POURED UPON US FROM ON HIGH.

As regards the final and universal triumphs of the gospel, no believer in the Bible can entertain a doubt. Glorious things are spoken of Zion, the city of our God, and we are assured, explicitly, that the kingdoms of this world shall one day become the kingdoms of our Lord, and of his Christ. That light which now shines on our path, is yet to lighten all the Gentiles, and be the glory of the people of Israel.

Thus it is written, and thus it will be. But what is to secure the ultimate coming of this happy period? Our hope all hangs on one single thing—the promise of the Spirit—and occupying the position we do in the annals of time, we can look neither backward nor forward, without being convinced how dependent we are on such aid. What has been done, teaches us this; and what is still to be done teaches it with even greater emphasis. Every past conquest has been the effect of union and communion with the divine Comforter; and our ability to

carry on the enterprise in a way at all commensurate with the grandeur of the object before us, must be derived from the same source. Even more than former assistance will be needed. Instead of occasional drops of mercy, water must be poured upon the thirsty, and floods upon the dry ground.

The text refers to this; and it is too well understood to require any particular explanation. Suffice it simply to say, that the chapter begins with a cheering account of the approach of a brighter day; but it goes on to tell us that, in the meantime, a season of gloom and depression would ensue, to be terminated only by the pouring out of the Spirit from on high. This would work a delightful change. Then the wilderness would become a fruitful field, and the fruitful field be counted for a forest.

No language could be more appropriate to us, in the relation which we, as a Missionary Society, sustain to the conversion of the world. Large as are our resources, numerous as are the laborers we have sent forth, and strong as is the hold which this blessed cause has taken on the affections of the people, we were never more dependent on help from heaven, than at this very moment. Without special divine aid we can do nothing. God must plentifully imbue our hearts with the influences of the Spirit, that we may use *the right means for effecting our object*, that we may *prosecute the work with proper energy*, and that we may see *our efforts attended with success*. These are the points which I wish to illustrate and enforce.

I. The Spirit of God must be with us, *or we shall not use the right means for converting the world.*

Our undertaking is a vast one, and we are not left in uncertainty as to the way in which it is to be accomplished. That gospel, which God has given us to spread, as well as to enjoy, was made for man; and though there is in it no independent efficacy, it does possess an adaptedness to the renovation of his moral nature. No matter where you meet him, or whatever be the depth of his depravity, this is the remedy for his ruin. There is here an ordained channel through which the Spirit of God operates to change the heart, make the poor pagan a new creature, turn the desert into a goodly land, and fill a world of crime and sorrow with righteousness and peace and joy in the Holy Ghost. Sending the knowledge of Christ abroad through the nations, is the appointed method of saving men. We know of no other means—having thus the seal of heaven upon them—for subverting the kingdom of Satan, rooting idolatry out of the earth, and restoring our race to fellowship with their Maker.

The commission under which we act runs thus—to turn men from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified. To bring about this result, we are confined to a single instrumentality—the pure, unadulterated gospel—that gospel which we ourselves have received, and wherein we stand. This we are

pledged, as far as in us lies, to send abroad to all them that dwell on the face of the earth, assured that nothing is wanting to cause the truth to triumph everywhere, but the accompanying power of the Holy Spirit. Our great business is to teach men that they have ruined themselves by sin, to lead them to disclaim all righteousness of their own, and to bring them to a cordial trust in the blood of the cross. We must give the heathen that very gospel which was preached on the day of Pentecost, which the Reformation carried into the heart of Germany, which was found in the caves and mountains of Scotland when she was faithful to her covenant, which our Puritan Fathers brought with them from the old world, and which glowed with divine life in the bosom of an Edwards, a Brainerd, and a Davies. This is the panoply in which we are to wage war with the powers of darkness. We have no other armor.

This gospel we are to send, in simplicity and godly sincerity, to them that sit in darkness and in the shadow of death. It must be our determination, at every stage of progress, not to know anything save Jesus Christ, and him crucified; and so long as we pursue the work in this way, we may be cheered with the conviction that an instrumentality on which God has a thousand times made his impress, will not be employed in vain. This can save a soul from death, and it can save a world from death. If we ever forget that there is a principle of vitality in the genuine gospel—the plan of salva-

tion, the story of the crucifixion—when thus applied, we shall find the very sinews of missionary effort all cut at once. The words that I speak unto you, said the Great Teacher, they are spirit, and they are life. There shall be a handful of corn in the earth, upon the top of the mountains, the fruit whereof shall shake like Lebanon.

It is more faith in God's instrumentality that we need. We look at the gospel, and what is it, if left to itself, but the declaration of a fact—the narration of an event—the revelation of a doctrine? How can it change the heart of a heathen, and create new sensations, and lead to new solitudes, and awaken new joys there, to tell him that in Christ we have redemption, even the forgiveness of sins, according to the riches of his grace? The cause seems unequal to the effect. But when there goes, along with the statement of such facts, an unseen agency, more powerful than that which makes the mountains tremble, all difficulty is removed. The gospel is not the breath of man—it is the power of God. It is not a feeble weapon, it is the sword of the Spirit. It is not a mere tale of wonder, it is a message of life. Nothing that the world has ever seen descends so deeply into the seat of human sympathies, or works such revolutions in the character of man.

The kind of duty we have to perform is obvious. We but go forth, in the persons of our missionaries, to declare, in the school, along the way-side, and at the temple of idolatry, that which we ourselves have

seen, which we have looked upon, and our hands have handled of the word of life. There is no necessity for our being told, that this is God's method for working salvation in the midst of the earth. Never can it be matter of surprise to us, that the bare reading of the story of the crucifixion, in the lonely tent of a man of God in Greenland, should be attended with such power as to strike the mind of a half-sleeping heathen at the door, and prompt him to exclaim, "Those are precious words, let me hear them again." We must forget our own conversion, before these things can appear strange.

It is no part of our business to make experiments for the relief of human wo, or the removal of human guilt. We have a Saviour to speak of; whose blood we know cleanseth from all sin; we have the invitation to give: whosoever will, let him take of the water of life freely; and then, to complete our resources, we have the promise, Lo! I am with you alway, even unto the end of the world. This is our reliance. Thus equipped, we go out to fight God's battle among men. And sad will be the day when our compassion for sinners begins to dig for itself a channel different from that in which the Saviour's flowed, or our impatience to get the work done leads us to the use of means such as he has not authorized. All we can do—all we are allowed to do—is to take our stand at the foot of the cross, and point the heathen to its bleeding victim. Our sole expedient for saving men from hell, is the atonement of Calvary, the expiatory sacrifice of the Son of God; that.

righteousness which is unto all, and upon all them that believe. These constitute the glad tidings of great joy which shall be to all people. When our sons and our daughters leave us to cross oceans, and climb mountains, and journey over valleys, we must charge them to repeat everywhere the story of the apostasy, and of the death of Christ to remove the curse. We must exhort them to say, God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life.

These are the means by which we are to accomplish our object, and we need to be kept to them without deviation or faltering. But this can be done only by such a measure of divine influence, daily exerted upon our hearts, as shall cause the gospel to loom up largely and gloriously before us, and inspire us with a perfect confidence in its divinely appointed efficacy. As a missionary organization, the presence with us of the Good Spirit, is indispensable. No resolutions, however stringent, to require an orthodox creed in those who enter the foreign field—no well adjusted frame work of ecclesiastical supervision—no votes of councils or synods to commission only good men and true, will secure the giving of real, vital Christianity to the nations. These things may be useful and important, but they are not sufficient. The moment we ourselves become indifferent to the doctrines of total depravity, justification by faith, and regeneration by the Spirit, the trumpet we blow on the other side of the

globe, will give an uncertain sound. We shall plant no better religion than we possess.

There is a downward tendency in man—in the best of men—and in the best of men engaged in the holiest work,—which nothing can effectually counteract, but a constantly exerted divine influence. Charters, subscriptions, pledges, will not do it. These, when the heart gets wrong, are weak as a thread of tow. God, the Holy Ghost, must be with us at every step, or we shall even lose those things which we have already wrought, and never receive a full reward.

Let me add: this view of the gospel, as the wisdom of God, and the power of God, will impart such an aspect of simplicity to our aims, and give such a type of homogeneousness to our efforts, as will help us to move forward with harmony in our great work. We shall not then lay out our strength on extraneous matters, or matters which, though valuable in themselves, do not properly belong to us as a missionary society. Our object, be it never forgotten, is not to make any direct attack upon forms of civil government, however cruel and despotic, or to carry a crusade into the arrangements of social life, however inconsistent they may seem with the highest degree of human happiness. These may be great evils here, and they may lie very much in our way, but the first assault is not to be made on these out-works. If we feel as Paul felt, or as Martyn felt, or as Christ felt, our chief desire will be to secure, for the real

gospel, a lodgment in the heart, assured that this is the divine method of reforming the life. We need not fear. Truth is like chain-shot—give one link its direction, and it will draw after it the entire charge. Make the heathen Christians, and they will not fail to become men.

Such is our work, and such are the appliances with which we are furnished for carrying it on. The gospel, preached with the Holy Ghost sent down from heaven, is all we need to recover men from their sins, and make this world of ours vocal with the high praises of God. This comprises the length and breadth of our duty. Our service is performed when, in reliance on divine aid, we have testified in the face of all nations repentance towards God, and faith towards our Lord Jesus Christ. But,

II. Unless the Holy Spirit be with us, *we shall never prosecute our work with proper energy.*

No missionary enterprise can be expected to flourish, which does not take fast hold on the hearts, and deeply move the sympathies of its friends. This is a cause of too much import to be carried on lukewarmly. Some years ago, a number of young men, candidates for service in foreign lands, in the papal church, pledged themselves to God and to each other to be faithful, by each opening a vein in his arm and writing his name in his own blood. I plead not for this. It may have been superstition. But if covenanting in blood can bind man to his duty, then we are bound with ligatures which can never be broken.

It is easy to see that one of the main purposes of the Church on earth, is her own self-extension. We learn, on every page of the history of the early propagation of the gospel, that the apostles did not ordain elders in every city, chiefly, much less exclusively, to keep ground already gained, or to rejoice in conquests already made. With them the field was the world. Their plan was an out-going, an aggressive one. But this is a kind of work which we shall never follow up with a full heart, except as our desire to spread the gospel, as well as our individual appreciation of it, is quickened by the Spirit of God. Neither of these things is natural to us, and unless supplied, as was the oil in the prophet's vision, they will grow weak and vanish away. We know, by sad experience, that our persuasion of a personal welcome to trust in Christ, becomes indistinct, whenever we are left to ourselves; and we also know that when thus left, we forget the claims of a dying world.

The church, every one admits, ought to place the sending of the gospel to the heathen among the most solemn and clearly ascertained of all her duties. It belongs to her to see that her members are kept apprised of the aspects and wants of this vast undertaking, cheerfully providing the means for every newly projected occupation of the enemy's country, and carefully watching over young Christians of promise, to mark the developments of their character, as to any special fitness for such service. These are points in relation to which there can be

no doubt. Who can hesitate to believe that the bringing forward of candidates for this high employment, should be an object of the deepest interest to every minister of the gospel, every professor of theology, and every ecclesiastical judicatory? Parents ought to prize such a post for a beloved son or daughter, above one in the retinue of an ambassador to the mightiest potentate on earth. Daily should prayer be made that the Holy Ghost would separate our Barnabases and our Sauls to the work of Christian Missions.

But how are we to get up to this state of feeling, and this standard of action? We shall but practice an imposition upon ourselves if we merely compare what is now doing with what was done a few years ago, instead of summoning courage to ask what the opening providences of God require at our hands, or what our own good hope through grace should prompt us to undertake. All seems bright and animated enough, when mingling in an immense congregation like this to exchange Christian salutations, and to sharpen each the countenance of his friend, by the rehearsal of some striking incident. We might almost suppose that the tribes of the Lord had assembled to decide which should have the honor of going up first to possess the land. There are ministers enough, and friends of the Redeemer enough to move the world. But let us beware how we take this as the actual guage of missionary zeal among us. We can attend anniversaries, and make speeches, and indulge in the

luxury of pleasant feeling, better than we can go into our closets and pray, "Thy kingdom come," and better than we can write, "Holiness to the Lord," on all our possessions and enjoyments. Alas! we have very little of the mind that was in him who cried out in relation to this work, "How am I straitened till it be accomplished!" Never shall we act with energy until we have more of the Spirit of God.

This is no time for self-felicitation. If we are in advance of some by-gone ages, we fall most reproachfully behind the feeling and effort of primitive times. The records of the struggles of the early disciples of the Saviour with the paganism of the world, brief as these records are, furnish proof of the most conclusive kind, against us. How they toiled and suffered, we well know, for the statement is, that to their power, yea, and beyond their power, they gave of their substance, praying the Apostles with much entreaty, to take upon them the ministering to the Saints. No wonder that the word of the Lord grew mightily and prevailed. Calamitous as the times were, we find the religion of the crucified one triumphing, in a few centuries, over ten violent persecutions, and then, instead of being shorn of her strength, putting on the purple, and sitting down on the throne of the Cæsars.

But now, alas, half our strength has to be expended in trying to keep our enterprise up to lines already reached. Instead of onward move-

ments, enlarging year by year, to correspond with the calls, which an open world, and fields everywhere white to the harvest, are addressing to us, we seem, so far as men and money, and new stations are concerned, to be almost stationary; and this too, at a time when every branch of secular business is borne forward on such a tide of prosperity, as the land has never known before.

Why this falling off from the zeal and self-denial of the first disciples? Only give us the same implicit faith in the realities of the world to come, the same abiding conviction of the value of the soul, the same unshaken reliance on the blood of the cross, and above all, the same accompanying influence of the Spirit of God, and we can work as well as primitive believers. As for external means and resources, we are better off than they ever were. Not only have we wealth on our side, which they had not, and science, which they had not, and the countenance of civil governments, which they had not, but we have the Bible translated, and the means of translating it, into almost every language under heaven. We can do what they did—carry the gospel to every city—and then we can do what they did not, and could not do—leave copies of the word of God in every city.

So far as resources are concerned, and acquaintance with the condition of the world, and rapidity of communication with lands afar off, we have advantages over all the friends of the Redeemer, of past ages, inspired and uninspired. But in one

thing, many of them excelled us. They felt, as I fear we do not, their need of power from on high, and go where they might, they seem to have carried with them a never failing assurance that, when they planted and watered, God would give the increase. This was their grand distinction over modern times. It was not simply that they could speak with tongues, having never learned them—it was not that it was given them in the same hour what they should say—nor was it that they could confirm their testimony by signs and wonders following. These things did not change the hearts of honorable men and women not a few. It was not thus that a great company of the priests became obedient to the faith. There must be along with all this, and in addition to it all, the working of that same power, which wrought in Christ, when he was raised from the dead, to give the truth any saving effect. This they sought, and this they enjoyed. Oh, had we the same confidence in divine aid, we should go forward with energy, and a voice would soon be heard, saying to the North, give up ; and to the South, keep not back. Bring thy sons from far, and thy daughters from the ends of the earth.

For my part I despair of ever seeing the church come up to any suitable standard of praying, and giving, and doing, until the Spirit is more copiously poured upon us from on high. Nothing else can reach the secret place of feeling in these cold bosoms of ours, or indite those effectual, fervent supplications which avail much, or open the purse of

this money-loving generation. We are shut up to this single resource. It only remains to say,

III. That the Spirit must be given us, or we shall never see *our efforts crowned with success*.

In no other way can one chase a thousand, or two put ten thousand to flight. There is something in a simple dependence on divine help, which will not fail to impart to our labors a character so earnest and decided as to betoken a favorable result; while, at the same time, it will be sure to invest them with a becoming air of sobriety and self-distrust. We always work best ourselves, when we feel that God is working in us both to will and to do. This is an infallible cure for despondency. How can difficulties, be they what they may, depress the man who really believes that the heart of the imperious Brahmin, the fiery Druze, or the degraded Zulu, is in the hand of the Lord, as the clay in the hand of the potter? This is encouragement enough. The floods may lift up—the floods may lift up their voice—yea, the floods may lift up their waves, but thou, O Lord, on high, art mightier than the noise of many waters, yea, than the mighty waves of the sea.

If we only use the right means, in the right way, failure is impossible. Long ago was the matter settled that the seed of the woman should bruise the serpent's head; and how can we entertain a doubt, as we trace this promise on, and find it amplified and rendered more distinct by successive prophets of the Most High, until at length God is

manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory. It is no more an open question whether nations shall come bending to him, and kings bow down before him. This point is fixed, and all misgiving is sinful. Once it was sublimely said, Fear not, you carry Cæsar and his fortunes; but now it is said, in language of far higher and nobler sublimity, Fear not, for God is with you, and sooner or later your work shall be rewarded. Confidence in an invisible arm is, of itself, an element of prosperity. Read the history of men who have been strong, and done exploits in the world, and you will find that they were carried steadily forward by a confidence, which scarcely ever forsook them, in supernatural aid. It was so with that remorseless tyrant who styled himself the Scourge of God—it was so with Cortes, as he trampled unoffending nations under his bloody feet—it was so with Cromwell, when he bound kings with chains and princes with fetters of iron—it was so with Washington, as he lifted up his head serenely above the clouds and storms of the Revolution—it was so, in a better, higher, nobler sense, with Luther, and Whitfield, and Paul. Nothing so nerves the arm and strengthens the heart, as confidence in God. Who art thou, O great mountain! Before Zerubbabel thou shalt become a plain.

This is a point which we ought to ponder again and again. I grant that the gospel which we are

laboring to send out over the world, is so little after man, as well in the doctrines it inculcates, as in the duties it enjoins, that we can have no hope of its ultimate and universal triumph, but in the belief of an accompanying divine operation. This is true everywhere. Even here, among ourselves, where a general Christian sentiment exists, where the laws and usages of society favor a profession of godliness, and where the labors of the preacher are enforced by living epistles for Christ, known and read of all men—we have nothing else to depend upon. What, then, shall we do without the Spirit of God in a work which carries us out far beyond the range of all evangelical influence? Those who go forth to convert men in lands where every train of thought, and every prejudice of education, and every habit of life, are cast in a pagan mould, must find themselves weak as babes, except as they are girded with strength from on high.

But here light breaks in upon us. No antecedent preparation is necessary to encourage our hopes, when we carry the gospel to the dark places of the earth. The footsteps of Revelation do not require to be preceded by the march of science, nor does the efficacy of the story of the Cross need to be prepared for by any previous culture of mind or manners. So far as respects such auxiliaries, the gospel is competent to go alone. We may safely give it as a first lesson. The simple recital of God's plan of saving men, attended by that almighty influence which we are fully justi-

fied in expecting, meets the savage and tames him, the barbarian and civilizes him, the Hottentot and elevates him, the Dyak and subdues him. An omnipotent energy goes along with the oft-repeated tale. We may liken it to the silent and noiseless influence of the sun, visiting us with his morning beams, and rejoicing as a strong man to run a race—or to the quiet and serene efficacy of the dew, as it descends with the shades of the evening, to spread fertility abroad over the earth. These energies are so mild in their movements, as not to awaken infancy in its cradle, or disturb old age on its weary bed. But quiet and potent as are such operations of nature, they are only emblems of an equally quiet, though infinitely more potent operation of grace which, in the manifold wisdom of God, is made to attend the simple annunciation of the gospel.

We rest with confidence here. It is the purpose of the Father thus to give the Son a seed to serve him. On the strength of a prediction so encouraging, we may press forward, assured that God will take out of the nations a people for himself, and that in no tribe or city, where the gospel is faithfully preached, will there fail to be a remnant, according to the election of grace. What if our efforts are powerless in themselves? We have only, in obedience to the divine command, to fill the valley of Edom with ditches, and the water to supply them will, in due time, come, either from the clouds, or the bowels of the earth. Moses hesi-

tated about attempting to deliver his brethren. But he, at length, went on, and the Nile was turned into blood, and hail stones and coals of fire descended, and darkness covered the land—and the first born died—and Pharaoh let the people go. Nothing is too hard for the Lord.

Jesus is to see of the travail of his soul and be satisfied, and the Spirit, in the hearts of believers, is to secure to him this reward. We anticipate the time, when France, with her little remnant of true faith revived, shall build again her long since dilapidated Huguenot temples—when the active penetrating mind of Germany shall work out a second Reformation, more glorious than the first—and when all Europe shall inquire after the old paths, and recover the precious doctrine of justification by faith. India too, with her idolatrous sons, including the kingdoms which have gone after the false Prophet, with his crescent, his battle field, and his sensual Paradise—and China, at whose walls we were so long and so anxiously waiting, with all her uncounted millions shall welcome the gospel of the blessed God. Yes, and even Africa, poor Africa, steeped in crime and sorrow at home, and everywhere abroad goaded and peeled by the bloody whip of the taskmaster, shall come forward and lift up her head among the ransomed nations, and rejoice in the liberty wherewith Christ sets his people free. These lands are all to join our own, with her noble rivers, her extensive lakes, her beautiful prairies, and her lofty mountains, in placing the crown upon

the head of Immanuel. Blessed prospect! May God hasten it in his time!

Nay more—reality already begins to mingle with prediction, and accomplishment follows upon the heels of anticipation. When we reflect upon the steady and long continued blessings which have descended upon our labors at Ceylon—the wonders of mercy wrought in the Sandwich Islands—almost renewing the days of old—the solemn movement among the Armenians, bringing forth in such lovely forms all the fruits of the Spirit—and the convictions and conversions now occurring in the midst of the Nestorians, it seems to me, if we should altogether hold our peace, the very stones would cry out. With all that has thus been predicted, and all that has thus been achieved spread out together before our eyes, can it be deemed premature to say: O Zion, that bringest good tidings, get thee up into the high mountain. O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid—say unto the cities of Judah, Behold your God.

Such, fathers and brethren, are some of the views which it seemed to me important to present, on this occasion. Called to the discharge of a duty, which no one can expect to perform a second time, it has been my heart's desire and prayer to God, to be led to suggest such trains of thought, as might benefit myself and my fellow laborers in the kingdom and patience of Jesus Christ. This object I have sought to gain, by fixing our minds on the Holy Spirit of

promise, as our good hope in seeking to convert the world.

Now, as we sit here, and contemplate all this, what is the first feeling that springs up in every pious bosom? I speak for you, disciples of the Saviour! It is one of gratitude to God—gratitude that we ourselves have heard the joyful sound, and been brought to bow to the sceptre of King Jesus; gratitude that to us is given the privilege of being almoners of salvation to a lost world—a privilege which Gabriel before the throne might covet—and gratitude that we have the pledge of an influence to accompany our efforts, which shall eventually cause the truth everywhere to triumph. It is for this, among other reasons, that we are kept a little while out of heaven. Christ will have us suffer with him, and labor with him, that we may, at length, be more fully glorified together. Our business then is, not to sit down content with the fact that we have been begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead; or to rejoice in trophies already won; or successes already gained among the heathen, but to gird up our loins anew for a further onset upon the kingdom of darkness.

For this we have special encouragement in the times in which our lot is cast. Never is it to be forgotten, that we are not only living under what the apostle calls the ministration of the Spirit, but we are now approaching that period of it, when developments of mercy are to be expected, more numerous and striking than have distinguished any

past age. The great promise of the Old Testament was fulfilled eighteen hundred years ago. Then it was that wisdom built her house, and hewed out her pillars, and killed her beasts, and mingled her wine, and furnished her table, and ever since she has been sending out her maidens, and crying in the high places of the cities. But we want one blessing more; the promise of the New Testament, the pouring out of the Spirit. An atonement has been made, commensurate with the exigencies of the world, and all that we can need additional is, the coming of that blessed Comforter, whose presence in the church is more than a compensation for the departure of the Saviour. This is the gift in which are wrapped up the destinies of the race.

Nothing else can keep alive the missionary zeal of the church. It will not do to rely upon such highly wrought descriptions of the sorrows of those who hasten after another god, as the talents and eloquence of the friends of this good cause may now and then give. Emotion may, in this way, be excited in our breasts, and tears drawn from our eyes. But we cannot calculate upon feeling thus awakened; the fountain is not full enough. The impression is not abiding enough. Besides, the oft-repeated looking upon the miseries of heathenism, apart from all divine influence, like familiarity with any other miseries, must tend to harden rather than soften the heart. We need to be impelled by a higher motive. To hold out in such a work as this, we must have the indwelling of the Holy Ghost.

Hence, too, arises all our encouragement. Faith in the efficacy of the gospel, when preached with the Holy Ghost sent down from heaven, is the mainspring of every effort to save the heathen. Man's utter ruin is a fact, written so clearly upon every page of the Bible, and portrayed so vividly in the whole history of the race, that it cannot be gainsayed. That the blood of Christ cleanseth from all sin is also a fact, which no believer in revelation can hesitate for a moment to admit. Now, all that is necessary is for the remedy to be applied to the disease, and that is done, done effectually and gloriously, when the Spirit takes of the things of Christ, and shows them unto men. This is the agency, which can render our dead and dark world instinct with the presence, and radiant with the beauties of holiness.

But alas, we have very little of the special presence of the blessed Spirit. The discouragements, which press upon us, and weaken our strength in the work, come not, I am sorry to say, from the other side of the globe, but arise from the state of the churches in our own land. There is nothing disheartening in the intelligence which reaches us from abroad, but we are grieved with the lukewarmness at home. We are not straitened in the promise, or providence, or grace of God, but we are straitened, most sadly straitened, by the apathy, and worldliness, and declension of the church. Oh, for a general and powerful revival of religion ! We must have it. The work cannot advance in any other

way. It is impossible for the stream to rise above the fountain.

A permanently flourishing state of personal religion furnishes the only soil, in which such a plant as this can strike its roots so deeply, as to live and grow. Secure for us more vital piety here at home, more communion with God, more sympathy with the Saviour in his great work, and a more cordial reliance on the aids of the good Spirit—month by month, and year by year—and there need be no further fear that the cause of Christian missions will be forgotten. We cannot labor, with any heart, for those in foreign lands, while we feel no concern for our next-door neighbors. We cannot offer earnest prayer, and give cheerfully of our substance, to save the heathen, while we are careless about the prospects of our own children and friends. Only let the Spirit be shed upon us, in copious measure, and from those very churches among us, which now seem like a wilderness, shall waters break out, and where all looks now like a desert, streams of salvation shall go forth.

Our duty, Christian friends, all converges to a single point. It is prayer, prayer—prayer for the Spirit, that we need. Such prayer as was offered by that little band that waited at Jerusalem for the promise of the Father. Such prayer as Brainerd offered on the banks of the Susquehanna, and Martyn on the plains of India. Such prayer as was offered by the dying Backus, when he asked for the privilege of getting out of his bed, to lift up his soul

once more to God. This is a blessing which we cannot do without. I would call, then, upon every blood-bought disciple of the Saviour here this evening; I would lift up my voice in notes loud enough to reach every Christian in the land; I would send out an affectionate exhortation to our brethren and sisters abroad, and say, Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

Go ask your Father in heaven, that the coming twelve months may be signalized everywhere, among the churches here and at all our missionary stations in nominal Christendom, and in lands of pagan darkness, by the pouring down upon us of the Spirit of God.

I feel emboldened to press this point, because I know that if that voice could reach us again, to which we loved to listen on these hallowed occasions, and which was heard in tones of such sublime serenity, amidst the ocean's roar and the work of death, it would be lifted up with more than all its former pathos and power, to charge us to pray for the Spirit of God. Two things, that beloved brother never forgot—the atonement of Christ, and the work of the Spirit. I knew him well from the time when his face was first irradiated with the smiles of a newly cherished hope, until the Master came, in the midst of storm, and waves, and darkness, to call him to himself; and I can testify, that never, at home or abroad, in the repose of his own

fireside, or the fatigues of journeys, did he forget his indebtedness to Christ and the Spirit.

Blest saint ! His voice is hushed, but his example shall not be lost upon us. His presence is no more seen here, but we will remember the cheerful and confiding features of his face. We miss him from our assemblies, but we know that he still loves the heathen.

That good man is gone, and we shall never all meet again. Whatever acquaintance most of us can hope to have in this world, we are forming now in this holy convocation, while deliberating on the great interests of the Redeemer's kingdom among men, and renewing our pledges of fidelity to him over the symbols of his broken body, and shed blood. Oh, may our intercourse be such that we shall review it with pleasure, when we come to cast our crowns at the feet of Immanuel.

A

S E R M O N,

PREACHED BEFORE THE

Original Congregational Church and Society,

IN

WRENTHAM, MASS.,

ON

THANKSGIVING DAY,

NOVEMBER 28, 1846.

BY HORACE JAMES,
JUNIOR PASTOR.

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P R E F A C E .

The substance of the following Discourse was prepared amid the hurry of numerous engagements, and preached in the ordinary course of professional duty on Thanksgiving day. It is reluctantly furnished for the press, at the earnest solicitation of a large number of my people. I would fain let it go into forgetfulness, or live only in the memory of those who value the instructions and warnings of a pastor, were it not that many who could have wished to hear it, were prevented by the inclement season. While, therefore, the sermon can prefer no claim to the possession of artistic excellence, it is affectionately commended to the good sense of the reader, with a full conviction that the views it contains — which are neither original or new — are in the main correct, and will ere long be substantially adopted by every honest, thinking man.

SERMON.

“Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy; rid them out of the hand of the wicked.”—*Psalms* 82: 3, 4.

To whom are these inspired words more appropriately applicable than to the *American Slaves*? And what occasion can be more suitable for a remembrance of their wrongs, and of our duties to them, than this day of Thanksgiving to Almighty God; this social New England festival; this blessed season set apart and sacredly devoted to the domestic affections, and to all the tenderest, sweetest sympathies of life?

Nor is the minister of the gospel justly chargeable with going out of his reckoning, who lifts up his voice to-day in behalf of enslaved millions, even though he touch on politics, and venture to assert that parties and administrations have done grievous wrong. For it is allowed, by common consent, as I have understood it, that ministers, on occasions of Thanksgiving and Fast, may say just what they please, upon any subject whatever, provided only it be truthful and apt, without danger of incurring the censure of any one. Be this as it may, there are those who will, with conscientious earnestness, give utterance at such times to truths which they deem to be of vital and absorbing interest, but which are so connected with secular affairs that they ought not to be discussed upon the Sabbath day.

It is, moreover, in accordance with the recommendation of our chief magistrate to make American Slavery a theme of public mention on this festive day. By the very letter of the proclamation our attention is directed to it. His Excellency, the Governor, after alluding in his proclamation to some considerations pertaining to us as individuals, and as citizens of this commonwealth, recommends humble prayer to God, in behalf of our common country, in *five particulars*. If any one of these be especially noticed on this occasion, it will be seen that it must of necessity be the last of the five, which relates to slavery; for this is the sum, the remainder, the quotient and the product, of all the rest. Solve the problem by any possible rule, and *slavery* is the uniform result.

The *first* petition recommended is, that God “will look propitiously upon the people of our sister states, and bless them.” So far as the

slaveholding states are concerned, this can never be the case till slavery has ceased to exist in them. Till then, *they must and will be cursed*. A moral mildew has blighted their soil, their schools and their churches, as well as the intellect and heart of their people. The name of divine blessing cannot be associated with the institution of slavery.

The *second* is, "that he will impart wisdom to the government of this Union, and direct to such measures as shall promote the best interests of the whole country." Until slavery is no more, the "wisdom" of the "government of this Union" will be slave-policy, and little else, as it has been for the most part heretofore. And as to "the interests of the *whole country*" being promoted while the "peculiar institution" remains, the idea is utterly preposterous. No rational man can entertain it.

The *third* petition recommended is this: "that He will inspire those who conduct the administration of our public affairs, with an elevated patriotism, a love of justice and of peace." How long would it take, it might be asked, to enshrine "a love of justice" — to say nothing of "patriotism" — in the bosom of slaveholders and slaveholding rulers? And as for "peace," if they can have it and slavery too, very well; but if not, war inexorable!

The *fourth* reads thus: "that He will cause a speedy termination to be put to that war which exists between this and a neighboring republic, so that the soldiers of their armies shall no more imbrue their hands with each others' blood, and the sound of lamentation and mourning shall no more be heard for those who are slain in battle." "That war" will not cease, if its authors have their own way, until the horse-leech of slavery, which cries give, *give*, GIVE, is completely satiated with blood! It is not the poor, half-clad, dying "soldiers" that are thus "imbruing their hands;" it is those in the seat of power, the very "seat of the beast" of slavery, that "cry havoc, and let slip the dogs of war." Their hands are red with blood; and to wash out its stains would make "the multitudinous seas incarnadine." Slavery is the root of the matter; the Mexican war is only a twig of the tree.

The *fifth* petition is, "that God will appoint and give efficiency to the means which shall, in his own good time, exhibit to the world a practical illustration of that prominent and beautiful truth put forth in our Declaration of Independence, 'that all men are created equal,' and present this great confederacy of states without a bondman within its limits." Here we come to the bottom. Here we have the spring and fruitful source of almost all our national evils, and the greatest obstacle in the path of our national prosperity. Well may it be remembered. At the recommendation of our honored governor I notice it to-day.

The words, however, which stand at the head of this discourse, emanate from a higher than human authority. They come to us, not in the form of recommendation, but of moral precept binding

the conscience. And, as I before said, they are strictly applicable to the American slaves. Observe their import:

“Defend the poor and fatherless.” Are they not “poor?” Robbed of their liberty, their property, their comfort, their time, their children, their domestic peace and purity, their manhood, their Bible, their God, and their immortal hopes;—who may be considered poor, if they are not? And surely, they are “fatherless.” A slave can have no father; the slave law recognises none; it blots out one half of the fifth commandment. The slave follows the condition of his mother. His real father may be his master, or his master’s son, or a member of Congress,* or the husband of his mother—it makes no difference to him; the cruel code of oppression has pronounced him fatherless.

“Do justice to the afflicted and needy.” Is the slave not “afflicted?” Who more so? Everything which men hold dear in life, except life itself, is ruthlessly torn from him. Well might he employ the language of the sorrowing prophet, (had he a Bible from which to read it,) “Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me.” And if the curse of poverty, orphanage, and affliction, combined in their worst forms, can render any one “needy,” then such is the condition of the slave.

“Rid them out of the hand of the wicked.” Does not the term “wicked” describe those who keep them in hopeless bondage? I stop not to note exceptions, or throw a mantle over those few who ought to “obtain mercy,” because they do it “ignorantly and in unbelief;” but it has been truly observed that “the slaveholder’s life is a life of utter and perpetual injustice. The worst wrongs to which men are subject from their fellow-men, he is, day by day, inflicting. He lives on their unpaid toil. He shuts against them the book of knowledge. He prevents them from exercising any virtue, except honesty, patience, and long-suffering. He makes their intercourse together that of brutes, and forbids them to be, in any reasonable sense of the word, husbands and wives, parents and children. He fills their lives with hopelessness and woe.” And does not all this, and more which might be added, establish his title to the name of “wicked?”

In addition, therefore, to the recommendation of our worthy governor, we have it in direction from our Chief Magistrate on high to remember to-day the American slaves.

The text points out *three duties*, which, as responsible subjects of God’s government, we owe to them.

The first is that of *defence*. “Defend the poor and fatherless.” Defend them at those points where they have been wronged. Defend them from being defrauded of their just and honorable gains. Defend them from cruel stripes; from the cutlass, the whip, the bowie-knife

* Mr. Paxton, a Virginia writer, tells us, in his work on slavery, that “the best blood in Virginia flows in the veins of the slaves.”

and the thumb-screw. Defend them from the inhuman violence of self-styled Christian men; from the wrist-gyves and manacles; from the menacing blow of the angry mistress; from the branding-iron, hissing and simmering in living flesh. Defend their families from being torn asunder, and their children from being sold into still more rigorous bondage in distant and unknown parts.* Defend them from the necessity of severing all the fondest ties of life — those sweet and hallowed bands which we all experience to-day in the overflowing love of our dear companions, our prattling children, and our aged parents stooping toward the grave. Thus God makes it our duty to defend the poor and fatherless bondman.

The second duty we owe them is *justice*. "Do justice to the afflicted and needy." It is out of the question that justice can be done a slave till he is made a freeman. Southern gentlemen may prate of justice, humanity, and kind treatment of servants; they may even speak of entertaining real affection for them. But so long as the relation of master and slave subsists between them, and they "use his service without wages," all is sheer injustice and oppression.† The kindest treatment deserves no commendation, and does not, in the least degree, affect the sin of *slave-holding*. Such treatment is only designed to blind the eyes of justice; but it cannot do even that. Obedience to this divine precept requires of every slaveholder that he set at liberty all his bondmen the first moment it is practicable, that he pay them for their honest toil, that he give them the means of education, and treat them in all respects like independent, free-born men. Justice stops not a line short of this. And the same precept requires of us, that, so far as we are able, we use our influence for the promotion of the same result. Justice is only outraged by efforts which end in ameliorating the condition of the slaves. She demands that we set them free.

The third duty enjoined is *deliverance*. "Deliver the poor and needy; rid them out of the hand of the wicked." If there could be any doubt as to the result of doing "justice" to the slave, this additional precept removes it all, and makes the duty of their emancipation clear. It has been somewhat fashionable to affirm that

* Prof. E. A. Andrews, in a work on slavery and the domestic slave-trade in the United States, gives a conversation with a trader, on the Potomac, in 1835, as follows. "'Do you often buy the wife without the husband?' 'Yes, *very often*; and frequently, too, they sell me the mother, while they keep the children. I have often known them *take away the infant from the mother's breast, and keep it, while they sold her*. Children from *one or eighteen months old* are now worth about one hundred dollars.'" — p. 417.

† Mr. Jefferson, himself a slave-owner, says in his "Notes on Virginia." "The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism, on the one part, and degrading submissions on the other." He also adds: "With what execrations should the statesman be loaded, who, permitting one half of the citizens thus to trample on the rights of the other, transforms those into despots and these into enemies, destroys the morals of the one part and the patriotism of the other. I tremble for my country when I reflect that God is just; that his justice cannot sleep forever; that considering numbers, nature, and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events; that it may become probable by supernatural interference. *The Almighty has no attribute which can take sides with us in such a contest.*"

measures of this kind fall not within our province; that they are beyond our control, and consequently do not demand our notice. But not so saith the scripture. "Undo the heavy burdens; let the oppressed go free; break every yoke. Execute ye judgment and righteousness; and deliver the spoiled out of the hand of the oppressor. He hath sent me to preach deliverance to the captives. Rid the poor and needy out of the hand of the wicked." As certain as the slaves are poor and needy, — and who can doubt it? — it is your duty and mine, my hearers, to do what in us lies to deliver them out of the hand of their oppressors. I say not now in what manner. It should, by all means, be on a plan which is right and justifiable. I only ask you now to note the fact that it should be in *some* manner. The word of God requires it. In no individual is apathy excusable. These precepts rest authoritatively upon the soul of every person who has any direct or indirect connection with the evil in question. At our hands will they be required by the Supreme Lawgiver of Heaven and Earth.

It is sufficient to have said thus much upon the nature of these three duties to the slave. They are by no means all we owe them. But they are simple, plain, and easily comprehended. There is no escaping from the truth that they are binding, at this moment, with all the force of moral obligation, not only upon those who have an immediate and responsible connection with slavery, but upon every individual subject of the government under which it exists.

"But how can I fulfil these duties?" anxiously asks the Christian, the philanthropist, and the honest man. It is an inquiry which it well becomes them to make; nor should they be content till a satisfactory reply is obtained. I design, presently, to give the outlines of an answer to the question. But in order to do so, it is necessary first to mention the more prominent *obstacles* to the performance of the duties indicated in the text.

The *first* and earliest is the *Compromise of the Constitution*, which gave to slavery a legal existence in the United States. At the time of the adoption of the federal constitution, and in the convention which formed it, the subject of slavery was one of deep and anxious solicitude. Though the number of slaves was then comparatively small, — less than seven hundred thousand, — and the evils of slavery trifling compared with what they now are, yet those good men, coming fresh from their struggle for personal freedom, looked on the institution as a misnomer, and a palpable contradiction of their principles. Though some of them were slaveholders, they had a susceptible conscience. They viewed slavery as a crime; as an evil not to be tolerated by a free people. And the only question in their minds was, whether it should receive at once a death-blow, and be peremptorily refused admission into the constitution, or whether it should be admitted under certain limitations, with a view to its gradual abolition. Contrary to the personal wishes and best judgment of all the Northern members, and also of some of the slaveholders, it was admitted for

prudential reasons ; not by name, indeed ; — the battles of Lexington and Bunker Hill were events too recent for that. Their feelings would not permit them to disgrace the instrument by the name of *slave*. But they allowed it to enter, in fact. Most unfortunate was that stroke of policy ! Our patriotic fathers — we cannot much blame them for it. They were all unconscious what they were doing. They had no idea that slavery was ever to go beyond the limits of the original thirteen states, or that it would continue in them any longer than a brief period of years. They had no intention of burdening us, their children, with this awful load. They thought they saw the worst of the evil. Moreover, they fully expected the free states would receive at least an equivalent for Southern property representation, by direct taxes upon the same “chattels personal,” to meet the expenses of the government. But even this poor recompense has not, in fact, been obtained by them. The South has all the advantage of the compromise, in representation and in electoral votes ; and the North, in revenue by tariff, pays three-fourths of all the expenses of government.*

Alas ! for that sad compromise. Had those worthy men one remote idea that the demon of slavery would have stalked forth out of the original thirteen states, overrun our fair territories, taken quiet possession of new states, annexed boundless foreign possessions, waged war upon neighboring free nations, seated itself in the Capitol, insulted the free states, and legislated for the continent, they would have suffered torture and annihilation before they had set their hands to such an instrument. But they did it, and meant to be prudent ; and there it is still in the constitution, a formidable obstacle in the way of freedom.

But, *secondly*, this obstacle has been swelled to mountain size by subsequent *national legislation in favor of slavery*. The slaveholders, used to tyranny, being “nursed, educated, and daily exercised in it,”† soon began the effort to practice it, not only upon their slaves, but over the whole free North, on the floor of Congress. Their first attempts were not firmly enough resisted, and they gained their point. They were emboldened by success, and attempted still greater things. They knew their advantage, and were determined to keep it. Having a larger representation in Congress than was their proper share, — it being a representation of both persons and property, while that of the North was of persons only, — and having, also, more votes to bestow on a presidential candidate than the same number of freemen at the North, they decided, at once, on the policy to be

* It may be thought by some that the North has gained an advantage by this compromise, in the equal representation of the states in the Senate. But if the last census is examined, it will be seen that of the small states, whose population is less than one hundred thousand apiece, four out of five are slave states. And again, of the large States, containing one million and upwards each, three out of four are free states. Of these, one is N. York ; containing a population greater than the whole population of *eight slave states*, represented by *sixteen senators*. This is what the North *gains* by compromising !

† Mr. Jefferson's “Notes on Virginia.”

pursued, in order to protect and perpetuate slavery. First, they themselves determined always to move in solid phalanx, irrespective of party, to sustain every measure favorable to the slave-power, and oppose everything adverse to it. Thus, while the representatives from the North, having no common bond of union, were divided in opinion and action, they acted in concert, and secured their ends. If they were likely to fail on any important measure, their electoral votes and slave representation gave them opportunity to play between parties, and accomplish by artifice what they could not effect by numerical strength. If both these seemed about to fail, they resorted to intimidation and menace.* The ever ready threat to dissolve the Union if their wishes were not consulted, accompanied, if necessary, with a significant shake of the clenched fist, or a gleam of the pistol-barrel, together with the too easy virtue and firmness of good-natured Northerners, have accomplished for them a complete triumph in our halls of national legislation. They have pursued their victories to the present time. And now, at this moment, it is true that a band of one hundred thousand slaveholding voters,—a clique contemptible in numbers when compared with our eighteen millions,—hold the reins of the nation, and dictate supreme law on all measures of public concern, to more than ten millions of freemen in the free states, and five millions of non-slaveholders among themselves. So that our country is in fact an oligarchy, as truly as was Athens under its thirty tyrants, except that, instead of thirty, we have a hundred thousand. This ascendancy, however, was not all gained at once. There has been a regular and constant progression. Step by step the slaveholders have advanced, just so fast as freemen could be wheedled or threatened into retreat.

One of the earliest measures, as far back as 1790, was an attempt to oppress and degrade free blacks. They were by law excluded, if aliens, from becoming American citizens; were not suffered to belong to the army, or participate in the national defence; and, subsequently, were prohibited from carrying any United States mail, or driving any mail carriage. No matter how vile, intemperate and abandoned, a driver of the mail coach is, so he be white. Such is the language of this law. But if his complexion be sallow, and his hair a little curly, let his talents and character be that of a Toussaint, he may not guide a horse upon a mail route, under a penalty of fifty dollars.

The next step was the abolition of trial by jury in the case of alleged fugitives from one state into another. Provision had been made in the constitution for the surrender of persons held to service in one state, escaping into another, when claimed by the party to whom

* In 1836, Gov. (then Mr.) Hammond, of South Carolina, said in Congress, in a speech: "I warn the abolitionists, ignorant, infatuated barbarians as they are, that if chance shall throw any of them into our hands, he may expect a *felon's death*." Mr. Preston said in 1838: "Let an abolitionist come within the borders of South Carolina; if we can catch him, we will try him, and notwithstanding all the interference of all the governments on earth, including the federal government, we will HANG HIM." Volumes might be filled with similar specimens of the *chivalry* and *nobility* of the South!

such service was due. It is altogether reasonable and proper, however, that such a claim should be established before a jury, in order to be valid. Otherwise, no free citizen, of a swarthy skin, would be safe from a slavcholder's rapacity. Nevertheless, Congress, in 1793, enacted a law, without any authority from the constitution to do so, which leaves it to the decision of any justice of the peace or magistrate in any city or village in the United States, whether a person thus claimed as a fugitive slave shall be delivered up on such a requisition or not. No trial by jury is allowed in a case involving perpetual liberty or slavery, although this safeguard is proffered by the constitution when the matter in question is a sum of money over twenty dollars! Can it be that this is the value set by republican America upon the inalienable right of liberty? Yet such is the law. To the present day it is unaltered. It exposes every citizen, no matter what his rank or station, to gross insult and abuse. Let a stranger appear in Massachusetts, and say he comes from a distant State, and let him bribe or in any way persuade a justice of the peace — and all of them have not the integrity of a Daniel — to issue his warrant, declaring you or me to be his runaway slave, and there is no lawful power in this commonwealth to prevent our being carried off by him to Washington, Charleston, or Mobile, sold into slavery, and driven by the whip on a cotton plantation, till life is worn out with cruelty and unremitting toil. This is the way slaveholders mar our statute-book.*

The next step was the admission of new slave states from territory not originally belonging to the United States. This was contrary to the constitution, even as Mr. Jefferson understood it, but it was carried by the overseers. In 1811, Louisiana was admitted as a state, and slavery legalized in it. And in 1820, by the infamous Missouri compromise, slavery marched rampant up to forty and a half degrees north latitude, over the fertile prairies of the Mississippi valley, notwithstanding that the line of freedom, above which oppression must not go, had been long before established as low down as the thirty-seventh degree. Since that time, Arkansas and Florida, and still later, Texas, have been admitted on the same footing.

It is unnecessary for me, in tracing the progress of our national legislation, to go through the pitiful history of the suppression of the right of petition in Congress, though fully guarantied by the constitution, by which the voice of hundreds of thousands of freemen, who had a right to be heard by our rulers, has been ignominiously silenced, and their expressed wishes thrown contemptuously under the table. Nor is it requisite that the attempts of the government to establish a censorship of the press be here

* Our government, in its devotion to slavery, has gone much further than this in the pursuit of fugitive slaves. It has made repeated and vigorous attempts to persuade Great Britain to restore those who have fled to Canada. But the invariable answer of that government has been — "It is impossible for us to agree to such a stipulation." "The law of Parliament gives freedom to every slave who effects his landing on British ground."

developed; the postmaster general having refused to condemn the riotous seizure and burning, in the streets of Charleston, of papers transported in the mail, at the same time broaching the remarkable doctrine that "it is patriotism to disregard the laws," when the interests of the "domestic institution" are at stake. Neither is it important to allude to numerous infringements of the freedom of debate in the House of Representatives, where, if anywhere, the *people* ought to be heard; but where, by the operation of the "previous question," by gag-laws, by intimidation, and various other artifices, the people's voice has been stifled, and highly important measures, which ought to have been thoroughly sifted, have been pushed to the final issue, by a silent vote. Nor is there need of allusion to the Florida war, so closely connected with the slaveholding interest in that section of country. Nor does it devolve on me to reiterate the story of Texas, annexed with the preposterous intent of extending the area of freedom by enlarging the domain of slavery; a measure gloried in by the whole South, because of the undoubted support and advantage which will accrue to the slave interest. Nor is it deemed necessary to dwell at length upon that last act in the drama, the Mexican war, with its immense expense of property and of human life, without doubt commenced and conducted mainly to confirm the balance of power in the hands of the South, and settle the policy of this government forever.*

The heart sickens at the recital—yea, at the thought, of what the slave power has accomplished, and is now effecting in these United States. The legislation of Congress, from the day of the adoption of the constitution down to the very last moment and second of its last session, has been substantially the creature of slavery, notwithstanding it is among the avowed objects of that constitution, and, therefore, of the legislation founded upon it, to "establish justice, and secure the blessings of *liberty*."

When any important issue whatever has been presented, either Southern measures have been carried triumphantly, and Northern measures defeated, or else the matter has been subjected to some compromise, which has, in fact, amounted to the same thing. The whole body of the national legislation of republican America has gone to establish and cement a despotism more grinding and cruel than that of the Autocrat of Russia or the Pacha of Egypt; to uphold an institution that half-civilized Mexico long since abolished; and which the Bey of Tunis and King of Dahomey conscientiously consider too disgraceful and inhuman to pollute a barbarian soil.

* An editor in Georgia, as quoted by the National Intelligencer, remarks: "Every battle fought in Mexico, and every dollar expended there, must tell upon the acquisition of territory which will widen the field of Southern enterprise, and extend the domain of Southern power. The result of this war will be to *secure to the South the balance of power* in the confederacy, and *for all coming time to give her the control* in the operations of the government. Yes, let the South now be true to herself, and the days of her vassalage are gone, and gone forever." This is a frank avowal of the truth. If slavery, in its vaulting ambition, does not overleap itself in this war, it will secure a position from which it cannot be dislodged.

A *third* obstacle has been thrown in the way of effort for the slave, by the *servility of Northern politicians to the slave power*. The slaveholders have always been in a minority in the House of Representatives, and, until lately, in the Senate, also; yet they have always managed to control the Congress. How have they done it? Plainly by the help of a portion of the Northern members. How was their help obtained? In one of three ways: either by intimidating them with threats, circumventing them by artifice, or buying them with office. The slaveholders have found that the opinion of a member will sometimes change remarkably when he views the subject through the medium of a foreign court, or a secretaryship. They have ever had great facilities for this sort of action, in the fact of having had a slave-owning president most of the time, whose extensive patronage has enabled him to shower his bounties very liberally upon the heads of his slaveholding friends, and also upon those who, though not slave-owners, were believed to be true to that sectional interest. If Northern men share the honors in the gift of the government, it must be generally by virtue of their "Southern principles." Accordingly, a large majority of all the offices under the government, and more than three-fourths in the army and navy, are held by slaveholders. Even the supreme judiciary has a majority of slaveholding members on the bench, including the present chief justice himself; men set to dispense justice to a nation, who, themselves, violate its first principles every day in their families.

It appears, then, that most of the patronage of the government is in the hands of slave-owners. There is reason to believe great use is made of it in the popular branch of Congress. And Northerners, having both ambition and avarice in common with their fellow-men, sometimes become its objects. Those who cannot be thus affected, are reached by various other means. Were it not so, the South, being in a minority in Congress, could never carry her legislative measures. Some portion of the Northern delegation must lend itself to the accomplishment of their execrable purposes. If the North had been true to herself, we should not have come to such dishonor. Our glorious ensigns would never have been trailed in the dust, as they have been by the hands of those who ought to have stood by the right, and not have bowed the knee to the Baal of oppression.

The Missouri compromise was effected by the help of Northern votes; and three from Massachusetts—I blush to say it—helped to do the deed. The resolution which was passed by a large majority in May, 1836, ordering all petitions, relating in any way, or to any extent whatever, to the subject of slavery, to lie on the table without being printed or referred, or any further action had on them whatever, was voted for by *sixty-two* members from the free states. Without them it could not have become a law. Similar resolutions were for some time annually repeated, and, in one instance, even moved by a New England man!* For the space of ten years, such

* Mr. Atherton, of New Hampshire.

petitions were "neither received by the House, nor entertained in any way whatever;" all this, too, by the acquiescence of Northern men. And can we of the North be guiltless, when our representatives go to Washington, and there vote, year after year, to close the mouths of free men and women in the New England states, and deny the right of peaceable petition to their own constituents, who have had the magnanimity—nay, rather the justice—to proffer a respectful request in behalf of the poor and needy; and who have had Christianity or humanity enough to obey the command in the text, and try to defend the oppressed and the fatherless? Though such conduct is seen to be utterly indefensible and highly criminal, yet it has repeatedly occurred, and often passed unrebuked.

In the Congress which annexed Texas to the United States, there were eighty-eight members from the slave states, and one hundred and thirty-five from the free. It may be seen, at a glance, how many proved faithless to freedom, who might have prevented that deed if they had stood firm at the crisis.

Substantially the same thing is true with regard to all the legislation in Congress, whether it relate to private claims or public measures; to wars, tariffs or banks; to the District of Columbia, the public defence, the distribution of the surplus revenue, or the sale of public lands;—all result uniformly in the benefit of the South, through the servility and tame acquiescence of the North. Truly did John Randolph remark, years ago, in debate, (though it was not half so true then as it has become since,) "We do not govern the people of the North by our black slaves, but by their own white slaves. We know what we are doing. We have conquered you once, and we can, and we will, conquer you again. Ay, Sir, we will drive you to the wall, and when we have you there once more, we mean to keep you there, and nail you down, like base money." The slaveholders boast of this every day. They know that if they have a favorite measure to be carried, they can, in the use of the various means before alluded to, secure enough Northern votes to effect their purpose. They always have; I was about to say they always will. But it cannot be believed. There is a stopping place. God grant we may have nearly reached it! There is a time coming, when the eyes of the blind shall be opened; when we of the North shall no longer be slaves, bowing and cringing to the duelling aristocracy of the South, but shall stand erect for freedom, for truth, and for God.*

* In support of the views advanced relative to the control of Congress by the South, I quote from a speech of J. Q. ADAMS, made in Weymouth, 1842. "There are two different party divisions always operating in the House of Representatives of the U. States; one, sectional—North and South—or, in other words, slave and free; the other, political—Whig and Democratic. The Southern or slave party, outnumbered by the free, are connected together by one intense interest of property, to the amount of \$1,200,000,000, in human beings. * * * * The House of Representatives of the United States is a representation only of the persons and freedom of the North, and of the persons, property and slavery of the South. The practical operation of this has been to *fix the balance of the power*, in the House, and in every department of the government, *in the hands of the minority* of members. What are we to think, when we are told that the government of the United States is a democracy of numbers? Do you not see that the representatives of persons, property

A *fourth* obstacle which lies in the way of doing good to the slave, is the *countenance which religion has given to this institution*. This is even more cruel and disheartening than the last. We are not surprised that the facile virtue of the politician should waver, but we are both surprised and pained when we see the integrity of the Christian to falter. The church at the South has been these fifty years bemoaning the evils of slavery, and during all this period has been feeding it,—first, when it was young, with the milk of the word—but, now it has grown so great, with the strong meat of the gospel. It has preached often enough from the text, “Servants, be obedient to them that are your masters according to the flesh, with fear and trembling;” and perhaps from this, “Masters, give unto your servants that which is just and equal,” inculcating from this passage the duty of treating them kindly—not of setting them at liberty; but never from this, “Woe unto him that useth his neighbor’s service without wages, and giveth him not for his work;” nor from this, “He that stealeth a man and selleth him, *or if he be found in his hand*, he shall surely be put to death.” The church has either been most criminally blind, or else has not dared to present such truths as these. It has held up a mutilated gospel before the mind of master and slave; one shorn of its beauty, and deprived of its vigor and majesty. Having shunned, either through ignorance, policy, or fear, to declare the whole counsel of God, it has been content to present it in fragmentary portions, entirely omitting some of its most important applications. It has argued to support the institution from the practice of the patriarchs, and from the teachings of the apostles, as if it were unquestionably true that every kind of servitude is the same, and as if it were an acknowledged fact that God has established, as an unalterable institution, everything which he may have temporarily allowed on account of the hardness of the heart of man.

For a long time, the church at the North seemed to be in a trance on the subject—observing all that was going on, but giving it no heed. Of late it is beginning to shake off its sloth, and already the greater portion of Northern Christians have disavowed all responsible connection with slavery, and thus endeavored to throw off the guilt and pollution of any longer connivance at this huge iniquity. Nevertheless, their duty is not yet performed; and there are few Christians, even at the North, who can conscientiously say that “they have done

and slavery, marching in solid phalanx upon every question of interest to their constituents, will always outnumber the larger representation of persons and freedom, scattered, as their votes always will be, by conflicting interests, prejudices and passions?” In another speech made in Congress, he said, “The slaveholding states have secured the *entire control of the national policy*, and, almost without exception, the possession of the highest executive office in the Union.”

JOHN DAVIS said, many years ago, in the Senate, “This interest (slavery) *has ruled the destinies of the republic*. For forty out of fifty-eight years it has given us a president, and through him has held and used, in its own way, the whole organization of the departments, and all the vast and controlling patronage incident to that office, to aid it in carrying out its views and policy, as well as to protect and secure to it every advantage.”

what they could" to "loose the bands of wickedness," and "let the oppressed go free."

The Southern church still soundly sleeps. She has never seriously undertaken to awaken the slaveholder's conscience. She has never attempted to break down those "moral barriers," which, by their own confession, do now shield and protect them. She is contented to rebuke and expose only some of the minor evils, such as cruelty and excessive extortion on the part of masters, while she holds the broad ægis of Christianity over the fundamental principles of slaveholding, of which these are only a few of the natural and necessary fruits.

This is a great and alarming obstacle to be encountered in the work of bursting the fetters of the slave. The injury it has done is incalculable. The obstacles thrown in the way of freedom by national legislation, serious as they are, are no greater than those interposed by religion. The course taken by the church on this subject has laid a flattering unction to the conscience of the slaveholder, and confounded in his mind the distinctions of right and wrong. It is impossible to estimate how much her support has done to perpetuate this stupendous iniquity. No doubt one of the prime causes of its rapid increase is the fact that moral and Christian men have given it their sanction: and even ministers of the gospel have owned slaves and traded in them, and still do it, without experiencing the censures of the church.

It is the opinion of many cautious and sagacious men, that the institution of slavery would continue but a limited period, were the power of the Christian religion brought to bear directly against it. It is of itself so intrinsically wicked, and every natural result of it is so horrible, that it would fall of its own weight, were the props which sustain it but taken away. Is it not a burning shame, that the religion of Jesus Christ, which has for its foundation the law of love, and whose universal precept is the golden rule, should be a principal support of a system of unparalleled iniquity—one which Wesley has characterized as "the sum of all villanies?" Here is an impediment to the free course of truth and righteousness, where we should least have expected it, and where it is least to be endured.

Beyond all doubt, these obstacles, which are by no means all that exist, though among the greatest, have exceedingly hedged up the way of doing good to the slave. We cannot expect that they will be immediately removed. It will require time to do it. But the work can be done; in due time it *will* be done, for the Lord reigneth.

Were there difficulties even more formidable than these, to be encountered, it would yet be our duty to obey the injunctions of the text. No embarrassments can absolve us from our obligations to defend the poor and fatherless, to do justice to the afflicted, and deliver the needy.

But the question returns, "*How can these duties be performed?*"

I reply, since many of the weapons of the "strong man armed"

have been obtained by national legislation, he must also be "bound" by national legislation. And,

1. *The constitution ought to be so amended as to abolish property representation.* The representation of all the states should be on the same basis. Either let the property of the North be represented in Congress, or confine that of the South to its free citizens. "There is," said our beloved Washington, "only one proper and effectual mode by which the abolition of slavery can be accomplished, and that is by legislative authority. And this, so far as my suffrage will go, shall never be wanting." It should be recollected that our laws are not like those of the Medes and Persians, that change not. Our legislation is peculiarly fickle. There is no government in the world, among the greater Powers, in which there are so frequent changes of the laws. Even our constitution may be altered. It has been. The instrument itself provides for amendments, and points out the manner of them. The father of his country understood the matter; and, though a slaveholder, avowed his Christian determination to vote for the abolition of slavery, whenever and wherever his vote could effect it. When our senators and representatives become possessed of his political integrity and moral honesty, they will be ready to do the same. True, the compromise of the constitution cannot be touched without the help of some of the slave states, and, therefore, this amendment is not a measure of immediate practicability. Yet, as it is the root of the evil, it deserves the first mention, though it may be the last of the strong holds of oppression to resist the force of truth.

2. *The law should be repealed by which citizens claimed as fugitive slaves are denied a trial by jury.* The right of trial by jury is one of the precious privileges of freemen. It is one of the fundamental rights our fathers bled for. And it is a sin and a shame tamely to give it up. Besides, it is believed that the law is unconstitutional. The constitution imposes an obligation on the states to surrender fugitives, but it confers no power on Congress to legislate upon the manner in which it shall be done. That is for the states to define. For all powers, not expressly yielded to Congress, are reserved to the people of the states. Yet Congress has arrogantly undertaken to point out the manner of recovering fugitives; and, in doing so, it has, by law, torn away the protection of jury trials from the citizens of the whole free North, whether white or black. Say not there is no danger of their kidnapping our free citizens.* If

* It is a notorious fact, that many of the victims of the American slave-trade are *white men and women, and native born Americans*. This may be gathered from the advertisements in Southern papers. They are frequently like the following:

"\$100 REWARD will be given for the apprehension of my negro, Edmund Kenney. He has *straight hair*, and a complexion so nearly *white* that it is believed a stranger would suppose there was *no African blood in him*. He escaped under pretence of being a **WHITE MAN**.
ANDERSON BOWLES."

"\$100 REWARD.—Ran away from the subscriber, a bright mulatto man-slave, named Sam. *Light sandy hair, blue eyes, ruddy complexion*—is so *white* as very easily to pass for a **free WHITE MAN**.
EDWIN PECK."

If such men as these were not *stolen* from the free states, they must have been subjects of the well-known *bleaching process*, which is even more horrible.

there is not, there stands the law, with all its manifest injustice, un-repealed, a foul and hateful blot upon the statute book: an index alike of the tyranny of the South and the servility of the North. It is true that Massachusetts, and several other Northern states, have passed laws, making it criminal to surrender fugitives without trial by jury. But those laws are in fact nugatory, and the law of the United States is supreme until it is repealed. Can we allow that statute to remain quietly in force, and yet be innocent of a participation in its guilt? Shall we, living almost within sight of the "Cradle of Liberty," bow down with craven hearts, and kiss the feet of this Dagon?

3. *The Supreme Court of the United States should be at once opened to the citizens of the free states.* It is scarcely credible, but yet painfully true, that slavery has closed the doors of our national judiciary against the free states, and, for the present, has effectually shut them out, and silenced the voice of their just complaints. It is even so. The free citizens of Massachusetts, piratically seized from our vessels by "chivalrous" South Carolina and Louisiana, and imprisoned in loathsome dungeons, are not permitted to go into our federal courts—the proper and constitutional tribunals in such a case—and tell the story of their wrongs. A guard of slave-owners keep the doors with whips. The freeman who goes to claim their protection, and takes the proper steps to institute a legal process, though he be one of Massachusetts' most honored sons, is met at the outset with threats of personal violence, and even death—is branded slave-stealer, fanatic and incendiary, and violently driven home! And we are citizens of that state! Well, we are able to suffer wrong; better able than they are to *do* wrong. We can be Christian while they are infuriate, and leave retribution to Almighty God.

Christianity, however, does not require us to yield up to tyrants the boon of Heaven. We should stand upon the rock of the constitution, and *demand* our just rights. Hear its language: "The citizens of each state shall be entitled to all the privileges and immunities of citizens in the several states." The constitution has been nullified. As things now are, this provision might as well not be there. It is a dead letter. It devolves on the Congress to give it spirit and life. The whole Northern delegation in that body are bound, by their own self-respect, by the laws of patriotism and humanity, by the love of truth and justice, to clear away the rubbish of oppression, and open the courts to the *people*.

4. *Slavery ought to be abolished in the District of Columbia.* That district—the part of it not ceded back—is under the entire control and regulation of Congress; "exclusive jurisdiction over it in all cases whatsoever" having been given by the constitution. As one of the states, Massachusetts, through her Congressional delegation, has a share in this absolute government. And if Massachusetts has a right to abolish slavery in Massachusetts, she has a

right to do the same, so far as her influence can effect it, in Washington. Her control is no more than "exclusive" on her own soil; it is all that, in common with the other states, in the District of Columbia. And yet slavery exists there, under peculiar aggravations. The old barbarous slave-codes of Virginia and Maryland were adopted, by law of Congress, for the regulation of the district. Statutes are still in force there, which are so tyrannical and cruel that the contiguous states have abolished them; leaving to the *free* states the bad pre-eminence of enforcing laws that are too horrible for kidnappers!* Congress has repeatedly refused to act upon the subject of slavery in this district, except to make laws in its support. In the year 1836, *eighty-two* Northern men voted that Congress ought not to interfere, *in any way*, with slavery in the District of Columbia. Are we not verily guilty in allowing the weight of our suffrages to be lent to the consummation of such wickedness?

Do but consider, my friends, what a burning shame it is for the capital of these independent states, boasting of their liberty and progress, to be a slave-mart, with its barracoons and man-pens, its handcuffs and auction-stands! the great slave-mart of North America, as truly and as wickedly so as any that exist on the coast of Africa! Ay, and all this in full view of the national edifice, where that noble instrument is deposited whose head and front bears the sentiment that "all men are created equal," and endowed with rights inalienable. What a stupid, senseless mockery! What a stench in the nostrils of those who came over the sea to behold with their own eyes the admirable workings of *free* institutions! Is it any thing less than a moral hallucination which has taken possession of the faculties of the people, that they do not immediately insist on having a short work made, in righteousness, with slave-buying, selling and holding, in the nation's capital. Until our twelve men in Congress have done their duty on this point, *we* are not guiltless.†

If it still be said, and conscientiously believed, that Congress has not the power to abolish slavery in that district, then let it be ceded

*I will give two specimens of them: "A slave convicted of setting fire to a building, shall have his head cut off, and his body divided into quarters, and the parts set up in the most public places."

"A *free negro* may be arrested and put in jail for three months, on *suspicion* of being a runaway; and if he is not able to *prove* his freedom in twelve months, *he is to be sold as a slave, to pay his jail fees!*" There are hundreds of free men, both black and white, that could not *prove* their freedom, under such circumstances; and for this *crime* they are reduced to perpetual bondage by the authority of Congress! And the North consents to it!

† To show that I have not exaggerated this matter, I quote from the Alexandria Gazette: "Scarcely a week passes without some of these wretched creatures being driven through our streets. After having been confined, and sometimes manacled, in a loathsome prison, they are turned out in public view to take their departure for the South. The children, and some of the women, are generally crowded into a cart or wagon, while others follow on foot, not unfrequently handcuffed and chained together. Here you may behold fathers and brothers, leaving behind them the dearest objects of affection, and moving slowly along in the mute agony of despair. There the young mother, sobbing over the infant whose innocent smiles seem but to increase her misery. From some you will hear the burst of bitter lamentation, while from others the loud hysteric laugh breaks forth, denoting still deeper agony." Merciful God! forgive the congress of a country bearing the name of Christ, thy Son; and visit not in judgment upon them their participation in this guilt!

back at once to the states of Maryland and Virginia. Let it all go, but the public buildings, works and grounds. If slavery must be protected, it should be by those who profess to believe it right, and who can do it consistently. But let the free states "wash their hands in innocency" of all participation in the matter.

5. *The domestic slave-trade should be prohibited by law.* Power is vested in Congress, by the constitution, "to regulate commerce with foreign nations, and among the several states." Upon the strength of this provision alone, Congress has abolished the foreign slave-trade, making it piracy, and punishable with death. The government has also prohibited the coasting slave-trade in vessels *under* forty tons burden. But yet it allows unrestrained traffic in vessels over that size; and permits forty thousand slaves to be sold annually, from the State of Virginia alone, into the more Southern slave states, at a cost of twenty-four millions of dollars, or an average of six hundred dollars a head. Consistency is a jewel. Would that our Northern members of Congress knew it. If the slave-trade is piracy in one place, why is it not in another? If it is an illegal traffic in vessels of thirty-nine tons, why should it not be in vessels of forty-one tons burden? If it is visited with the severest penalty of the law on the open sea, why should it not be on a free shore? A difference of place merely, can make no difference in the absolute guilt of buying and selling temples of the Holy Ghost.

There is, in truth, reason to believe that the foreign slave-trade has been carried on to some extent since it was declared piracy, and that slaves have been repeatedly imported into the Southern states from the West India Islands,* but through the negligence or connivance of the government authorities, no perpetrator of this crime has ever been brought to justice. Apart from the horrors of the "middle passage," the domestic slave-trade is no more tolerable than the foreign. It is an impeachment of our national humanity, that they are not both alike suppressed. A full stop might be put to the foreign trade; the domestic might be declared highly criminal, and if not entirely suppressed, at least greatly checked. Here is work which ought immediately to be done. Massachusetts is allowing the domestic slave-trade, both inland and coast-wise.

6. *Let no more slave territory be added to the United States, and no more slave states be created.* Congress has full power to prevent it, and a perfect right to do it. If this government can say slavery shall not exist in our new territory north of a certain parallel, it can also say it shall not exist south of it. If it can direct,

* Lest it should be supposed that I speak without book on this point, I quote from Judge Story, who said, in a charge to a Grand Jury, as follows:

"We have but too many proofs, from unquestionable sources, that the African slave trade is still carried on with all the implacable ferocity and insatiable rapacity of former times. Avarice has grown more subtle in its evasions, and watches and seizes its prey with an appetite quickened rather than suppressed by its guilty vigils. *American citizens are steeped to their very mouths* (I can scarcely use too bold a figure,) *in this stream of iniquity.*"

control, and legislate for slavery in the public domain, it can also prohibit it. Now is the time to do so. The designs of slaveholders are fast revealing themselves. They are either on the eve of a complete triumph, or a tremendous fall. We are in the valley of decision on the most important question that ever shook the nation. This is the favored time for the free states to rise up in their majesty, and say to the tide of oppression, "Thus far shalt thou come, but no farther, and here shall thy proud waves be stayed." We are acquiring new territory by conquest. Those who are most eager for its acquisition, are determined that it shall be pervaded throughout by slavery. It is for the free states to say calmly, but with the firmness of the everlasting hills, *it shall not be done.*

Though our Union be extended quite to Oregon; though it embrace California and Mexico, Chiapas and Guatemala, even to the Isthmus of Darien, not another inch of the soil ought to be polluted with slavery. It can be prevented. The power to do it resides in the House of Representatives. The constitution gives the right to prevent it. And nothing but the apathy, or the treachery and servility of the North, will spread the blackness of moral and physical desolation over any portion of our unblighted heritage. If one vote in the Massachusetts delegation is lent to such a nefarious project—if one voice is dumb when such schemes are agitated on the floor of Congress, it will disgrace our state for ever, and dabble our proud escutcheon with the crimson of innocent blood.

Such are some of the points toward which, in my view, legislative action ought to be directed. But while urging attention to them, I utterly disavow any revolutionary feelings or purposes. Few thinking men have any desire to see this Union dissolved. Our better course, by far, is to continue united. Thus shall we best fulfil the intentions of our fathers; thus shall we best secure national prosperity. Nor would I use any influence to array the North against the South in feeling or interest. Sectional and local prejudices are ever to be avoided. They engender bigotry and strife. We may have a righteous hatred of Southern oppression along with a Christian love of Southern people. We may clearly point out to our countrymen of the free states the impositions which slaveholding influence is practicing upon them, and yet breathe toward slave-owners themselves no spirit but that of Christian forgiveness. "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." I have, therefore, endeavored to state important truth without concealment, and to recommend, in the spirit of enlarged philanthropy, such things only as are adapted to the exigencies of the case, and of beneficial tendency.

At this point I may be met by some who will say, "This is all very well; your recommendations are good; and if we were members of Congress, our course would be plain. But being only private citizens, what can we do to uproot this great evil, or benefit the slave?" In answer to this question, I would say:

Take care how you vote. If you are not in Congress yourselves, you send others there. At the polls, each one of you has as much influence as any citizen of the United States; and your vote will tell as much as theirs upon any political or moral question. Are the men for whom you vote such as are true to freedom's cause? Have they hearts resolute as steel? Is their political conduct such as to "defend the poor, and do justice to the afflicted and needy?" Be sure to exercise your prerogative, and fulfil your duty at the ballot-box; but do it as those who must give an account thereof to God. I do not designate the ticket you should vote. That is for you to decide. I do not advise you to join the ranks of any particular organized party, whether it be Native American, Liberty, Whig, Democratic, or Independent. It is for you to take your stand according to the dictates of an enlightened judgment and conscience. My own position, as a minister, is above all party; for, viewed as such, apart from fundamental principles, all parties are to me alike. In the choice of our rulers and legislators, my vote will ever be deposited, not for the nominee of any party, but for the man who will stand in his lot and do his duty, though all the powers of wickedness combine against him. I would recommend the same course to others. Whatever your party, support only such men as will cleave to the right, and ever maintain an honest independence; such men as will not compromise, will not apologize, but will openly, fearlessly, with patriotism, manliness, and far-reaching prudence, not with eye-service as men-pleasers, but in the fear of God, do as the text enjoins; steadily oppose slavery by constitutional means in every one of its Protean shapes; quietly and immovably insist upon taking every lawful measure to cripple its overgrown power, and abase its imperious arrogance.

There are many who may not lawfully vote. Is there any thing for them to do? Yes, much.

Agitate the subject. Diffuse information. Awaken your own heart and conscience to the matter, and then impart your zeal to others. Say not that agitation on this topic is evil, and only evil. It is not so. It has already accomplished untold good. It is the very thing slaveholders most fear. "Every agitation of the subject of slavery," observed a North Carolina senator, "weakens the moral force in our favor, and breaks down the moral barriers which now serve to protect and secure us. We have everything to lose and nothing to gain by agitation and discussion." Similar to this is the testimony of Mr. Calhoun. "The war of the abolitionists is waged not against our lives, but against our *characters*." In the same spirit remarks Mr. Duff Green, an editor and a great champion of slavery. "We are of those who believe the South has nothing to fear from a servile war. We do not believe that the abolitionists *intend*, nor could they if they would, excite the slaves to insurrection. The danger of this is remote. We believe that we have most to fear from their organized action upon the consciences and fears of

the slaveholders themselves ; from the insinuation of their dangerous heresies into our schools, our pulpits, and our domestic circles. It is only by *alarming the consciences* of the weak and feeble, and diffusing among our people a morbid sensibility on the question of slavery, that the abolitionists can accomplish their object."

"I thank thee, Jew, for teaching me that word."

Let us, my friends, continue in the fear of God to "insinuate" such "dangerous heresies" as are found in the text, and elsewhere in the Bible, into every "school" and "pulpit" and "domestic circle" we can reach. Let us "alarm the conscience" of every one who lives secure and thoughtless in this sin, or in connivance at it. Agitate the matter. There is no danger of its dissolving the Union. The North will not do this, and the South dares not. *Agitate*. Every man, woman and child can do it. *A rectified public opinion is the hope of the nation.*

Send the Bible to the Slave. He has it not. His Christian masters do not furnish him with it. The Bible Society does not send it to him ; but refuses funds given for the purpose. The church, both north and south, is aware of it and has acquiesced in it. But all this does not make it right. Every responsible creature of God ought to know his will directly from his word. What though the way be hedged up, the hedges must be removed. Let but the church say "the slave shall have the Bible," and the work is done. Send in your funds to the American Bible Society. Designate them for this specific purpose. Let a respectable body of the supporters of that Society signify such a wish, and see if it is refused. Did they not well know that northern Christians are indifferent to this matter, they would long ago have urged southern Christians, with one long and undeniable appeal, that they would consent to have the Bible put into every family throughout the whole slave population.

Purify the Church. Religion and the law are the two crutches upon which the tottering steps of slavery are stayed. While the latter is removed by legislation, let the former be taken away through Christian counsel and effort. It is to me a plain case that the church ought not to extend the hand of Christian fellowship to an enlightened, determined slaveholder. I employ and adopt the language of one of our most venerated, wise and excellent ministers. "I cannot hold that man a Christian brother who does to me or any one else the greatest injury which he can inflict. Although there may be those who, owing to circumstances beyond their control, stand in the character of slaveholders, who are to be pitied ; yet, in general, a participation in slavery must be a sin which should shut a man out of the church." The adoption and consistent carrying out, by the whole church, of the principle of no Christian fellowship with slaveholders, would be the death-knell of the institution. But while the testimony on that point is so greatly divided, slaveholders will strengthen themselves in the wrong. I put the question to you all:

Have you done every thing that lies in your power, to purify the church of this abomination?

Pray for the Slave. Almighty God can overturn and overturn, until, in his wise providence, "liberty shall be proclaimed throughout the land, unto all the inhabitants thereof." He can soften the hard heart of cruelty. He can relax the iron hand of oppression, and snap its sinews in sunder. He can deliver the poor and the needy, in a way we know not of. He can rid them out of the hand of the wicked, in a manner we never had anticipated. Let us, in *prayer*, remember before Him, those that are in bonds as bound with them; praying as we act, and acting as we pray.

Finally: Let us — every individual, *do something, and do it in earnest.* Let us vote, who can. Let us preach, who may. Let us converse and pray, one and all. Let us give, who are able. Let us petition, remonstrate, protest, warn, intreat, and instruct, until we see the strong holds of iniquity finally broken up; until this whole Union is clothed with that righteousness which exalteth a nation, having forever put away that sin which is a reproach to any people.

THE
CHRISTIAN PULPIT,
THE RIGHTFUL GUARDIAN OF MORALS,
IN
POLITICAL NO LESS THAN IN PRIVATE LIFE.

A DISCOURSE DELIVERED AT GETTYSBURG, NOV. 26, THE DAY APPOINTED BY
THE GOVERNOR, FOR PUBLIC HUMILIATION, THANKSGIVING AND PRAYER,

BY S. S. SCHMUCKER, D. D.

PUBLISHED BY A COMMITTEE OF THE AUDIENCE.

GETTYSBURG:
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MDCCCXVI.

DISCOURSE.

ACTS XXIV, 25. *“And as he (Paul) reasoned of righteousness, (or justice, δικαιοσύνη,) temperance, (or continence, ἐνκράτειαν,) and judgment to come, Felix trembled.”*

IT IS a circumstance of just congratulation to men, and a spectacle not void of interest to angels, when a nation feels its dependence on God, and is not ashamed publicly to recognize his Providence. It shows, that in their pursuit of things temporal, they have not wholly forgotten things spiritual; that in their eager grasp after the advantages of this earthly kingdom, they have not entirely forgotten that their destined citizenship is in heaven, that they are the subjects of that exalted Being, whose empire embraces two worlds, and who reigns alike among “the armies of heaven and the inhabitants of earth.” It therefore reflects credit on the character of the Executive of our State, and is a subject of mutual congratulation to all good citizens, that he has appointed a day for such public recognition of God, and invites his fellow citizens to unite in thanksgivings for the divine goodness, in prayer for continued blessings, in humiliation on account of our national sins, and in supplication for the aversion of the merited judgments of Heaven. Nor is such appointment a mere matter of course. For, although the New England States have been accustomed annually thus to acknowledge God, since the foundation of their civil fabric was laid on board of the Mayflower, before they landed on Plymouth rock; it is but of late, comparatively, that Pennsylvania has adopted this laudable custom, and we regret to add, that even since the practice was introduced it has not been uniform.

Such days must be regarded as precious opportunities for spreading a healthful influence over any country. If it is desirable for individuals occasionally to retire from the bustle and confusion of the world, in order to review the grounds of their individual responsibility, and recall the record of their agency, which has been entered on the book of remembrance in heaven; it certainly cannot be less desirable for nations in their aggregate capacity, for here their business is transacted by men in their delegated character, and as the effects of unjust and even immoral legislation, of unjust judicial decisions, or of abuse of executive power, fall less upon those who are guilty of them, than on other parties immediately concerned, and on the community at large; it is obvious that the selfish principles of our nature are more apt to warp our conduct, and the eternal unchangeable principle of right and wrong to be violated. That community alone can hope to preserve the purity of her institutions, which by various means, keeps alive an active and pervading sense of national responsibility; and among the instrumentalities of this moral vitality, none are more obviously appropriate than the appointment of stated days for this purpose, when the populace are invited to assemble in the house of God, and the ministers of our holy religion are expected to conduct their devotions. If the pulpit generally speaks out at such times, and declares the whole council of God appropriate to the occasion, important reformatations may be achieved in the moral administration of our governmental machinery.

But here we are met in the threshold, by the objection, not seldom heard, that the political affairs of the country do not fall within the legitimate province of pulpit discussion. This, as I have recently had opportunity to learn, is both the theory and practice of the despotisms of Europe, where preachers never mention their rulers but in terms of adulation, or in prayers for blessings on their heads; but it illy comports with the genius of our free institutions, in which all power is ultimately vested in the people, who ought

therefore to be well instructed in their duties and ought carefully to watch the conduct of their rulers. Yet I freely admit, that important as a judicious application of the influence of the pulpit is to the welfare of our country, there is a species of political preaching, by which the sanctity of the sacred desk is violated, and the interests neither of church nor state advanced. It is therefore no less important, that the minister of Christ should have correct ideas of the proper lines of demarkation on this subject; than that he should faithfully discharge his duty when known, as did the intrepid Apostle of the Gentiles in the case before us.

Our time will not allow us to dwell on the circumstances of our text, in which we see a christian preacher, fearlessly rebuking a Roman Governor, discoursing among other things, of justice to him, whom Josephus represents as notoriously unjust, cruel and oppressive in his government. Our design is to take occasion from this passage to discuss the general theme of which it is an exemplification :

The Christian pulpit, the rightful guardian of morals in political no less than in private life. ■

It is our purpose I. *To prove the obligation of the Christian pulpit to occupy this ground,* and

II. *To exhibit the prominent instructions which it is her duty to inculcate.*

I. The claim of the Christian pulpit, as the exponent of Christianity itself, to tender some instructions to man in regard to his political interests and duties, is already implied in the fact, that Christianity has established her right to sit enthroned above all science, and especially all departments of human, responsible agency. There was a time when infidels expected to entrap the Bible on the ground of its relations to physical science, and detect its author in blunders; but the progress of investigation has dissipated all these delusions, and Christianity stands out before the world, fully vindicated as the handmaid of universal knowledge, and as con-

sistent with all truth. Her inspired records were not designed as a text-book of universal science, physical and moral, as was formerly maintained by some visionary minds in Great Britain, such as Parkhurst, Hutchinson and others, but as a revelation of moral or religious truth. And as moral relations run through all the agency of man, physical and intellectual as well as moral, and political as well as physical; it is obvious that Christianity, which first placed these relations in their proper light before his eyes, has some lessons of instruction concerning all his conduct, and therefore also his political action.

God is moreover, the fountain of our political rights, as well as of all others; and therefore he may justly claim to direct their use, and be acknowledged in their enjoyment. Who is it, that gave us the soil we inhabit, the quiet possession of which we regard as one of the fundamental privileges, secured by our civil institutions? Who created the very air we breathe, the birthright of all earth's inhabitants, and who causes the land to bear its annual fruits? Yea, is not even government itself—are not “the powers that be,” who define and defend our possession of these privileges, “appointed of God?” And shall God himself have no right to instruct us in the proper use of his own grants? Shall we, the usufructuaries, claim absolute possession of the property, of which we are mere tenants at his will; and vainly attempt to cast off the conditions and obligations inevitably connected with its possession?

Again, if man be responsible to God at all for any of his actions, even for his religious conduct, such responsibility must also extend to his political agency; for it is undeniable, that the political institutions of a country exert a vital influence on its religious condition, and on the progress of the Redeemer's kingdom on earth. Those governments for example, which usurp the appointment of the ministers of Christ; which forbid public worship in any other form than that of the established church; or which prohibit all meetings for religious worship, except the stated services

of the Lord's day prescribed by law, as is the case in different countries of Europe, through which I have recently passed, most certainly infringe the inviolable rights of man, and impede the progress of religion. And shall the author of religion himself, not be supposed competent to instruct civil rulers on their duties? Or, shall the ministers of his church not be allowed to lift up their voices against such flagrant abuses of their Master's commands?

But God himself has decided this point, He *has* given numerous instructions on this subject. The Bible is replete with directions for the official conduct of kings, lawgivers, judges, and civil rulers of every class. In the infancy of man, before the fall, he gave him a code, including civil as well as religious precepts. In the Old Testament dispensation, under the theocracy, he condescended himself to be the civil as well as religious ruler of his people, and made ample revelations of his will. Of the many directions to civil officers which he revealed, some are positive institutions, of special reference to the condition and localities of the Jewish people, and not binding on other nations; but a vast number of those instructions convey the moral principles which should govern the conduct of civil rulers in all ages; and these are as applicable to us as a nation, as they were to the Jews, as obligatory on our rulers, as on theirs. The books of the New Covenant, moreover, contain numerous precepts concerning the nature of civil governments, and the duties devolving both on the ruler and people. These, of course, are binding on us in all their amplitude; and as ministers of Christ are required to "declare the whole counsel of God," they of course can have no authority, either to erase them from the statute book, or to exclude them from the pulpit.

It seems therefore very evident, that the Christian pulpit is the rightful guardian of morality in politics, so far as the Bible, which is its statute book, itself utters prescriptions on this subject. But let us inquire, secondly,

II. What are the nature and extent of the instructions of the inspired volume on this subject.

These instructions may in general be characterized as belonging to the *morals of politics*, and consist in the application of the principles of the *moral law* to the discharge of political duties, both by rulers and subjects or citizens.

To correct prevailing errors on this subject, we shall first specify some supposed political virtues which the Christian pulpit cannot teach :

1. The scriptures contain no instructions on *mere party politics*, and that minister who employs the sacred desk to give utterance to his views, however sincere they may be, on such topics, undoubtedly descends from the high vantage-ground which it is his privilege to occupy ; and loses his claim to that deference with which the appropriate instructions of the pulpit ought ever to be received. *Topics of party politics generally, are those which do not DIRECTLY involve a moral principle, but which relate either to disputed theories for the interpretation of our national Constitution, or to measures and statutes supposed to involve the same principles ; as also all other disputed questions relative to the legal competency of an officer to perform a given act, and the influence of particular measures on the temporal prosperity or civil liberties of the people ; on which subjects the parties have taken sides.* Thus the original ground, on which the democratic party, lead on by Jefferson, was formed in our country, in opposition to the federal, of which Washington was regarded as the head, was a party question, namely, whether a free or strict construction should be observed in the interpretation of our national constitution concerning the powers of the federal government. The question of internal improvements by the national government is of the same kind, and also that of the tariff, which involves the same principles ; for whilst the one party vindicates to the general government the power to tax the imports of the country for the pur-

pose of encouraging domestic manufactures, the other denies that power, and pronounces its exercise unconstitutional. It is evident that these and kindred topics are not touched on in the Bible, and therefore, however important they be to every citizen, their discussion belongs to the popular assembly and legislative hall, but certainly not to the Christian pulpit. At the same time, it cannot be denied, that although the original division of parties in our country was based on principle, and men of equal talent, sincerity and patriotism were found in both ; much of the excitement and party wrangling in our day, is in reality a mere conflict for the emoluments of office, and therefore of a selfish nature, in connection with which the injured name of patriotism should not even be mentioned. Is there not reason to fear, that many otherwise worthy citizens are actuated by such motives, when they adhere to their party after it has turned recreant to its professed principles, and when they defend the candidates of their party at the expense of known truth, and to the detriment of their country's welfare? In regard to such partisan warfare, the pulpit can have but one duty, namely, to denounce the whole as grossly immoral, and subversive of the best interests of our country ; and to call upon our citizens generally to humble themselves before God on account of their sins. Enlightened, honest, temperate party spirit, which consists in attachment to the principles and measures avowed by a party, is not to be condemned. But that selfish, degraded party spirit, so prevalent in our day, which is an attachment to a party name and party organization and party leaders, less from regard to any set of measures or principles, than to ensure the success of such party, and an interest direct or indirect in the distribution of the loaves and fishes, and which leads men to adhere to their party after it has abandoned its professed principles, is not only morally corrupt, but dangerous to the liberties of the country.

2. Nor can the christian pulpit inculcate *that unprincipled species of patriotism*, or love of country, embodied in part in the

motto, "Our country right or wrong," professed by many, which justifies fraud, injustice, robbery and oppression towards other nations, for the benefit of our own; that patriotism which prompted the aggrandizement of Greece and Rome at the expense of all surrounding nations, and which even amid the gospel light of our own age is often pleaded in defence of some of the most unhallowed feelings of our nature. Christianity teaches us to love all men, as well as our fellow citizens; not even to exclude our enemies from the circle of our affections. It was the patriotism of the Pharisees and not of Christ which inculcated the maxim, Thou shalt love thy neighbor and *hate thine enemy*. But, said the divine Redeemer, who brought his patriotism from the bosom of his Father in heaven, who is the universal Parent of all nations, I say unto you, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."* And we look in vain, in the records of inspiration, for any precept, which, under the specious name of patriotism, or under any other designation, sanctions any treatment of our enemies inconsistent with the rule of reciprocity: "All things whatsoever ye would that men should do to you, do ye even so to them."† Have we not all erred on this subject, in times past, my brethren? Have we not applauded actions performed under the supposed sanction of a mistaken patriotism, which our heavenly Father condemns, and thus encouraged others in the violation of the relative rights of our fellow men?

3. Nor, finally, can the Christian pulpit pronounce an unequalled eulogium, on what is called *personal valor*, or *bravery*, irrespectively of the cause in which it is displayed. Bravery is the ability to encounter personal danger without fear, to advance against a foe, undismayed by the roar of cannon, or the showers of bullets; to plunge your sword into the bosom of your fellow-man whom you have never before seen, and who has done you

* Matth. 5: 44. † 7: 12.

no personal injury, regardless that others are aiming a deadly blow at you, and to persevere in the work of slaughter and death, unmoved by streams of human blood, by the lamentations of the wounded, or the dying groans of friends or foes. This is a natural attribute possessed by some men in common with many irrational animals. When we admire this characteristic in the latter, it is because we erroneously suppose it connected with some of the forethought belonging to man. When we regard it, as in truth we must, as the mere blind obedience of the animal to the instinctive, destructive propensities of its nature, our admiration ceases. And bravery in the ignorant, vicious and thoughtless of our race, possesses little more merit. Yet this is very generally its character in professed soldiers and military chieftains; it is based on a blind recklessness of consequences, temporal and eternal. Hence Buonaparte strove to banish all religion from his army and would not tolerate a single chaplain in it. It excites our admiration in man, because it implies the ability to divest ourselves of those habits of forethought, care and self-preservation, which are known to belong to every intelligent, cultivated mind; which are in themselves useful and laudable, and influence us on all other occasions. And it challenges our admiration in any individual, just in proportion as his habits of intelligent forethought are known to be extensive or strong on other occasions. Yet even in this view, bravery is merely intellectual, and may be employed in an unjust as well as a righteous cause. It is only when we behold a man of intelligent mind, of correct habits of forethought, accustomed to feel the claims of his family, friends and relatives upon his life and services, suppress the habits of his mind and the customary impulses of his nature, and for higher and nobler ends than life itself to him, encounter danger in resisting the inroads of the midnight assassin, in defending his family and fireside, and the undisputedly just territory of his country from the invasions of a foreign foe; it is only when we behold this self-control exercised in a

righteous cause, that we can justly admire its possessor, and award him our praise. Again we ask, have not some of us been wont to admire and applaud this disregard of death, when perhaps it originated from habitual ignorance, stupidity, or recklessness instead of intelligent self-control; and applauded it, perchance, when manifested in the cause of injustice or oppression? These are some of the supposed civil virtues which the word of God does not inculcate. Let us now pass on, and, in the second place, specify the positive instructions of the christian pulpit on our theme.

1. She inculcates *the recognition of God, as the Supreme Ruler of all nations, and the precedence of his claims over those of Cæsar.*

It seems to be a dictate of reason, that he who is not only the Creator, but also the Governor of the Universe, and by whose delegated authority all lawful rulers on earth govern, should be recognized by them, and the precedence of his claims be conceded alike by rulers and people. This is accordingly demanded in explicit terms, by the word of God, and must be inculcated by the Christian pulpit. "The powers that be," says the great Apostle of the Gentiles, "are ordained of God;" not intending thereby, that God established any one particular form of government; but that it is his will that mankind shall be formed into civil polities and be governed by civil rulers, in short that *government is an ordinance of God.* But as God thus teaches us that human governors rule by his authority, it is obviously his will, that they should acknowledge their allegiance to him, and together with the people, professedly base their laws on his authority and will; and of course acknowledge the obligation and precedence of the latter.

Such recognition was on various occasions made by Washington, Franklin, Adams and others, among the principal founders of our republic. And although our national constitution happily prohibits the establishment of any particular religion by law, the framers of our government and the primitive Congress itself, virtu-

ally avowed *Christianity*, by observing the christian Sabbath, and providing for its observation on the part of others, by directing all the executive and judicial offices to be closed, by appointing a chaplain to officiate every Lord's day in the Congressional hall, and by employing the christian oath.

Another feature of such recognition is, that we should offer to God thanksgiving and pay our vows to the Most High. We are surrounded by blessings temporal and spiritual, such as fall to the lot of few, if any other nations on earth. And shall "the ox know his owner and the ass his master's crib," and shall our God have reason to say of us, "Israel doth not know, my people doth not consider." No, my brethren, infidels and atheists, like those of France, who, during the reign of terror impiously decreed, There is no God, and Death is an eternal sleep, might consistently sink below the level of the ox, and feel exonerated from the gratitude which he expresses to his owner; but we who profess to believe not only in God, but also in Jesus Christ his Son, must regard the bounties of His providence with very different feelings. Most cordially should we enter into the spirit, and adopt the very appropriate language of the Executive recommendation, and "render thanksgiving to Almighty God for his goodness vouchsafed to us during the past year,—in continuing to us the blessings of civil and religious liberty, in preserving us from the ravages of malignant disease,—in loading us with the fruits of his bounty,—in furnishing so abundantly the means of individual, domestic and social improvement and enjoyment,—and in continuing among us the institutions and ordinances of our holy religion in all their purifying and elevating influence."

But whilst we are justly called on for gratitude on account of the numerous blessings of God, have we not equal reason to recognize God by humiliation before him on account of our numerous and grievous national sins? This also he has expressly required, and this the christian pulpit must urge upon the nations,

especially in times of national degeneracy, and when the judgments of God are abroad in the land. When the Lord appeared unto Solomon, after the dedication of the temple, he uttered these memorable words: "If I shut up the heavens that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." * Our rulers have therefore done well by appointing this day, and we as a professed people of God, are in the path of duty, when assembled for humiliation before him.

But our obligation to acknowledge God in our civil relations does not stop here. We are taught to regard this duty as absolute, we are informed by his word, and therefore the Christian pulpit is bound to teach, *that the laws of God must have precedence over those of man*; that if our earthly rulers command us to do, what our heavenly ruler has forbidden, "He that dwelleth in the heavens," is to be obeyed, rather than the worms of the dust that inhabit his footstool; in short, that we are to "obey God rather than man." † There seems to be a vague impression in some superficial minds, that whatever the rulers of a country enact as a law, must be right; or at least, if in obeying it we should be transgressing the laws of God, on our legislators and not on ourselves must the guilt rest. This opinion could not be maintained even in regard to the legislation of despotic governments, and on the supposition that kings ruled by divine right. For would it not still be absurd to suppose, that the great Ruler in heaven would invest his vicegerents on earth, with power to nullify and supercede the laws of his kingdom, by authorizing men to commit deeds which he had pronounced sinful, and subversive of the highest interests of humanity? But in a republican or representative government, the

* 2 Chron. 7: 14. † Acts 5: 29. and 4: 19.

thing is still more absurd. Are not our lawgivers men like ourselves, chosen by us, and from the midst of us; and did we ever observe any more evidence of infallibility in them than in ourselves? And as they legislate under the constitution, which we have made for them; whence have or could they have the power, not pretended to be given to them in the constitution, to supersede or reverse the laws of God? In accordance with these views are the declaration and conduct of saints and inspired men of old. When the impious Nebuchadnezzar dedicated a golden image, probably of his father Nabopolassar, or of himself or of his chief god Bel, and commanded all his subjects to fall down and worship it, Daniel's associates, Shadrach, Meshach and Abednego refused to obey the impious law. When the wicked princes of Darius, the Medean, through jealousy of Daniel's influence at court, insidiously procured from the king a decree, that for thirty days no one should ask a petition of any god or man save of his majesty, Darius himself, on pain of being cast into the lions' den, the faithful servant of God, Daniel, disobeyed the command of his royal master, though he had lavished on him the highest honors of the kingdom. And to add but one example more, when the Jewish Congress or Sanhedrim commanded Peter and John not to speak at all, nor to teach any more in the name of Jesus, they not only magnanimously refused to obey, but appealed to the common sense of their rulers for the propriety of their refusal. Then "Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." * Oh no, my hearers, earthly rulers are "the ministers † or servants of God for good" and not evil; expressly appointed to be a terror to evil-doers and a praise to them that do well, to execute righteous judgment, and not to shed innocent blood. ‡ And as soon as they abandon their duty, and command what God has prohibited, they lose their claim to our obedience, and it becomes our

* Acts 4: 18, 19. † Rom. 13: 4. ‡ Jerem. 22: 3.

duty to disregard their enactments- How heedless at least, if not wicked, and groundless is the assertion, that that is property which the law of man makes property, even if a human being were the article in question; as though the Creator had made no difference between persons and things, and as though our revolutionary fathers had uttered a fiction, when they affirmed it as a self-evident truth, that "All men are created equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." How then can one of these immortal beings, possessed of such inalienable rights, and created by God for important purposes, which require him to have the control of his time and his powers, be rightfully converted by human law into a thing, and be made the property of another being like himself? Before this can be the case, men must possess the power to supercede or annul the laws of God, which even the midwives of Egypt knew to be impossible. And God approved them because they feared him, and saved the men-children alive, whom the king of Egypt had commanded them to destroy. * Thus also, when the law of God commands "Thou shalt not deliver unto his master, the servant (and the legal condition of the Jewish servant was far better than that of the slave in America,) which is escaped from his master unto thee; he shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him;" † who can doubt, that if human laws even directed us to arrest the trembling fugitive, it would be our duty to disobey?

Finally, the Christian pulpit is bound both by precept and example to inculcate the duty of acknowledging God in our political relations, *by praying for our rulers*, that God may grant them wisdom and fidelity so to govern, "that we may lead a quiet and peaceable life in all godliness and honesty." ‡ This duty is obligatory on us at all times, and more particularly on such occa-

* Exod. 1: 17, 20. † Deut. 23: 15, 16. ‡ 1 Tim. 2: 1, 2.

sions at the present, specially set apart for this purpose, and at a time too, when our country is unhappily involved in war.

2. The second general duty which the Christian pulpit is called on to hold up to the view of our rulers and fellow-citizens in their political action, is *to recognize the universal brotherhood and equality of man in civil rights.*

Our revolutionary fathers uttered the truth of God, when they proclaimed before the world, as the justification of their rebellion against the oppressions of Great Britain, that "All men are created free and equal, and endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." And how beautifully and nobly has the executive of our Commonwealth expanded the same idea, when he invites his fellow citizens to join in the supplication: "That the whole family of man, united in the bonds of fraternal affection, may go forward in the cultivation of every peaceful and useful art and science, in the advancement of civil liberty, and the universal diffusion of a pure and undefiled religion, correcting whatever is wrong in the condition of human society, to the achievement of that high and holy destiny contemplated in the purpose of infinite benevolence." Would to God that this philanthropic, this christian aspiration might find a cordial response in the hearts of all men, and especially in that of every American citizen, and still more especially of those of our rulers and citizens, who are now employed in spreading misery and death among the citizens of a neighboring republic.

It was this lesson of the universal brotherhood of man, which the benevolent Creator designed to teach all nations and all ages, when instead of creating myriads of different human beings as he did of vegetables in the different parts of the earth, he caused all nations to derive their existence from one pair, thus making them all of one bone and one flesh, and causing kindred blood to circulate through the veins of the whole human family. And it was the same doctrine, which the Apostle Paul taught the haughty

Athenians, when he told them, that the human race, instead of having derived its origin from the mere effects of matter and motion, as the Epicureans among them supposed, or of having existed in an eternal succession, as the disciples of Aristotle imagined, was all the work of one and the same hand; "that of one blood God made all nations to dwell on the face of the earth." But the divine Saviour taught the duty of this fraternity in the most impressive and comprehensive manner, when, after having enjoined supreme love to God, he commanded, "Thou shalt love thy neighbor as thyself; * and again, All things whatsoever ye would that men should do unto you, do ye even so unto them." *

This relation requires citizens to exercise *impartiality in selecting from the whole body of the community the best qualified men for office*, regardless of family influence, or party spirit, or bribes. The Scriptures not only in many places describe the character, which ought to belong to those who are entrusted with the powers of government, but expressly enjoin, that such only shall be chosen. Says Jethro to Moses, "*Thou shalt provide out of all the people, able men, such as fear God, men of truth hating covetousness, and place such over them to be rulers.*" † Moses himself commanded the people saying, "Take you *wise men and understanding, and known among your tribes, and I will make them rulers over you.*" ‡ And David says, "The God of Israel said, the Rock of Israel spake to me, he that ruleth over men must be *just, ruling in the fear of God.*" § These rules are indeed dictated by sound reason, and especially called for by the genius of our free institutions. The extensive violation of them must unavoidably sap the foundations of our government and eventually involve the loss of our liberties. Those officers, who are entrusted with the appointment of subordinates under them, are bound to exercise the same impartiality and fidelity in their selection. But, alas, how often do we witness

* Matth. 7 : 12. 19 : 19. † Exod. 18 : 21. ‡ Deut. 1 : 13. § 2 Samuel 23 : 3.

the violation of these sacred principles and rules! How often are men elected to important posts of trust, who are destitute of any special qualification, merely from party spirit, because they were placed on the ticket of their party; and placed there, because they are active in exertions for the party! How many of the four hundred thousand offices of our country are filled with men, destitute of moral character; destitute alike of the talent and the inclination to "judge righteous judgment," and sometimes even by "men whose eyes are *blinded by a gift*;" whilst able and faithful men in abundance are found in the community, but are overlooked by the wire-workers of party, because they are too honest, too honorable, too high-minded to serve their gross purposes!

Again, the universal brotherhood of man requires, that *rulers should enact such laws as bear equally on the whole population*. All human legislation is at best but an approximation to equal justice; yet many of the grossest violations of this principle are intentional, and deserve severe reprehension. That such cases should exist in the despotic and regal and aristocratic governments of the old world is not remarkable, for there equality is not professed. But in our boasted republic, where all men are said to have been created equal, and entitled to certain inalienable rights, all unequal legislation is an inconsistency, and, when intentional, is justly condemned by every enlightened and impartial friend of our race. Of this character are the laws of different free States, which withhold from the colored man some of those equal rights which God has designed for him, and especially those laws in the District of Columbia and other slave States generally, by which he is stripped of personal liberty, is deprived of those inalienable rights, which by our own profession, and by the universal judgment of civilized man, belong to him as well as to ourselves. Such laws cannot but be offensive to the Great Parent of the universal brotherhood of man, of the privileges of which they are gross violations, as they also are of some of the precepts of the

decalogue and of the fundamental ethical principle of christianity, Whatsoever ye would that men should do unto you, do ye also so unto them. We know there are thousands of slave-holders whose slaves are treated with humanity and enjoy more physical comforts than a large portion of the free colored population in the North ; still the laws allow of much severity, and this the great majority of slaves experience. But the system is wrong in principle, and even with the most humane treatment, its victims are far from enjoying those opportunities and motives to improvement to which all human beings are entitled. The apology sometimes heard in defence of the system : That the negro is degraded and incapable of providing for himself is futile ; for that very degradation and incapacity so far as they exist, are the result of the oppression, in extenuation of which they are pleaded ; for the laws of those very States, prohibit under severe penalties, the negro from being taught to read or write. How much better would it have been, had slaveholders taken counsel of the Saviour himself, and as he commanded men "to search the scriptures" as the channels of their salvation, had they taught the poor negro to read, and thus aided him in obeying the Saviour's commands !

The spirit of universal brotherhood forbids all infringement on the rights, person, or territory of others, either by individuals or nations. The turpitude of individual violence and murder is conceded by all. Yet aggressive wars possess all the essential features of robbery and murder by the individual, whilst their enormity is aggravated by the stupendous scale of their execution. Wars like individual violence, robbery and murder arise from the evil passions of man. The same feelings, that prompted Cain to imbrue his fratricidal hands in the blood of Abel, actuated a Nimrod, an Alexander, a Cæsar, a Tamerlane, a Genghis Khan, and a Buonaparte ; and more or less influences every man at the present day, who is instrumental in declaring, conducting or vindicating aggressive wars. Whether the motive be thirst for military

glory in the abstract, or the hope of plunder, the moral character of the act is the same. Impelled by these sordid impulses, the aggressive soldier is willing to wade through the blood of his unoffending brother, or tread on his mangled corpse to attain their gratification, and to involve thousands of helpless mothers and little unoffending children in all the miseries of widowhood, poverty and starvation. O could such heartless soldiers hear the voice of these widows and orphans crying for just retribution to the God of heaven, their swords and muskets would fall harmless from their guilty hands! Yet the ear of Jehovah does hear their cries, and the final day of God will bring a fearful judgment. Amid the conflagration of Moscow and Badajos, were heard the shrieks of violated mothers and daughters; and war is most generally regarded as giving the soldiery a full license for the indulgence of all their sinful passions! The success of war is generally proportionate to the number of persons killed, and the very object of each party is to murder as many as possible of the other. And what awful success often attends these efforts! At Bautzen there fell twenty thousand; at Austerlitz, thirty thousand; at Eylau, fifty thousand; at Waterloo, (the great hero of which I recently in London in the House of Lords, heard deliver a speech still breathing the martial spirit of his earlier days,) seventy thousand; at Borodino, eighty thousand; at Fontenoy, one hundred thousand; and at Chalons, three hundred thousand; to say nothing of more ancient times, when in single battles twice that number of men were slaughtered. Look at the French butcheries in Spain and Portugal under Napoleon! Peaceful inhabitants were massacred without distinction or mercy. "Often were the ditches along the line of their march (says an eye-witness) literally filled with clotted, coagulated blood as with mire; the dead bodies of peasants, put to death like dogs, were lying there horribly mangled; little naked infants, of a year old or less, were found besmeared in the mud of the road, transfixed with bayonet wounds; matrons

and young women, dead with cruel, shameful wounds, and priests hanged on the trees by the wayside like felons." Well might the Apostle James exclaim, Whence come wars and fightings among you? Come they not hence even of your lusts that war in your members? How unlike the meek, forgiving spirit of the Saviour! O how unlike the moral grandeur of the Millenium, when the devouring sword shall be converted into a ploughshare, the murderous spear into a pruning-hook, and men shall learn war no more! Nor will this glorious era be brought about by any miraculous influence from heaven, which like an omnipotent charm, is suddenly to transform the opinions and passions of men. On the contrary, like all the other prophecies of holy writ, the predictions of a universal peace, as the characteristic of the complete dominion of the Son of man on earth, will be effected by human instrumentality. Faithful and fearless disciples of Christ, will give utterance to these sentiments, and circulate them over the land, until they are received by the masses, and the action of government is thus controlled by them. And can it be, that the Christian pulpit, the authorized interpreter of God's word, can innocently stand idle, and on this subject conceal the revealed instructions on the Prince of Peace? There are other remedies far better than war, for the evils intended to be corrected by its murderous influence: *negociation* between ministers or ambassadors of the parties themselves; *arbitration*, when the disputed point is referred to an umpire; *mediation*, when a third power offers its friendly offices; or a Congress of nations, to be governed by a code of international law, first agreed on among themselves. All these remedies have at different times been resorted to with success; and the last, which we regard as the best, will, we trust, ere long be established, to decide advisarily on all cases voluntarily referred to it for adjudication, and war soon become as unpopular among christians as duelling now is.

3. The Christian pulpit is bound to *inculcate the obligation*

of the moral law of God, in all legislative, judicial and executive business of our public officers and all political action of private citizens.

Inasmuch as the principles of the moral law are based in the constitution of things and ultimately in the will and nature of God, they must of course be unchangeable, and obligatory on all men in all ages and under all circumstances; yea in the emphatic language of the Saviour, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Since Church and State are separated by the New Testament and the theocracy is superceded, the precepts relating exclusively to the mode of worshipping God, are properly omitted from the civil code, and referred to the moral influence and suasion of the church. Yet all the overt violations of the precepts relating to the relative rights of men, are justly included in the legislative codes of all christian nations. But the moral principles pervading the decalogue, are also to be inculcated by the pulpit, as applicable to the performance of duties purely political.

Thus the *inviolability of an oath*, is to be inculcated just as much in regard to the official oath of *public officers*, as that which occurs in transactions between private citizens. It is amazing, and yet too true, that many public officers, who would be shocked at the idea of violating their oath in the ordinary transactions of life, treat their official oath with levity, and allow themselves to violate it on numerous occasions without compunction. Such conduct not only necessarily corrupts the purity of our civil institutions, but strikes a blow at their very foundation. It impairs the security of our relative rights, and if it becomes general, sooner or later must dissolve the bonds of society.

This principle requires all citizens honestly to obey the laws themselves, for conscience sake; and faithfully aid the magistrates in enforcing their obedience on others. Is it not strange that many, who desire to be regarded as good citizens, feel at lib-

erty to violate the law, if they can do it with impunity ; will defraud the government out of its just dues, and yet would feel insulted if their honesty were called in question ? Are there not many who allow themselves to utter falsehoods and practice frauds to promote a political end ; yea some who adopt the infamous maxim, That every thing is fair in politics ? But let it be remembered that morality is the same and as binding in public as in private life, and that all thieves and “ liars shall have their part in the lake that burneth with fire and brimstone.” Nor can those citizens be justified, who are ever ready when a criminal has been sentenced to a just penalty, to let their womanish sympathies get the better of their judgments, and sign petitions for executive clemency. By the theory of our government the pardoning power was vested in the State and national Executives, to be exercised only in those cases, in which facts have come to light subsequently to the trial, proving the innocence of the convict ; or for cases in which peculiar circumstances in the individual, render the penalty prescribed by law disproportionate to his guilt. In no other cases ought citizens to lend their names to such petitions ; for if the penalty is just, it ought to be suffered, and if it is too severe, the law should be amended. Such frequent pardons greatly impair the influence of law, and multiply crime. As well might we at once imitate the example of the despotisms of the East, and vest absolute power in our rulers, making them also judge and jury, and thus save to the people the expenses of courts of justice.

Finally, this principle requires that governments should ever be true to their engagements, and execute faithfully the treaties and contracts into which they have entered. It was nobly said by a former king of France (John I.) “ If truth were to be banished from the world, she ought still to find a home in the breasts of princes,” and I add, still more in the hearts of republican rulers. Not only does perfidy in rulers tarnish the reputation of the nation in the eyes of the world, but it exerts a most baneful

influence on the morals of the community. When the thoughtless populace behold those, who enact the laws enjoining the obligation of contracts, themselves violate them with indifference, they feel exonerated from all obedience. *Punic* faith in the government, begets dishonesty in private individuals, and involves multitudes of the best citizens in ruin. Alas! that there should be so much ground for humiliation on this subject, both to our nation in her treatment of the poor Indians, and to our State in reference even to the suspicion of repudiation; for in fact she never intended to repudiate.

4. The last topic that the Christian pulpit is called to impress on civil rulers and the nation at large is, that *God*, the Supreme Ruler *exercises a righteous retribution over nations as such, in the present life.*

For man as an individual subject of moral government, God has appointed a state of retribution in the future world. But there are certain attributes belonging to government in its aggregate capacity, there are certain actions which are appropriate to governments alone and not to individuals, and certain principles of action both right and wrong, both righteous and wicked; and it seems to be the design of his providence with nations to vindicate the righteous principles of his moral law, to show to the world, that the eternal principles of truth and justice and morality are as essential to the prosperity of nations as of individuals, in short to demonstrate, that "Righteousness exalteth a nation, but that sin is a reproach to any people." This he effects as a general rule by bestowing peace, happiness and prosperity on nations, whilst their governments are administered with righteousness; and by permitting the iniquity and oppression of rulers, especially when sustained by the people, to work out its natural consequences in producing discontent, wretchedness, internal contentions and wars; and sometimes by bringing down the most signal judgments on the heads of wicked and oppressive nations by famine, pestilence

and foreign invasions! Thus says the distinguished Jewish law-giver, after he had beheld from Pisgah's top that land which he was not permitted to enter, and when he was soon to leave his people: "Keep therefore and do them (the statutes, which the Lord had given him,) for this is your wisdom and understanding in the sight of nations, which shall hear all these statutes and say, surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for."* Again; "And it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, which I command thee this day, that all these curses shall come upon thee and overtake thee."† The prophet Jeremiah says, "Thus saith the Lord, ye have not hearkened unto me in proclaiming liberty every one to his brother, and every man to his neighbor: behold I proclaim liberty for you, saith the Lord, to the sword, to the pestilence and to the famine."‡ And finally, from a multitude of passages on this subject, abounding in the word of God, I will add but one more, the declaration of the Lord to Solomon: "*If my people which are called by my name, shall humble themselves, and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.*"§

A few practical *inferences* shall close this discourse.

1. From this subject we learn in the first place, that the Christian pulpit has an important work to perform in preserving and promoting the moral purity of our political institutions. Can it be doubted, that it is the duty of christian ministers, as authorized interpreters of God's word, to call the attention of the people on appropriate occasions, and in a suitable manner, to such institutions and laws of man, as violate the laws of God, and to urge

* Deut. 4: 6, 7. . . † Deut. 28: 15. . . ‡ Jer. 34: 17. . . § 2 Chron. 7: 14.

their abrogation? And is it not equally evident, that they are required to inculcate the necessity of moral integrity, of equity, impartiality and faithfulness in the administration of laws just in themselves? This duty is required, not only in order to ensure the blessing of God on our country, but also to promote piety among the people. Because, moral principle is a unit, and no nation that is politically corrupt, can be generally virtuous in the private relations of life. Hence, whenever those moral virtues or vices which are also applicable to political life, are discussed in the sacred desk, exemplifications should be drawn from both sources, and application be made alike to both. And as we habitually inculcate the duties of parents and children, of pastor and churches, so also should those of rulers and people not be forgotten. In short, a constant effort should be made to teach the people to feel their responsibility to God for their political action, and for the character of the men whom they elevate to office; and to inculcate the paramount obligation of conforming all human legislation to the ethical principles of God's word, whilst at the same time nothing relating to party politics should ever be introduced into the pulpit.

It cannot be denied that so called christian governments are less influenced by the principles of christianity than individuals. Indeed it may be disputed, whether there is a christian government on earth; although there are nations of professed christians. The principles of international law, especially in regard to war, are less purified by the spirit of Christianity than those touching the relative rights of individuals, and men are far better christians in the private walks of life, than in their public political conduct. Nations, as such, are less christian, than the individuals composing them. We see no sufficient reason why this should be so, if the pulpit would habitually and earnestly pray for our country and her rulers, and would fearlessly speak out and proclaim alike to rulers and private citizens the political duties enjoined in God's

word, as well as those of a social and individual nature. Indeed so long and so extensively has this duty been neglected, that in many places the people are unwilling to have it discharged at all, and some christian ministers themselves scarcely have clear perceptions of the exact lines of their duty ; of the subjects on which they ought, and those on which they ought not to preach ; of the difference in short between party politics, which has nothing to do in the pulpit, and the *morals* of politics, which are copiously taught in Scripture, and cannot rightfully be excluded from the sacred desk. Certainly, if the people are rightly instructed on the sinfulness of war, on the widespread moral desolations and incalculable human sufferings attending it, and on the utter impossibility of the extension of Christianity over the earth whilst the spirit of aggressive war prevails, they would not justify the invasion of foreign lands by our armies, nor allow their legislators to vote supplies for a war of aggression.

The individuals who declare war seldom participate in its dangers and sufferings, but where wars have prevailed the mass of the community, even in pagan nations, dread them as the greatest scourge of humanity. And there is little reason to doubt, that if Constantine the great, the first christian ruler who had it in his power to exemplify the principles of christian national government, had been a truly enlightened and spiritual christian, and after his professed conversion, had beaten his sword into a ploughshare, and abstained from all offensive war ; and if christian rulers after him had learned war no more ; Christianity would long ago have been embraced by the heathen world ; for no other argument can be found, which would more powerfully have recommended it as the religion of the Prince of Peace, than the fact that by its adoption they would be delivered from all the horrors of war. But alas ! the full development of the Saviour's principles on this subject, seem to be reserved for the latter day glory of his kingdom !

2. It is evident that christians generally, and the community at large, have also an important part assigned them, in promoting and preserving the purity of our political institutions. This is supereminently the case in all representative governments. There the people select their own rulers, and thus virtually themselves make and execute the laws of the land, through their representatives. It is therefore the duty of all parties to nominate men of unblemished moral character for all offices. It is utterly unimportant with what religious denomination they are connected, because under our happy constitution all denominations enjoy equal rights; and our legislatures have no power to enact laws giving preference to any religious sect; but all our officers should be men fearing God and loving justice. They should not be time-servers nor office-hunters, nor drunkards, nor men whose influence can be bought, either with money, or the promise of preferment. They should possess the requisite knowledge and be men of honor, enjoying the confidence of the community. In the selection of county and borough executive officers, men of the highest moral and intellectual qualifications should be chosen regardless of party; and for the higher executive officers and the State or national legislatures, if immoral or unworthy men are nominated by the party whose political opinions we prefer, christians ought not indeed to vote for candidates of the opposite party, who would enact laws which they regard as injurious to the country; but they ought not to vote at all for those offices, or cast an independent ticket of their own choice, and at ensuing elections should see, that better men of their own political principles, are nominated for their suffrage. Yet christians, and even christian ministers, ought not to neglect the exercise of their privilege at the polls, for if the virtuous stay away, of course the unprincipled rabble will decide the elections, and choose men of their own stamp.

Another part of the work devolved by Providence on christians and the community at large, is to labor for the correction of all

immoral, unequal and oppressive laws. If laws are enacted inconsistent with the public faith, or with the laws of God, or the universal brotherhood of man, either by our State or National Legislatures, they should be repealed. As a patriot and a christian, I feel bound to bear my testimony against the unjust laws relating to our despised and often oppressed colored population. In our own and other free States they are denied the elective franchise, although they are required to contribute their full share of taxes; and in the Slave States, some of the laws on this subject are direct violations of the laws of God, and christians there and elsewhere should exert their utmost influence to have the entire system brought to a speedy close, by the peaceful and voluntary action of the slave States themselves. Until we have used our utmost efforts to purify our own statute book, and to have slavery abolished in the District of Columbia, which is under the exclusive control of our Congress, as well as to prevent the influence of our Federal Government from being any longer abused to favor this unjust system, we must stand guilty at the bar of heaven of participation in this sin.

Nor can I as a minister of Christ, bound to declare the whole counsel of God, refrain on this occasion from bearing my decided testimony against offensive war in general, and that in which we are now engaged with Mexico in particular. Offensive war is a remnant of barbarism, and is no more rational or christian, as a resort for deciding national disputes, than duels are to adjust the differences of individuals. With the question, which of the two parties was the most active during the last ten years, in aiding to bring about that train of events the revolt of Texas, the acknowledgement of her independence, and finally her annexation, out of which this war principally grew, I have nothing to do. Nor is it necessary to inquire, whether this war is justifiable according to the maxims of an ungodly world. It is enough for me, that at the tribunal of true Christianity, I believe, it cannot be vindicated.

Had Mexico invaded our country, I should have been among the first to justify her repulsion. But we are at least now the actual invaders. Our armies have gone not only into the disputed territory, but far beyond it; and are spreading misery and death among the Mexican population. The war is literally offensive, aggressive and not defensive, and on the principles of our holy religion, I think there can be no question of its injustice; for all aggressive wars are sinful. And the armies themselves the more obviously participate in the guilt, as they consist entirely of regulars and volunteers, as they necessarily must. For the fathers of our republic, regarding all wars of conquest as utterly uncongenial with the spirit of our republic, so framed the Constitution as to confine the powers of Congress in calling our citizens to military service to three cases, "to execute the laws of the union," "to suppress insurrection," and "to repel invasions;" and no power either of Congress or of the President, can compel any citizen to cross our country's line, to invade any nation. Alas that the wisdom of the fathers, should so soon be forgotten by their sons! It is true, Mexico owes us the balance of a debt. If she is unable to pay punctually, she ought, especially in her unsettled condition, be indulged, as Pennsylvania and other delinquent States of our country have been. If, after she is able to pay, she should refuse to do so, recourse should be had to negotiation, and if that fails, all commercial intercourse with her should be cut off, or a double duty be levied on all articles imported from that country, till her debt is discharged. Forbearance, peaceable means of redress, and, if all fail, forgiveness for any thing short of actual violence or invasion, are as much virtues of nations as of individuals. Let us therefore labor to stay the ravages of the sword. Let us use our influence among our fellow-citizens, and at the throne of our universal Father, for the return of our armies to their homes. For if this war is unjust in its inception, its continuance cannot be more righteous, and the sooner it is ended the better. If the people

generally let their voice be heard against it, Congress, which will soon convene, can put an end to it, by providing for negotiation, and demonstrating the wisdom of our fathers, who refused to place the sword and the purse into the same hands. And if we do not, if we continue to applaud the exploits of our army in such a cause; we encourage our rulers and are justly held individually responsible before the judge of all the earth. And as assuredly as there is a righteous God in heaven, if our citizens continue to foster the spirit of conquest, so extensively and unblushingly avowed by many of our newspapers and leading politicians, and our government goes forward with her aggressions on foreign lands, the days of our true national glory will ere long be numbered. The cause of religion will languish, the people will become corrupt, the sabbath will be desecrated, the Spirit of God will withdraw from us, and moral desolation will flow as a torrent over the land. We may for a while retain the name of a republic, and our territory may be greatly enlarged; but our free and just institutions, which were the admiration of the world, will be gone, and sooner or later our liberties will be buried beneath the overwhelming flood of national corruption.

ERRATA.—Through an oversight, in a few copies, the word Oct. was printed instead of Nov. on the title page, and on the third page ἐνεχτέον instead of ἐννεχτέον.

THE CHRISTIAN WORKMAN.

A

DISCOURSE

DELIVERED AT THE

ORDINATION OF REV. JOHN M. PRINCE, JR.,

AS

COLLEAGUE PASTOR

OF THE

CONGREGATIONAL CHURCH AND SOCIETY IN GEORGETOWN,

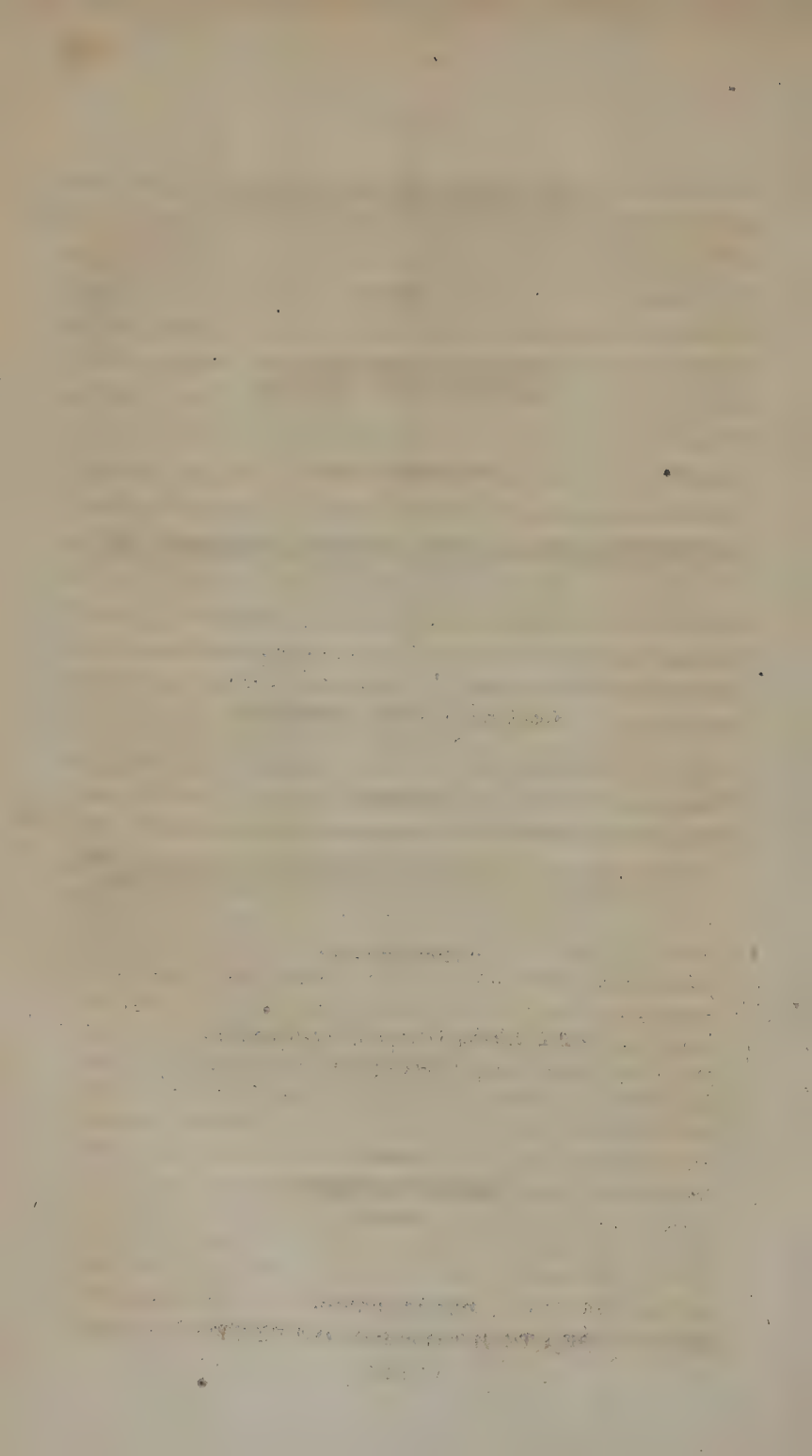
FEBRUARY 3, 1847.

BY REV. URIAH BALKAM,

OF WISCASSET, ME.

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1847.



DISCOURSE.

II TIMOTHY 2: 15.

"STUDY TO SHOW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, RIGHTLY DIVIDING THE WORD OF TRUTH."

When these epistles were written, Timothy was a minister of the gospel at Ephesus. They contain various weighty counsels, adapted to his official character and station. Paul says, that though expecting to see him shortly, he wrote then, that he might know how to behave himself in the church of God. Until the great apostle should be able to return to Ephesus, he required Timothy to apply himself to reading, to exhortation, to doctrine; to employ himself in these things, and be wholly in them; that his profiting or improvement might appear unto all.

Paul appears to have felt for Timothy much solicitude. And the burden of it, I think, was, that he might prove himself an able expounder of God's word. This anxiety was not without reason. Timothy was a young man. He was stationed in the capitol of Asia; a place of great distinction, and of great concourse. It was the residence of philosophers, orators, and poets. It was the residence, also, of religious teachers. But they were men of corrupt minds, and reprobate concerning the faith; having a form of godliness, but denying the power thereof; giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy. It was at this confluence of variant influences, that Timothy was called to preach Jesus and the resurrection.

The solicitude of Paul was two-fold. He was anxious lest the false religious teachers at Ephesus should ensnare Timothy in their heresies, and gain him over to their side. The first epistle he affectingly concludes with saying, almost as his dying precept, "O Timothy, keep that which is committed to thy

trust, avoiding profane and vain babblings, and oppositions of science, falsely so called; which some professing, have erred concerning the faith."

Paul was anxious, too, that Timothy should exhibit such completeness and power as a preacher, as would put down contempt and create reverence. The heresies at Ephesus, he was to confute; the doctrines of the cross, he was to establish. Exposed as he would be to the sneer of proud conceit, and the obloquy of infidelity, it was indispensable that he be clothed with christian excellence and might. The worldliness and ungodly course of such a place would not endure the reprobation of the gospel with composure. Natural depravity would be waked up; it would become suspicious, captious, and stormy. Hence Timothy must *study* to show himself a *workman*; not in the estimate of the world merely, but *such* a workman as God would approve and men could not despise. He must study, he must be indefatigable, to exhibit, in his preaching, the proportion, the strength, and the finish, of a master's hand. The weakness or unskillfulness of the preacher would be deemed proof of his weak and beggarly cause. The Ephesian minister, therefore, must be able at once to demonstrate the wisdom of the gospel, and to lay bare the falseness of opposite schemes, and confound their authors.

This course of remark has indicated, I trust, that the absorbing duty of Timothy was, *preaching*. He was, indeed, required to be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. But the tenor of both epistles, I think, is, to magnify to his view, above all other duties, the study of religious truth, and the method of its communication to the world. He was to rely on no novelty, no artificial attraction, but, with God's blessing, on the impression of mind, on argument, on eloquent speech.

What was the ascendant duty of Timothy, I take to be the first business of ministers now. I take it that we have God's commission and authority, to make *preaching* the great business of our lives. "It pleased God by the foolishness (so judged by men) of preaching, to save them that believed." And since He has put this instrumentality into our hands, it is

our duty to make it as perfect as we can. And I wish now to offer a few considerations, illustrating and enforcing *the duty of a minister, to study to be a workmanlike preacher.*

1. *There is an element of necessity and obligation in the case.* Heaven has ordained that man shall eat bread in the sweat of his face. Gen. 3: 19. "This sore travail hath God given to the sons of man to be exercised therewith." Ec. 1: 13. It makes labor obligatory on all. It makes superiority, and even success, in almost everything, the result of singleness, constancy, and strength, of effort. From this law of our existence, the preacher, of course, finds no exemption. Incessant toil is, to him, the condition of progress and perfection. He must hold the pattern of excellence before him, and seek to copy it. He must *study* to be a workman, or never be one. And while he is held by a common necessity to this alternative, there is certainly a moral obligation. The assuming any office, involves the duty of discharging it in the best manner. The common sense of mankind makes this claim on all who undertake to act for them. The civilian, from the nature of his office, pledges all his wisdom, in behalf of those for whom he acts. The preacher, certainly, is under an obligation nothing less. He has undertaken to be a days-man between Jehovah and a province of rebellious creatures; and how can he think of consecrating less than his whole being to such a work? To the one, definite, but comprehensive achievement, of being a good preacher, he should feel bound to devote his strength. It is the one great head-land, which he should be always aiming to fetch. Enchanting spots may border his course; they may waft to him sweet sounds, and pleasant odors; and there may be some, who will say, "See here! and see there!" But he may not stop to go after them. He is not to veer one way or the other, but keep straight onward. The love of science and letters may tempt him; history, language, philosophy, poetry, eloquence; all these may allure him. But with all these what has he to do? Nothing, absolutely nothing; save as they are all helpers to his one object, of being a workman approved unto God. As his servants, he will have something to do with them all. But as masters, he will deny them, and reject them. Val-

uable as scholarship is, he has a more valuable purpose. High as the aim of the scholar is, he has a loftier and nobler aim. It is so to employ the riches of learning, so to point the energies of mind, so to form our speech, that listless souls may be arrested, and won to Christ.

2. But there is an argument, I think, to be derived from *the character of the preacher's work*. It is not an easy work, which one man may do, about as well as another. This the preacher knows; and it is well that the people should also know it. Now, a man will enter a mill, and, in one moment of time, alter the position of a certain brake or bar, when the flood-gate is lifted, and instant motion is given to a hundred wheels, and life and animation fill the place; so, many people seem to imagine that the preacher has only to will, or raise a finger to his brain, and a sermon, ready formed, will spring forth. It may be so with some ministers, but they are exceptions to the general rule.

The qualifications of the minister, as a preacher, to say nothing of those required in him as a pastor, have led to a division among the members of the legal profession, into two rather distinct classes; embracing, on the one part, the mere counsellor, and on the other, the advocate at the bar. The former, however learned he may be, however thorough and lucid may be his views on whatever receives his attention, refrains, nevertheless, from all attempts to address a jury. His attempts would probably be failures. But the latter, with the endowments of the former, combines the gift of persuasive speech, and is able to make the wisdom of the mere jurist effective and ruling with the popular mind. Now the mental qualifications necessary to make the good counsellor and the good advocate, need all to be combined, in the preacher. He needs, in the first place, certain qualifications, which of themselves will make him simply a good theologian. For he must *be* a theologian, thorough, and self-consistent; one who is able always to descend to the reason of things; one who is able to reason on whatever admits of argument; one who knows what premises to take, and to what conclusions logic will bear him; one who is able to push truth or error to its limits; one who dares meet whatever concerns him, on its basis, in the reason of things, or the word of God,

And yet his mistake would be disastrous, if, like an advocate at the bar, he should aim merely to hold up the particular truth of an occasion, in its unconnected and isolated strength; or, in other words, if he should think it enough to give each subject of discourse its utmost logical scope, with no reference to the analogy of truth, or the relation of one truth with another. The divine sovereignty, a doctrine emanating directly and inevitably from the nature of God, borne straight out, with no notice of the fact of human liberty, lands you in fatalism. The doctrine of regeneration, set forth quite up to the logical limits of the terms, "renewed will," "a new heart," and "a new creature," would be in contradiction to the actual state of things, where we find "first the blade, then the ear, after that the full corn in the ear." Paul calls the Colossians "holy," evidently not meaning that they were in a state of perfected and sanctified regeneracy, but meaning, simply, that they possessed an element of holiness, and were, therefore, elect, holy, and beloved. The moral or natural weakness of the sinner, call it what you will, set forth in its solitary strength, leaves him nothing to do, and nothing to hope; while the offered assistance of the spirit extends hope, and presses him with the heaviest responsibility.

But as God has set one thing over against another, in doctrinal matters, so has he done in those which we are wont to regard especially practical. The duty to feed the flock, of which one is made the overseer, may be so understood, as to make one disregard the cries of humanity, as borne on the winds, from every corner of the earth; and so, you may centre your thoughts and your feelings on some firmly-built massive engine, which you see bolting violently to and fro, over the bodies and souls of men, treading out the rights of humanity, and crushing in pieces the image of God, until you shall have almost forgotten, in the dreadfulness of the scene, your relative position, and your relative duties, as a dweller of this world. But God has milder views, on which he would have you look, and would not have you hazard the health of vision, by such exclusive beholding of what is so horrible. It is no more your duty to be always ruminating, if not always talking, on some monster moral evil, than it is to confine your senses to those sights dreadful to be

seen, or to those sounds dreadful to be heard, and excruciating to the heart, in contemplation. You may contemplate the moon marching in serene majesty through the heavens, as well as the dark, howling storm. There are scenes of loveliness and hope, as well as of wretchedness and despair.

Without pursuing the point farther, the preacher has a very different work to do, than to see how strongly and dexterously he can turn a single arch, or with what massiveness and beauty he can rear a single column. He has to study the correspondence, proportion, and fitness, of each part to a great whole. Thus will his labors, taken together, constitute unity, proportion, strength, and beauty; or, in the words of the apostle, "the whole body will be fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part." And in this, the analogical or relative handling of truth, perhaps the genius of the adroit theologian will be most conspicuous. He has not a point to gain to-day, in despite of everything else; he must be consistent always with himself; he must be consistent always with the whole truth of God, as it is written on the pages of the bible—as it shines down from the whole expanse above—as it comes up from the whole earth beneath.

But suppose the preacher to be what he should be, as a mere thinker, there is the art of giving effective utterance to what he thinks, which he may have, and which he may not. But if he fail here, the world will grudge him his bread, notwithstanding his thoughts. Dr. Hopkins, with his eminent piety, found it so, even in his day.

To discourse, week after week, and year after year, on similar topics, and yet give variety and freshness to your thoughts; to avoid the same old way of introducing every subject, and pursuing it to the end, and yet shun the appearance as well as reality of always seeking a novel method; to be argumentative, and yet not be dependent for effective force on the inseparable links of logic; to be acute, as is sometimes indispensable, and yet avoid all metaphysical subtlety; to use just enough of illustration to give abstract thought a bold, convincing expression; to put the different heads of a sermon in their place, and link

them together according to a real affinity; to be hortative and pungent, and yet always with a due basis in argument, or self-evident truth; in style to be vigorous, but simple, adapted both to the scholar and the unlearned; to close, so as to make the whole weight of a sermon press and bind in one point at the last; to vest the final blow with the accumulated weight of each preceding stroke; or, like the force communicated to a bolt, so to apply the last effort, as to be conducted along the entire discourse, driving it, as a whole, to its farthest conclusion and deepest effect;—these things, to say the least, are difficult. They are some of the difficulties which one must encounter, in the effort to make a true sermon. They are difficulties which a novice cannot overcome.

The idea of one's being able to put together a body of divinity, so called, does not satisfy the claims which are raised. The necessities of the case require the preacher to be more like the distinguished author of our text, who not only thought profoundly, but spoke effectively; who believed, and therefore spoke; who did not preach a doctrine for the sake of the doctrine, or for the sake of establishing a theory, but, the rather, to produce a practical and saving result; who, embracing the christian doctrine as the most weighty, stirring convictions of his soul, went forth, and *so spake*, that men could but listen, sometimes tremble, and be convinced.

3. Another consideration, appropriate to our position, and in place here, is, *the necessity of economy in the use of material*. The preacher who has overcome the difficulties, or achieved the ends, alluded to under the preceding head, may be supposed, indeed, of necessity, to have learned the best way of using all those materials out of which he is to make his discourses. But a skillful economy, here, suggests so strongly the importance of reaching those ends, and is of so much interest, both to the preacher and his people, that I wish to dwell on it a moment, distinctly.

The idea has sometimes prevailed, that the minister will preach out all those topics which are appropriate for the pulpit, in about two or three years; and that he has then nothing to do, but to go back where he started, and set out again; so that

he will get round on the same well-trodden circuit, about once in three years. And to this notion, perhaps, the parentage of another may be traced, which supposes ministers, however honest and well-meaning, to compass nothing in their minds beyond the five points of Calvinism. Such ideas presume that there is no progress to the preacher's mind, and no progress in the course of events. They presume that the circle of his reflections cannot enlarge; that while the essential principles of divine law and the gospel remain the same, there can be no new subjects for their application; no new forms for their presentation; no new illustrations for their enforcement.

But the preacher, as led by the injunction of the text, is progressing; the number of points contemplated within the central light of the gospel, multiply; and instead of pursuing continually the same routine of ideas, he will be found, every year, to sweep a wider circuit of thought and feeling. Thus he will bring forth out of his treasure, things new and old. The preaching Christ crucified, it seems to me, is a more comprehensive idea now, than it was a century, or even half a century, ago; not in itself, of course, but as it is conceived of by the human mind.

But while the preacher is supposed to be moving the boundaries of thought from year to year, and to extend them farther and farther, the necessity of an economical use of his resources is not relaxed. Every week, year in and year out, he has to meet heavy, exhausting drafts. He is always making disbursements, one upon another. It becomes therefore important to him, to part with no more in given instances, than the subject and the occasion fairly demand of him; to keep back a thought or two from the sermon of to-day, which does not instinctively belong to it, and which might well be spared for another time. It would be better even to be a little meagre, sometimes, than for once to evoke the shade of Doctor Emmons, who once asked a young man "if he ever expected to preach another sermon? What have you got to preach? you have preached about everything this morning?" Now it is the part of a workman to use his materials skillfully and savingly. The mere novice is lavish of them, and spoils his work at last. The preacher is under a

necessity of wisely appropriating his means; of selecting choice-ly from all that are accessible; and as that necessity is, it behooves him to study to be a workman.

4. Another consideration is this: *The importance to the preacher of confidence in himself.* We have a right to suppose, that he who studies to be a workman, will be one; and he who is a workman, has a right to exercise confidence in his own capacity; he has a right to trust himself in all the appropriate functions of thought and speech. He has a right to throw off the leading strings, and strike out into the deep places of God's truth; he has a right, in short, under God, to be for himself, under tutors and governors no longer; the servant of none but Christ. Such self-reliance seems indispensable to the preacher's freedom, progress, and power.

In speaking of self-confidence, as important to the preacher, I would be understood to mean nothing not in harmony with the utmost christian humility and meekness. There is no incompatibility between them. "In nothing am I behind the very chiefest apostles, though I be nothing." Here we behold the two qualities, self-reliance and self-humiliation, in conjunction. We cannot help thinking the better of the apostle for his great humility; no more can we fail to admire the noble reliance in himself, with which he came up to every exigency. His readiness to preach the gospel at Rome, his readiness to stand up in the midst of Mars Hill, and face the scholars of Athens, betrays no vanity, no conceit, but shows his immovable confidence in his cause, and in his power, with God's help, to defend it.

The mind can scarcely be moved with greater admiration, than we feel at the reliance in the truth, and in himself, of the scholar, who sits in his study, and beyond a doubt of his own, concludes on the existence of a new planet, more than twelve hundred millions of leagues from the sun, and informs the world where it may be seen with the telescope. Such confidence is not presumption; it is that calm trust in truth, and in the legitimate offices of mind, which God is pleased to have us feel. I have known a man to plead in extenuation of an excessive use of other men's thoughts, his own peculiar diffidence. But how can one who is so afflicted in this manner, reap the confidence of

others? How can he speak with the authority of truth? How can he "open his mouth boldly to make known the mystery of the gospel?" The truth is doubly precious, when it has been winnowed through the preacher's own mind. It comes with a hundred fold more power, when clothed with his own warm convictions.

5. As going farther to illustrate my position, I may mention, *the character of the times*. These are distinguished for unflagging progress; for the bold and swift advances of the mind to the acme of all human attainments; the ebullition in the sensibilities of men; together with a general revival of old heresies.

And here I may be allowed to indulge a word of congratulation, that amid the general diffusion of knowledge, and quickening of mind, and the multiplication of all kinds of orators who frequent every town and every village, the pulpit has stood its ground. With whatever of eloquence the people may have been entertained through the week, they have not failed to seek and to listen with satisfaction to the well-reasoned message of the minister of Christ. This very activity of mind, and prevalence of eloquence, the pulpit itself has been, unquestionably, a most efficient cause in producing. It is a state of things, at least, which must have its influence on the pulpit. It augments the draft on the preacher, and should stimulate him to embody in his discourse, all the elements of light and conviction. "Where is the wise? where is the scribe? where is the disputer of this world?" Let not God's ambassador cower before him; let not the comparison between them, whether it relate to the severities of argumentation, or to effective speech, depress the preacher. Do what others will, let him smite the rock of truth, and let purer, sweeter waters flow out.

But the necessity of progress and completeness in the preacher, that he may maintain an equality or the pre-eminence in power of argument, and in the attractive and potent forms of speech, is not, I apprehend, the most important view of the case. He has to cope with forms of error, in the common mind, which demand of him intellectual sagacity. Errors which were once confined to the groves of philosophers, are now prevalent with the masses. What has been called the rationalism of Germany,

divested, to be sure, of the soft, silken phrase of Mr. Emerson, the missionary of Maine meets with under the garb of universalism ; and what has been so long among the people, the sentiment of Tom Paine, in course style, and meanly printed, is reproduced in the finished discourse and bright page of Theodore Parker.

People are every where to be met with, who express the firmest belief in the immortality of the soul. But what, upon inquiry, do they mean? Why, that the soul is not a separate and personal existence, but simply a form of the divine existence ; simply a manifestation of God *in us*, and *through us* ; that therefore the essence which we call the soul, can never die. It is, it must be, eternal. And yet, as a distinct, apparently personal existence, it will cease to exist at death, by flowing back, and being sunk in the ocean of the supreme intelligence. It fails of immortality, not because the essence of it perishes, but because it has no inherent personality, and is swallowed up in the Godhead. Hence the doctrine of immortality, as held by many, is annihilation.

There are those who deny altogether the historical and miraculous basis of our religion. Men are to adopt, say they, the authority of truth, not the truth of authority, though either way you may be a good christian. But when you require me to bow to nothing but the authority of truth, and inform me in that one sentence, that I am not to believe the four gospels, *because* they are the words of Christ ; that I am not to follow Christ *because* he was a Teacher come from God, *because* he was the accredited, full, and perfect Revealer of God's will ; I say, that when you do this, you slip the cable by which my frail bark was held ; you drive me out with no means of pilotage, upon the wild portentous sea of infidelity. I cannot tell what is truth ; no two men can agree in informing me ; and I am left in an agony of doubt, unless I can rest all on the authority of Christ, and believe, with the simplicity of a child, that *this is eternal life*, to know God and Jesus Christ whom he has sent, *because Christ says so*.

And then we are met by those who talk of God, as though they believed in the one, living, and true God. But their Deity turns out to be a mere mindless substance, an impersonal,

unconscious, universally diffused—I know not what; and the boasted all-deity of some, is no deity at all. It is blank Atheism.

These things, to which I have alluded, are the rude attacks, made on christianity, in the house of its professed friends. They go deep, and strike at the roots of all we hold dear. Carried out, they would not only loosen and sweep from its foundation every religious truth, but disintegrate the organization of society itself. They indicate the character, in part, of the times, and show the preacher what oppositions he has to confront. The times are distinguished for their assailment of established principles. The preacher is called to grapple with positions, deeply, sweepingly, erroneous and destructive; and if he would be able to comprehend and to meet the aspects of his time, there is work to be done in the study.

6. I will only add, once more, what, I think, is justified by all that has been said, that the workmanlike preacher *will do most good*. He is “approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” His having no need to be ashamed, and his right dividing of the truth, are two things resulting from his being a workman. No man can despise him; he knows what to preach, and how to preach. It is the part of a workman to appropriate the various materials about him, in the most useful and successful manner. The preacher who is a workman, will see at what results, in an age like this, he ought to aim, and will know how to divide the truth, that he may accomplish them. While the instrumentality of preaching, like every other, is totally inadequate of itself to effect the great end of preaching, God has been pleased to assign the pulpit the highest place. Without it, the bible would be unread and forgotten. Faith comes by hearing. The mariner has his chart, broadly and perspicuously designating the rocks and reefs in his way; but this is a mere parchment guide, liable to be lost in the rubbish of the ship. There is, however, another director, more obtrusive and noticeable. It rises out of the dark waters themselves; sometimes floats on their surface, and in the darkest night, makes itself seen. It is the living, burning, perennial light. In the midst of dangers, sharing with the mariner a common exposure, it rises high and enlightens his way. Thus, aided by the chart and the light, the one to be

studied, the other to be seen, the one to teach, the other to admonish of the teaching, and to press it upon his notice, he makes his way prosperously. Quite similar are the spheres of the bible and the pulpit. The one may be neglected and forgotten; the other stands forth, a conspicuous monitor, visible and attractive, like the brilliant light. The bible is a written, silent admonition. The pulpit is meant to be a warner, which cannot fail to be seen and heard. Such a monitor, in a world like this, is needed; such a monitor may the pulpit ever be. Such being its grand purpose, the importance of giving it the greatest efficiency is obvious. We wish it to give a strong, clear light; we wish it to attract the greatest number; if possible, to lure them into the haven of eternal rest. If the preacher is approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, undoubtedly some, perhaps many, will be attracted and saved, who would otherwise miss their course and be lost. Many who may think you an austere theologian, will come to hear you, if you are an adroit preacher. There is something in men which loves that which is searching and pungent. Their conscience and their judgment approve that which grapples close, and comes quite home; and while they hear from any motive, an arrow may reach their hearts, which will stick there until drawn out by the grace of God.

The pulpit clothes the preacher with authority as a pastor and a citizen. It is the fortress of his strength. As preachers we must intrench ourselves here. If we cannot stand here, we shall scarcely be able to stand at all. The influence created here will be abiding. Some people may be enamored at what they think the charm of a minister's smile, the sweetness of his voice, or the blandness of his manners in a parlor. These things may be desirable; but the popularity which they create, like Jonah's gourd, may spring up in a night, and wither in a night.

I add, in closing, two reflections. The drafts on the minister as a preacher, *leave him but little time for other duties*. He has one leading and absorbing business. We have seen what it is. And, as in the case of most men who devote themselves to some one calling, it consumes the most of his time, and the most of his strength. I should say *all*, were it not that more

than all is claimed of him. To tax him so heavily as a preacher, and then to lay another assessment on him for pastoral visitation—an assessment, which, do what he will, never grows less, but always stands against him to the full amount—is a burden grievous to be borne. It is especially so, when he is required to spend his time to gratify a morbid love of attention.

The preacher *deserves to be honored, for what he is, and for what he does.* It has been often said, that he is not entitled to honor on his own account, but merely for his office's sake. The office is indeed high and sacred. It is, however, pretty certain, that he who does not command honor of his own right, will not get much for his office. But I submit, that if there be a man in this creation, who deserves to be fed and honored for what he is, and for what he does, it is the good minister of Jesus Christ. Says Mr. Carlyle, "Of all the functionaries boarded and lodged on the industry of modern Europe, is there one worthier of the board he has? A man even professing, and never so languidly making still some endeavors, to save the souls of men."

That our brother, now to be officially consecrated to the ministry, and whom you have chosen for your junior pastor, will endeavor to comply with the apostles injunction, I have no doubt. Having first turned his thoughts to the ministry under an oppressive sense of his inadequacy, which indeed for a time caused him to shrink from it wholly, he has at last entered upon its duties, I believe, with the highest motives, and with becoming views of the greatness and responsibility of the work. He will devote himself to it, there is no doubt, sincerely, earnestly, and entirely. And that he may have grace and strength to fulfil the duties this day assumed, you will not fail, at least, to pray for him. So much as this, the great apostle was constrained to ask. Should, then, his ministry among you be long, like the venerable pastor * with whom he is to be associated, we may hope, that, like his, it will be useful, honorable, and happy; or should he, like his predecessor, be called to an early grave, his death, like his, will be wept and honored; and his memory consecrated in the hearts of a multitude.

* Rev. Isaac Brame, the senior pastor, was ordained June 7, 1797. Rev. Enoch Pond, jr., was ordained as colleague December 8, 1842, and deceased December 17, 1846, aged 26 years.

CHARGE TO THE PASTOR.

BY REV. ISAAC BRAMAN.

If a man desire the office of a bishop, he desireth a good work.

This office, my dear brother, you have desired and obtained. In this good work you are henceforth to be employed. With the bitters and the sweets, the joys and the trials, of the ministerial life, you are soon to become acquainted. Of the duties of the office, you cannot have yet acquired much practical knowledge. It may not be improper, therefore, as you are now to take the oversight of a beloved flock of Christ, to bring to your mind some of these duties, though in theory you know them.

In the first place, then, you must look to yourself, and see that your character be according to godliness. For a bishop must be blameless, vigilant, sober, of good behavior, not greedy of filthy lucre, not covetous. See that your heart be reconciled to God, and that it is alive in his service. Let your life and conversation be circumspect, such as cannot be condemned. See that you have the requisite qualifications for presiding in the house of God with dignity and propriety, conducting its concerns in wisdom and fidelity, for the benefit of all. Cherish fervent love for the souls of the people to whom you minister, and then you will desire to feed them with knowledge and understanding, that they may grow to the measure of the stature of the fulness of Christ, and be fitted for the everlasting enjoyment of him in heaven.

In regard to public duties, you are to bring beaten oil into the sanctuary, to take heed that it be of the right kind, such as God will approve, such as will emit pure light, diffusing it through the whole assembly. Divine light is communicated by means of gospel truth. This, then, must be clearly and fully presented—adding nothing to make it more smooth and accept-

able, withholding nothing from a fear that it might be ungrateful to the fastidious hearer. What was said to the prophet of old, is in effect said to you, to every gospel minister: "Son of man, all my words that I shall speak unto thee, receive in thine heart, and hear with thine ears; and go, get thee unto the children of thy people, and speak unto them, Thus saith the Lord God, whether they will hear or whether they will forbear. Fear not, neither be dismayed at their looks, though they be a rebellious house."

Dear sir, the written word of God—for he no longer speaks to men directly from heaven—his written word is the message which he sends by you, his minister, to his people. All divine truth you are to preach, illustrate, and enforce, as you have opportunity. Whatever relates to the character and works of God the Father, the character and offices of Jesus Christ, and of the Holy Ghost, must be faithfully declared. The nature and moral condition of man, the relation he sustains to his Maker, with his obligations to love and obedience, the fatal apostacy in which all our race are involved, the way to recover the moral image and favor of God and eternal happiness, must be clearly and frequently brought to view. All that is meant by the heart desperately wicked, which applies to man universally; all that is understood by passing from death to life which is held up as necessary for every one; the special operation of the Holy Ghost in this work; redemption through the blood of Christ; justification and salvation by grace through faith; the sovereignty of God in the dispensation of spiritual, as well as secular blessings to men; all these things must be explained, as far as may be, to the understanding of your hearers, (that is, if they are disposed to understand them,) and inculcated as necessary to be believed by all who live under the light of the gospel. The future and never-ending punishment which awaits the ungodly, must be often and solemnly announced to them, that, being moved with fear, they may forsake their evil ways, and flee for refuge to lay hold on the hope set before them. The glorious promises of pure, sublime, and eternal joys for the righteous, must also be frequently repeated to *them*, that they may have strong consolation, may be encouraged to persevere in well-

doing, and to be faithful unto death, notwithstanding the trials in Providence with which they must be visited, and the temptations and various obstacles they may have to encounter, from foes without and foes within. Thus you will make known the mind of the Lord to your hearers, teaching them what he has taught you, in his holy oracles. This you will do, not only in public, in the solemn assembly, but from house to house, as occasion may require, warning every man, and teaching every man, in all wisdom, that, if possible, you may present every man perfect in Christ Jesus. You will endeavor that your instructions be sound, and that they be given in a judicious and edifying manner. For a bishop must *be apt to teach*; that is to say, he must be well acquainted with gospel truth, and able and willing to explain and inculcate it, to the profiting of all attentive and candid hearers, speaking the truth in love. You will, therefore, see the necessity of diligently reading and studying the holy scriptures, that you may know what is the counsel of God to men, what the spirit with which it should be communicated, and how you may best divide the word of truth, to give every one his portion in due season. To this end, the characters, habits, and dispositions, of the people, must be studied, that you may know how to adapt yourself to their circumstances and wants, to reprove the vicious and the hardened, to apply the divine promises to the humble, to bind up the broken-hearted, to comfort those that mourn; in a word, that you may be a son of thunder or of consolation, as the moral state of the hearer may require.

In your studies, your public labors, your visits, and private intercourse with this people, in the chamber of the sick and the dying, to which you may be often called; in all these, you will seek divine counsel and the enlightening influences of the Holy Spirit, that you may have that wisdom which is profitable to direct—may you faithfully discharge your duty, and be furnished to every good work.

In all these things, be faithful to God, and to this beloved flock of his, of which the Holy Ghost hath now made you an associate overseer. Be to them a good shepherd; let them be well fed and conducted in the right path. So far as depends on you,

suffer no grievous wolf to enter in to devour or scatter them; and seeing the wolf coming, be not as the hireling, who fleeth to avoid peril and trouble; but abide with the flock, to protect and comfort them.

My dear young brother—I will say, my dear son—this is a solemn and interesting day to you. The work assigned you is great and important. The office of a gospel preacher is what the Lord of glory did not think it beneath him to sustain; and surely, to be separated to the work of the ministry, to be constituted pastor and teacher, of a particular church and society, is not to be deemed a light thing. The souls committed to your care are precious, and must not be treated with neglect.

In the days of our fathers, the connection between a minister and people was considered (extras excepted) to be as durable as *his* natural life—sacred as the marriage covenant, and almost as indissoluble. Dismissions, it was thought, should not take place, but for very special and weighty reasons. But the times have changed; whether for the better or for the worse, *they* best can judge who have witnessed both the former and present state of things. Indeed, it is thought that many have begun to see the evil of the present practice, and that a reform will be effected. Doubtless there may be cases, when the public good and the interests of Zion require that a minister should be removed from his people—such as when called to fill important offices which cannot so well be filled by others. Cases may possibly occur, when it would be expedient and proper to leave one people for another, in prospect of greater usefulness. It is believed, however, that such cases are much less frequent than some imagine. Such is our nature, that we are extremely apt to mistake worldly interest for duty—an ardent thirst for popular applause for the fire of holy love—and an unhallowed desire to be connected with a larger, richer, and more polished society, for a clear and unequivocal call in Providence. A minister of the gospel may forget that he is not to seek high things for himself; that he should not be greedy of filthy lucre, nor love the praise of men more than the praise of God. We would hope, dear sir, that you are of a better spirit; that you will labor contentedly and faithfully where your Divine Master has now placed

you, and will not suffer yourself to hanker after the vanities of the world. Consider Georgetown as your earthly home; and here abide, while you live and are able to labor in your holy calling, unless the voice of Providence, plain and indubitable as that of holy writ, shall bid you depart. Consider this church as the particular flock which the Holy Ghost has committed to you, and the people as the materials with which the church is to be built up and perpetuated; that you are here to labor for the salvation of souls, and thus promote the cause of Christ. Faithfully perform the service allotted you; declare all the counsel of God, in a plain, affectionate, and impressive manner; be wise as a serpent, harmless as a dove; at all times exhibit the spirit of our divine Lord; do his commandments; and you shall certainly be approved and accepted of him, whatever be the effect of your labors upon this people. There is reason to hope, however, that you will be instrumental of saving many of *them*, who shall be seals of your ministry and your crown of rejoicing in the day of the Lord. But whether it be so or not, you will save yourself, and receive a crown of glory that fadeth not away.

My dear sir, this is a very interesting occasion to *me*. I have labored long among this people; and though I have experienced many trials, some of them grivous to be borne, I am happy to bear this public testimony, that the church, as a body, and the society in general, have ever treated me with kindness. The Lord reward them with the richest blessings of his heavenly kingdom.

I have borne the burden and heat of the day; the evening has come, and it is natural for me to look for some repose. True, I was relieved from my labors, for a little space, by our young friend, who has finished his course and gone to his reward. You are come, very opportunely, to succeed him in his high and holy calling, and to work in this vineyard of the Lord. On my part, I bid you a *cordial welcome*. The Lord make us faithful workers together with him, and mutual helpers to each other in his service. The Lord give this people grace to receive you as an ascension gift, and to esteem you highly in love for your works' sake. May he make you a rich and lasting blessing to them, and long, *a very long time* hence, bid you welcome to a mansion in the skies.

FELLOWSHIP OF THE CHURCHES,

BY REV. NATHAN MUNROE, OF BRADFORD.

MY DEAR BROTHER—It gives me great pleasure to meet you in this place, and on such an occasion. It is an occasion of deep interest to you, and to this numerous people, who have chosen you to be their minister; and not only so, but the churches in this vicinity participate in this interest, and have looked forward to this day in joyful expectation. They mourned with this church in its recent heavy loss, and they now rejoice with them, in the gift of another servant of Christ to stand in the place of him so recently cut down in the midst of life by an all-wise and sovereign Providence.

You have this day been set apart, in a way which we deem eminently christian and apostolical, to the most important office held by men in this world. You are now a minister of Christ, clothed with all the authority, and subject to all the responsibilities, of one whom he calls to serve him in the capacity of a teacher, pastor, and guide of his people. You are his servant in the gospel, and, unless Providence shall otherwise ordain, you are to spend your life in efforts to extend and establish his kingdom. You are to employ whatever of talent and attainment you possess, not for your own personal and worldly good, not for riches, pleasure, or reputation, but for the higher and more noble end of promoting the glory of God and saving your fellow men. By giving yourself up to the christian ministry, you leave the ordinary pursuits of life, and become, in a sublime and the noblest sense, a man of one idea. It is to be your constant aim and business to instruct and guide men in the way of life. This you are to do by all the means in your power; by the preaching of the word, by the familiar and well-timed conversation, and, not the least, by your own consistent christian ex-

ample. You are to be not simply a preacher, but a man of God, whose daily life may be taken as a pattern by those who hear you, and who know and would follow Christ. All this you are to be and do in strength which God shall give you, and with your eye fixed on that day which will try every man's work, and bring to every faithful minister a rich and abundant reward.

With these sentiments, I doubt not, my brother, you fully coincide. Nor can I doubt that you feel this evening a pressure of responsibility to which all, except those who have taken similar vows, are strangers. The obligations of a minister of Christ are peculiar, and the weight with which they bear on the mind of a faithful, devoted minister, no one can know, who has not felt it. And yet you have no reason to fear or be disheartened. The promises of Him who can make all burdens light, are equal to the responsibilities you have assumed. You are now one of those to whom the Saviour expressly says, "Lo! I am with you always." He who has stood by his ministers in every age, and under all forms of duty and of trial, will stand by you, and make your strength equal to your day. You have only to live for him, and trust his all-sufficient grace, and you may assuredly calculate on all needed support. The master whom you serve will never leave you nor forsake you; and through faith in him, you may even now rejoice, in view of the future and the scenes which it shall open to your observation and experience. The work, and even the trials, of the faithful minister, yield him in the end the highest pleasure. There is often, and I may say generally, even in this world, a strange reward connected with sacrifice made for Christ, and none experience this reward in a higher degree than his faithful and devoted ministers.

But I must come to the service specially assigned me for this occasion. I stand here to express the sympathy which you may expect from the ministers and churches with whom the transactions of this day have brought you into a special and sacred connection. And in the name of these ministers and churches, I give you this token of their christian and ecclesiastical fellowship. In their name I pledge to you their sympathy, their prayers, and their hearty co-operation. You are henceforth to be among the brethren of the ministry, and an acknowledged

minister of Christ among the churches. You are to go in and out among us, as one commissioned by the great head of the church, to preach the gospel, administer the ordinances, and do whatever else may devolve on one appointed and ordained to be an ambassador of the King of kings. And long may it be your happy lot to remain in this place, and be the pastor of this ancient and much respected people. We give thanks to the great and good shepherd for sending you to them; and it is our prayer, that you and they may long be mutual helpers of each other's faith and joy. And we know not why this may not be the case. God has brought you to a kind and affectionate people, and a people who have hitherto manifested a truly noble regard for the permanency of the pastoral office. From their practice, it would seem that they love to have their ministers live, and die, and be buried among them. Much to their honor has it been said of them, that they hardly know how to dismiss a minister, so fixed have they been in adhering to a habit fraught with so many advantages, and so truly and beautifully christian. With such a people you enter the ministry, with much that should inspire hope and joy; and it is our prayer, that you may have grace and strength to sustain you under the burdens of your sacred office in this place, for many years to come. You will need wisdom, which may God give you; you will need the special prayer, the sympathy, and the co-operation, of your own church and people, which, we trust, they will not withhold; and of the sympathy and cordial fellowship of the brethren of the ministry and the churches which they and the delegates present represent, I give you this renewed assurance.

And now, my dear brother, I leave you in possession of that trust which you have this day received of the Lord Jesus Christ. May you ever be found faithful to this trust; and when you and those who have this day become your people, and the ministers and churches with whom you have now been received into special fellowship, shall meet at the judgment of the great day, may you and they have a happy interview, and enter together into the joy of our common Lord. AMEN.

ADDRESS TO THE PEOPLE.

BY REV. I. P. LANGWORTHY, OF CHELSEA.

MEMBERS OF THIS CHURCH AND CONGREGATION—I am directed by this ecclesiastical council to address a few words to you on their behalf. We rejoice with you in the union which has now been formed between you and the man of your choice. That this connection may be long, prosperous and happy, there are a few things to which you must give especial attention. Some of these I will enumerate.

We remind you that you have settled a *man*. He is not an angel, but belongs to our fallen race. He has the *wants* of a man. Though he should not live on bread alone, yet he cannot live *without bread*. Anticipate his wants in this regard, and fully meet them; especially, let him have his quarterly stipend the day it is due. One or more days' delinquency may exceedingly embarrass him.

He has the failings of a man. You may not look for perfection in your minister. To some of you, he may seem young. But I cannot find it in my heart to blame him for this. This is not a fault of his. He is older to-night than ever before, and will be older to-morrow than to-night, (if he should live.) But it would be strange if you did not discover seeming or real faults in your minister. He will discover them in you. Spread the same mantle of charity over his, that you would have him spread over yours. Do not talk about them one to another; if to *any* one, to *him*, and to him *ONLY*. And do not believe a tithe you hear about him. Rumor has a thousand tongues, and utters more that is false than is true, especially about ministers. That your minister is a public man, does not make him a target for the shafts of calumny and reproach. Spare his character, therefore, for it is his all. And in your intercourse with him,

be frank and ingenuous. Cloak no designs or suspicions under a fair exterior; take him, rather, upon your common, and with swords and bludgeons give him the honor of a martyr's death; but kill him not with insinuations, and suspicions, and inuendoes.

But you have settled a minister; and the feeling is, he is *my* minister—he is *our* minister—he must do as *we* wish, as *we* direct. We charge you, remember, that he is Christ's minister, and not yours, except subordinately. Christ has called, commissioned, and sent him to you, to *do his bidding*, to preach that, and *only* that, which He bids him preach. He comes among you as Christ's ambassador, and is hence accountable to Christ; and the will of Christ must govern him in all things. Do not, therefore, trammel him by dictating what he shall, or what he shall not preach. Some persons very honestly suppose that if their minister would preach more doctrinal sermons, or more practical, or more revival sermons, he would be very much more successful; and they will talk about it; and the more they talk, the more they feel; and presently some one or more will call on Christ's minister, to tell him what he shall preach. Let me suggest to you a much better and more effectual course. If any of you shall feel that your minister does not preach the doctrines sufficiently, send to his library a copy of Calvin's Institutes, or Emerson's, or Dwight's, or Wood's System of Divinity; and he will take the hint, and you will hear doctrinal sermons. Or if any shall think he fails in practical preaching, send him Baxter's practical works, or Payson's works, and your desires will be gratified. Or if revival sermons are wanted, let your minister find out that you are holding prayer meetings, to seek the influences of the Holy Spirit on your minister, and on his ministrations, and on *you*, that you may be prepared to hear with profit. Revival sermons can neither be prepared, nor preached, nor profitably heard, without the Holy Spirit; and this is given only in answer to prayer.

Attend to the preached word. Be present on the sabbath *all day*. Half-day hearers lose immeasurably. Come both morning and afternoon, unless necessarily detained. Come in *season*. Entering the house of God after the services are commenced,

is often a very serious interruption, and should be avoided. Be *attentive*, also. Give the listening ear and the understanding heart. Be *wakeful*. It is a doubtful compliment, that which you pay your minister, when you nod assent to truths you do not hear. The *spirit* with which you hear, is very essential, if you would hear with profit. An aged man, who was almost deaf, heard only three words in a whole sermon, and from these he received precious nourishment. He came prepared to *hear*. Fail not to be at the *prayer meeting*. You need the influence of the prayer meeting every week. It will greatly encourage your pastor, to see you uniformly there.

You expect your minister to visit you. This he will do, doubtless, and as often as he can consistently with his other duties; but do not expect too much of him in this way. I never knew a people that thought their minister visited enough. If yours does not come to see you as often as you wish to see him, go to his study and visit him; and do it again and again, if need be. If you are sick, send for him as you do for a physician. Do not take it for granted that he *knows* you are sick. If *anxious*, and you cannot visit him, send for him to visit you, and nothing shall deter him from meeting your wishes. But were he to devote the requisite time in visiting to meet the desires of many, he would have little or none left for study; and this would not be robbing Peter to pay Paul, merely, but would be robbing Peter and Paul both, for in starving himself, he would starve you, also.

Give your minister your *confidence*. Let him feel that he has it. This is indispensable to his success. It sometimes happens that a stranger asks a parishioner how he likes his minister; and the answer is—I like him very well; *but—but—I* should like him better if he was a little more for this, and a little more for that; and another likes him very well, but should like him better—*if—if—he* was only a little more like Mr. such-a-one, or like my former pastor. Now, if you have an accredited minister of the Lord Jesus Christ, as you have, we charge you, let him stand before you without a *but* or an *if*.

Co-operate with your minister. He cannot do your work. No commander is expected to do all the fighting. He may be

expected to stand in the front of the battle. Your pastor will expect to go before you, and say, *come*, and not, *go*; but he wants Aarons and Hurs on either side of him. Oh, send him not up to the battle alone! Let him have many going before him, and on either side of him, crying, The sword of the Lord and of Gideon.

Pray for your pastor. Whatever else you may fail to do, fail not of this. He can do nothing to profit among you, unless you shall pray much for him.

And in your kindness and affection towards him, you will not forget your relations and duties to this aged father in God, who has, for so many years, broken to you the bread of life. In your attentions and respect everywhere accorded to him, the junior pastor will see what, in his turn, he may expect from your hands, should he be spared to old age. As you will have the prayers, and counsels, and labors of both, let both share your sympathies, and receive those tokens of christian affection which their station and circumstances require.

And now, beloved, we commend you to the Lord, and to the word of his grace. Shoulder to shoulder with your pastors, enter this inviting field of usefulness. Expect great things; labor and pray for great things; and here you may see the kingdom of Christ advancing, and the powers of darkness receding, and this whole region filled with the knowledge of the Lord.

C. G. J.

AN
EVANGELICAL MINISTRY,
THE
SECURITY OF A NATION:
A SERMON,

PREACHED IN BEHALF OF
THE AMERICAN HOME MISSIONARY SOCIETY,

In the Bleecker Street Church, New York,

JANUARY 2, 1848.

BY
REV. ERSKINE MASON, D. D.
PASTOR OF THE CHURCH.

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A SERMON.

"BUT THE PEOPLE THAT DO KNOW THEIR GOD SHALL BE STRONG."

DANIEL, XI. 32.

IF the object of the following discourse, were to illustrate the doctrine of the text, in reference simply to individual character, the task before me would be comparatively easy. No proposition, I imagine, admits of a demonstration, at once so simple and so perfectly conclusive as this—"The righteous is more excellent than his neighbor." It little matters, so far as the clearness and completeness of the proof are concerned, what may be the points of the instituted comparison between them, or in what relations you may choose to look at them. You elevate the views of man as an individual, raise his tone of feeling and standard of character, put him in possession of the elements and sources of the purest, and most rational enjoyment, in proportion, as you bring him to an intimate, personal and practical acquaintance with God.

As a member of the social compact, the confidence of his fellows in him, and his consequent influence over them, will, all other things being equal, correspond in degree with his manifested Christianity; while in regard to his hopes for the future, the objects which

they respect, and the foundation upon which they rest—the ground of his confidence and dependence—no other men will pretend for a moment to compare with him—“for their rock is not as our rock, our enemies themselves being judges.” Thus, is every God-fearing man in our world, a living illustration, and a standing, unanswerable proof of the sentiment of my text, that “the people who do know their God shall be strong.” But if the doctrine of my text, in this relation, admits of no dispute, am I treading upon questionable ground, when I affirm that the history of nations as such, will furnish its no less clear and convincing illustrations? What is true of men as individuals, must be true of the same men as members of the social compact. The distinction between organic and individual life, if indeed there is any distinction, is certainly too transcendental to be used for any practical purpose. We can hardly conceive of a community, separate from the individuals who compose it, and I shall not be called upon to prove, that when individual life ceases universally, organic life must be extinct. So we cannot separate national character from the character of those who go to make up the nation. Paralyze the industry of men as individuals, and you dry up the resources of the community—depress the tone of morals universally, and you have a wide-spread scene of national degeneracy; and whatever influence predominates, so as to regulate the feelings, aims and pursuits of men, must determine the organic character of the nation to which they belong.

I am not sure, my brethren, but that we stand upon firmer ground, when we assume the advocacy of our doctrine in its relation to communities, than when

we attempt to demonstrate it in its application to individuals. It would, I think, be rather difficult to make out our case, were it necessary to show that there never had been, in a worldly point of view, a well conditioned, successful, prosperous atheist, or ungodly man. True, we might clearly evince, that he owed his prosperity to the very state of society, which he would revolutionize if he could, and to the prevalence of principles, the influence of which he does all in his power to counteract : while we could not deny the possibility or the reality of such a case. But a nation of atheists, a community whose individual members have thrown off the restraints of moral obligation, never yet has been prosperous, never yet has had even a permanent existence. It may have seemed for a moment to have risen to splendor, but the very vices which have contributed to its apparent exaltation, have produced its destruction. So that we stand upon the authority of facts, as well as of revelation, when we say "The people," and they only, "who do know their God shall be strong."

Upon the strength of this general principle, I appear before my hearers to-day, to insist upon the necessity of giving permanency and extension to the religious influence of our land. I am happy in the assurance, that they whom I am called to address do not demand of me any lengthened illustration of the principle itself, which lies at the foundation of the argument. We have read the inspired record, and have found in the Jewish commonwealth, a convincing illustration of our doctrine. The peculiarities which marked their condition grew out of their relation to God. Their knowledge of his character, his will and his ways, isolated

them from all around them, and placed them on a commanding eminence above them. The light which made them so conspicuous amid the surrounding darkness, and the influence which shed such a smiling aspect over their natural as well as moral scenery, came from the inner shrine of the tabernacle, where God resided.

The same principle has ever since been receiving its illustrations. The unmeasured superiority of Christian over unevangelized nations, is universally acknowledged. Whatever may be men's philosophical opinions, we are certain there must be a universal agreement as to the fact, that in all which gives true glory to a people, which defines and defends human rights, all that tends to promote public prosperity and to secure peace and happiness to the families of a land, there is no comparison to be instituted, between those who have and those who have not, a knowledge of God, as revealed in his word. We are willing to leave it to the most inveterate enemy of the Gospel to say, whether the institutions of a professedly Christian country could be exchanged for those of the most exalted of other lands, without the loss of what we hold most valuable in our condition, and the surrender of what gives its greatest security to our homes.

Surely I need not argue to such an audience as the present, the point, that in the possession of Christianity alone is to be found the reason of the difference between ourselves and other nations, whom we have outstripped. Men may talk of the advance which has been made in political science and in that of jurisprudence, in every thing in short which tends to give fixedness to a country ; but these are only proximate

causes, which themselves need an explanation, and for which, we are driven by necessity to the influence of revealed truth. The possession and influence of Christianity alone, accounts for the difference between ourselves and other nations of ancient and modern times. "We have not finer natural powers than they. We have not a higher and purer patriotism. We do not excel them, in the fire of genius and the vigor of intellect; 'for even now they are our teachers, in the melody of verse, and the strictness of reasoning, and the mightiness of oratory; and we would sit at their feet when we would learn to be mentally great. We are still the pupils of the dead sages of ancient states. We light our torches at their inextinguishable lamps; and if we even think of rivalling their literature, we are never vain enough to imagine that we surpass it."

The secret of our prosperity and advancement, is found in the influence of divine truth over the mind and heart. There is a pervading public sentiment, inspired by the teachings of the sacred oracles, which acts as a regulator of the varied forces, which are at work in the general system, and which, in proportion to its power, keeps the whole machinery steady. Whatever influence avarice may have had in peopling this land, moral principle, and a deep, strong, effective sense of right, as taught in the word of God, gave character to its institutions. The influence of our forefathers' piety, shaped our course as a nation, and was woven into the very texture of our system. We feel it to this day, as we enjoy its fruits in the institutions of education and religion, in our schools, our colleges, our sanctuaries, our Sabbaths and our preached Gospel. The republics of our southern con-

tinent were founded by men of another spirit and stamp. Vastly superior to our forefathers, in mere natural advantages of soil and climate, they were vastly inferior to them, in every thing which goes to constitute true moral greatness; and the results have varied accordingly. Even now, they have borrowed from us much that is valuable, in our laws, in our civil and political institutions—they have borrowed every thing but our religion, and they maintain at best but a sickly existence. The heart of the system is unhealthy, and irregular in its pulsations, and with all the natural elements of progress, there is nothing to secure, or to regulate their development. Had our forefathers been men of a different stamp, of a less stern morality, and less practical deference to the teachings of the word of God, they had transmitted to us a like sickly constitution, a like heritage of ignorance and imbecility. Never should we have stood higher than they, in all those respects, in which confessedly they are immeasurably distanced, had we not been blessed with the influence of the enlightened religion of the Bible. We can summon then every man, even the greatest enemy of religion, as a witness on the side of that which he openly denies, and he cannot keep back his acknowledgment, that no agency is, to any degree, comparable with that of Christianity, when the ends to be compassed, are the best interests of man in all his relations.

If the principle I have just laid down is the correct one, it seems to follow by necessary consequence, that our security as a people, is to be found only in the continued and permanent influence of the same principles, in which our institutions originated, and which have thus far secured our prosperity. Whatever may be

said of other communities, crushed under the iron hand of despotism, too ignorant to understand all their rights, and too debased and enervated to assert those which are known, we can never flourish without the influence of the Gospel. The dangers to which we are exposed, grow out of those very peculiarities, which, rightly directed and controlled, furnish the brightest promise of our increasing greatness. A vast and enlarging territory, giving rise as it must to different and conflicting interests, requires more than iron bands to prevent it from breaking by its own weight. In proportion as you enlarge any sphere, and bring into it new and different influences, you must increase the great central power which binds the whole together, and prevents the different parts from flying off under the action of their own uncontrolled force. The rapidity with which information is diffused—the varied, and generally enjoyed means of mental development, are at once the brightest and darkest omens in our national firmament. Every thing depends upon the direction which educated mind shall take, and the ends to which it shall devote its energies. “Knowledge is power.” An untaught people are harmless, for they are too debased to know their strength, and can generally be controlled by the influence of the enlightened few, or certainly by the physical force which those few know well how to apply. But an enlightened people are mighty for any thing to which they may put their hand—mighty for evil or for good, according to the point to which their energies may be turned. And whether the means so generally employed for raising up an intelligent community, and in which we pride ourselves, as constituting one of our peculiar glories, are promises of days of increasing

light, or presages of approaching moral darkness, remains yet to be determined.

I am not to be understood as depreciating mental culture, or pleading for popular ignorance as furnishing a characteristic of the best type of society, when I say that our system of public education is as yet an experiment, for the results of which our best and wisest men are looking with the most trembling anxiety. Education is a good, the diffusion of knowledge is a good; we would not set a limit to the one, nor raise any barriers or checks to the other. And so is a vigorous constitution a blessing, and so likewise is muscular strength; but a man had better be a puny, sickly thing, than a being of wondrous powers, devoting all his strength to perpetrate acts of violence and crime. And a man had better be ignorant, than know only how to be wicked—better remain untaught, than be educated for purposes of iniquity. Our popular systems of mental discipline, (I need not prove it to any of my hearers,) provide only for the culture of intellect and the attainment of knowledge, but furnish no security for the right direction of the powers which they nourish into strength, nor for the right use of the knowledge they are designed to impart. They are as perfect illustrations, as could well be imagined, of the entire divorce of mental from moral training—preparing men for action, without determining the nature of that action—gifting them with great energies, and yet leaving their application wholly an uncertainty. It is thus the fearfully hazardous experiment is going on, of communicating power without the disposition to use it rightly—running the risk of making men fools in attempting to make them wise—elevating them, without giving them

what can alone prevent them from becoming giddy at their height; and in view of the well known tendencies of human nature, it seems to be, not only preparing the way for evil, but like giving the strength of a giant to the sinews and muscles of wickedness. In short, education without moral influence, while it can be looked upon as the offspring only of infidelity, can be regarded as the parent only of anarchy.

I do not know of any way but one, in which we can convert these omens of evil, into harbingers and means of good. In view of our national peculiarities, and the state of public sentiment which prevails, I do not see how we can infuse a decidedly Christian sentiment into any of our legally established systems of education. The most that we can do, or as I imagine, should attempt to do, (and the thought is by the way worthy of the attention of every right-thinking Christian man,) is to keep these sources of influence away from the control of those who would poison them; and if we cannot infuse into the fountains whence our youth are drinking, the salt of Christian truth, we ought at least carefully to watch them, and prevent their being polluted by the foreign dangerous admixtures of infidelity and error.

We need, however, and must have, something more than prevention. Human nature is not in that vigorous and healthy state which requires only care to avoid evil, but it is actually diseased, and demands positive remedial agents to effect a cure, or at least to check the progress of the malady. The salt of the earth is the religion of the Bible. The only safeguard of all we hold dear—our comforts for time and our prospects for eternity—is found in the diffusion of evangelical influence. There must be some provision made for

throwing a controlling power over human passions, which a thousand circumstances combine to inflame, and for giving a right direction to those energies, which we are nourishing into giant strength. The pride, and ambition, and covetousness, and sensuality of man, must be brought under the restraining power of the Eternal throne. The "Sampson of infuriate lust" will break asunder, with perfect ease, all cords but those with which Almighty God alone can bind it; and over the scene which these mighty passions are describing, must evangelical truth shed down its precious influence—the only effectual check to their working—the only security against their dreaded result.

It seems to me, however, a work of supererrogation to argue this point before Christians; or before men, who, though they may not be Christians themselves, yet can feel the indirect influence of Christianity, and can trace all their present earthly blessings, and all their favorable, spiritual circumstances, to their source in the religion of their forefathers. Assuming then this point as granted, we turn our attention to the inquiry—the great practical inquiry after all—How are we to provide for the extension of religious principle, and secure the permanent ascendancy and control of religious influence?

In agitating this question, I would not under-rate any agencies, wisely constructed and plied for bringing the mind of our population in to contact with religious truth. But while each one is important in its sphere, and may be indispensable in view of the immediate end it contemplates, we must fall back upon the stated ministry of the truth, as the prime and most effective agency, and the one which in reality gives value

and efficiency to all the rest. Every part in a watch, is essential to the perfectness of the whole. You must have all of them to constitute the time-piece entire, and faithfully to indicate the movements of the hours ; but if the main-spring is not there, the rest are useless. And what that main-spring is to the movements of a watch, is the regular, stated ministry of the word to all the religious movements of the age.

It is a truism, almost, to say, that God's appointments are the wisest and the best. And when I read that he has "ordained by the foolishness of preaching to save them that believe ;" when I find, that he has thus made the pulpit a central point of light and moral power—selected it as his special agency to throw the influence of his truth over the minds of men, I know that it cannot be dispensed with. I could not bring myself to put such an affront upon God, as to give any other instrumentality the precedence. Mighty as is the power of the press—and that power is felt from one end of our land to the other—it is not the power of the pulpit ; nay, in a religious point of view, the latter gives its influence to the former. Bibles, and books, though multiplied a hundred fold, and scattered with assiduous industry over the whole length and breadth of our land—Bibles without preachers—would be, to a lamentable extent, Bibles without readers. Nay, all other agencies of whatever kind for the diffusion of religious truth, owe their very existence to a stated ministry, and would no longer be effective, or even be put forth, were the prophets to cease out of the land ; and the arrest which would at once be put upon the propagation of divine knowledge, in the event of the closing of our churches and the silencing of our minis-

ters, would furnish a most striking illustration of the truth, that "the foolishness of God is wiser than men, and the weakness of God is stronger than men."

Joyfully do we hail every effort that is made to rescue man from ignorance and degradation. The varied influences which are at work to stem and turn back the current of vice and infidelity—which, unchecked, would bear down all things, a wreck upon its foaming and boiling waters—are our signs of promise, and our warrants for hope. But, **THE MINISTRY OF THE TRUTH**—that, after all, is the great palladium of safety; and when I look upon our wide spread valleys and scattered villages, teeming with a busy population, I cannot rejoice, unless I know that the Church is there, and the Sabbath is there; and whatever be the means of improvement they may enjoy, we cannot depend upon them, unless we see the spire pointing heavenward; for that, and that alone, indicates a centre of civilization, whence humanizing influences go out to our fellow men—a focus, whence diverge the rays of a moral illumination, lighting up the darkness, showing men the path of earthly peace, and leading the wanderer to the only refuge for the sinner and the lost.

If we were to confine our attention to the simple inculcation of divine truth in the sanctuary, which is after all, the peculiar work of the ministry, we should have enough to justify all the remarks we have made. But we must not overlook the fact, that around the Church and its ordinances, cluster, as round their life-giving centre, their living heart, all those institutions which ennoble man and shed a beauty upon society. Our forefathers were as marked for their practical wisdom, as for their implicit deference to the

will of God. In their organizations, provision was first made for the preaching of the Gospel, and from their well ordered churches, came, as off-shoots, all their institutions of learning and benevolence. The latter never could have been originated without the former; they cannot now, without them—if they live at all—maintain any but a sickly existence. But I care not where you go, nor what the character of the population of any given spot, if you can but plant a church, with its regular ministry in the midst of them. There may be no great outward demonstration, but there will certainly spring up there a school, and one by one, the varied means of culture and improvement; and when, after a while, you visit the scene, you will find a wonderful change; the physical aspect of nature itself will seem improved, to be in keeping with the great moral revolution which has been effected; you will see a well ordered community; and as you look at the intelligent and well directed and effective industry around you, and see the domestic beauty which sheds its blandishments over households, you can have but feeble pretensions to the name even of a philosopher, if you do not associate all the marks of improvement and progress, with the songs which have been sung, the prayers which have been offered, and the truth which has been preached in the sanctuary.

The power of an enlightened and sanctified ministry, has been too fully acknowledged in every age of the world, to allow us to look upon it as a problem remaining yet to be solved. Friends and foes have alike given their testimony, and that of the latter has been none the less powerful, because indirectly given, or reluctantly wrung from them. Around such a ministry, the men

who fear God and love righteousness have gathered, as though all their hopes of good were identified with its maintenance; while men of a different spirit and opposite tendencies, have made it the objects of their first and strongest attacks, as though it stood in the way — the most formidable barrier to the prosecution of their unhallowed schemes. No man can write the history of our own, or any other evangelized country, without bringing in the influence of the Church and a preached Gospel, as identified with all that has been bright and blessed; and the dark pages of the volume, presenting nothing upon which the eye can love to look, show the absence of evangelical power, because it tells of vacant pulpits, and a paralyzed ministry. The glory of our own New England emanates from her churches, and the institutions to which those churches have given birth, and which they now sustain; and as we feel that he who should tear down her turrets and her spires, and desolate her sanctuaries, would be the enemy of all she holds dear, we have in that very feeling a demonstration, stronger than any logic could furnish, of the mighty, conservative power of a stated ministry.

Then, on the other hand, it is a fact of no doubtful significance, that the enemies of the public good have always been most bitter in their opposition to a preached Gospel. The persons of the priests had never been incarcerated, nor would their blood ever have flowed upon scaffolds, in the dark days, when human passions revelled amid the ruins which their unrestrained and unhallowed excitement had produced, had not their influence been supposed at least, to interfere with the hellish rites which unbridled lust was practising, and

the sacrifices which it demanded for its polluted altar. And who does not know, as he looks abroad over our own land, at the present moment, that men of visionary views, and evil designings, find in an enlightened ministry of the oracles of God, the greatest hinderance to the prosecution of their plans. Men who inveigh against the established order of society, who would break up foundations, and put things to rights, by reconstructing society upon new principles—men, upon whom wondrous light has been breaking in these latter days, who have discovered truth which our fathers never knew, and which Jesus Christ was not competent to reveal, do not hesitate to avow their opposition to the Church of God, and all the institutions to which it gives birth, as the only formidable obstacles to the successful prosecution of their destructive and Utopian schemes. The political demagogue, who feels that he must muzzle the pulpit before he can accomplish his purposes—the raving fanatic who must overthrow the church and its ministry, before he can overthrow the laws and government of his country—the infidel statesman who pointed to the spire of a village church as a public nuisance, because but for it he might gain currency for his liberalizing views—all give their testimony to the conservative power of a preached Gospel. Nay, more, if they were honest, they would confess that to the influence of the Church of Christ and of the principles inculcated in these public nuisances of our land, they owe their personal safety, while they are promulgating their disorganizing views, and endeavoring to compass their disorganizing plans. They are right; they must prostrate the sanctuary, before they can succeed.

Neither is history silent nor observation blind to the

results which follow from a dearth of sanctuary influence. Where the priests' lips are silenced, or cease to keep knowledge, where there is no ministry, or an ignorant and unsanctified one, the scene is any thing but pleasant to look upon. You do not expect to find there the elements of success, the marks of industry and thrift, nor any of those virtues which shed a beauty over the domestic circle, and give its greatest ornaments to society. Not to say any thing of lands lying in moral darkness, we point you to others. The famous act of uniformity, by the operation of which two thousand of England's most enlightened and effective ministers were silenced, or at least shut out from the public exercise of their office, was followed, and that very speedily, by a great and most manifest deterioration of public morals, and diminution of the securities of personal safety. In our own land, the scenes of lawlessness and crime which make us often tremble, are enacted far away from the sound of the church-going bell, among those who have left our older communities and have pressed onward to our distant forests, carrying with them all the passions of unsanctified humanity, and leaving behind them the only influences which can hold them in check. There are, I admit, exceptions to the remark, but they do not affect the truth of our general statement, those exceptions themselves furnishing illustrations of the power of sanctified influence from the consequences of its absence.

It is in view of these general thoughts, that I put in my plea for a regular ministry, and for a hearty co-operation in all those efforts, which contemplate as their object, the giving of this ministry to every portion of our land. We look upon the movements of this nation

with peculiar anxiety; and borrow light from the history of the past, to throw upon the darkness of the future. The wonderful elements of progress which belong to us, and the indomitable spirit of enterprise which marks our people—exciting as they do the astonishment of the beholder—predict some wonderful destiny. The character of that destiny is dependent upon the event of religious influence keeping pace with our civil and political advancement. The scene of our action is continually widening; our people are going farther and farther on, and the waters, which but yesterday were only rippled by the movement of the light canoe, are now ploughed by the freighted vessel; and where are now smiling villages and the busy hum of industry, but yesterday was heard nothing but the echo of the woodman's axe. The animating spirit of this wondrous movement, is mainly a lust for power, or a lust for wealth; and unless the influence of an enlightened ministry goes along with our people, we must look very shortly for precisely such a state of things, as these unrestrained passions may develope. If you can imagine what would be shortly the result here, were our sanctuaries all closed, and our Sabbaths all forgotten, you can easily imagine what must be the result in the coming history of our country, if the influence of a preached Gospel does not keep pace with the other movements of our people.

If there are signs of evil, and omens of coming catastrophe—and wise men and good men see them continually increasing in numbers and magnitude—they are neither reasons for unconcern, on the one hand, nor warrants for despondency on the other. The distant mutterings of the thunder storm bid us flee to our shel-

ter, and look well to our conductors; and the signs which appear in our political horizon charge us to be active, in preparations to meet the storm, and to arrest and scatter the destructive fluid. We have our security, and our only security, and our sufficient security, in the influence of an educated ministry.

If the history of the past presents us with startling predictions, as to our rapid growth for the future, it teaches also, how we may effectually provide against those emergencies which we have reason to dread. But a short time since, within the recollection perhaps of some who hear me, our own State has been densely populated. Fears were indulged, and predictions of evil were uttered; but by means of the same instrumentality which to-day I advocate, we have shed over the scene the influence of a preached Gospel, and those predictions have been falsified, and those fears have proved unfounded. And when you cast your eye abroad over your own State, and see every where its thriving, and intelligent, and orderly population; as you see its churches every where gathering our people within their walls, Sabbath after Sabbath, and feel that the crisis with us is past, and that we are safe; I beg you to remember that we are indebted for this happy result, to "Home Missionary" operations, whose claims I plead before you to-day. A faithful agent is not on light grounds to be thrown aside; a well-trying, effective instrumentality, is not to be displaced to make room for untried, doubtful experiments. We would stand by this agency, and plead for it as for the life and salvation of our country. We wish to send the Sabbath, with the Church and its appointed ministry, wherever our people have gone. Let us compass this result, and we will not fear. Tell me what you may of our ex-

posure; magnify and multiply as you please the evil influences which are at work; unravel the dark schemings of infidelity, and error, in all its Protean forms; talk of the designs of foreign ambition, and the mighty agencies of a foreign spiritual despotism—and what of them all? Their name may be legion, and their array may terrify the timid and the nervous; but give us this one thing, the influence of an enlightened and sanctified, stated ministry, co-extensive with our population, and the result is certain. Nothing can make headway against such an agency. Error can thrive and do its work, superstition can gather up its victims and throw over them its chains, only where that ignorance prevails, which the light of this agency scatters. Anarchy cannot rear its unsightly head under the eaves of the sanctuary, nor vice show its unblushing countenance in the broad sun-light of the Gospel. Wherever men go, let the truth go with them. Let sanctified energy rear a church and establish its ordinances, wherever worldly enterprise gathers a community and rears a village, and who can doubt that our interests are safe, and that our destiny will be glorious, as our energies are irrepressible.

At this very moment, we are feeling the influence and reaping the fruits of this effort. The one thousand educated ministers, which this Institution, through your suffrages, sustains on their varied fields of labor, are not toiling for nothing. We should perhaps better appreciate their value, and understand the effects of their doings, should their toils all at once be suspended. And if we could well sustain them, and make to their number daily those additions, which constantly increasing necessities and an enlarging sphere of labor demand, we should be satisfied, that as we were depend-

ing upon God's own agency for good, we should not fail of the blessing which would result from the honor which God puts upon his appointed instrumentality.

We are living, my brethren, now, not for ourselves alone. The plans which we adopt, and the efforts we put forth, are to tell upon those who shall come after us, and upon the world at large. Of the fruit of the trees which we are planting, our 'children are to eat ; and that fruit will be bitter or sweet, according to the seed we may sow, and the culture we may give it. Our fathers have handed down to us a fertile and joyous land, and privileges inestimable, and means to preserve and perpetuate them. We feel that they have done their part, and have left for our imitation an example of faithfulness to those who shall come after us. We owe a debt to our ancestry, equalled in magnitude only by that which we owe to posterity. God, too, has done great things for us, whereof we are glad. Our heritage is a goodly heritage. But it is with nations as with individuals, the nature of the blessings conferred, no less distinctly intimates the nature of the obligation imposed, than does the magnitude of those blessings its weight. We have, as a people, a mission to execute. Would to God, that we might not mistake it. The period, and the circumstances in which this land was discovered, the events which led to its settlement, the character of the men who first planted our soil, the institutions which they gave us, seem not only to indicate that God has great purposes to execute through us, but to intimate also the nature of his design. Our mission, is not a mission of carnage, and conquest, and blood. For such an errand we are wholly unfitted ; there is nothing in the genius of our land to qualify, but much to unfit us for

such a work. There have been men, whom God seems to have flung into the world to curse it ; there have been nations, whom God seems to have raised up to execute his vengeful and inscrutable purposes ; and they have risen upon others' ruin, and triumphed in others' woe. But such an errand is not ours, the execution of such a commission would be fatal to none more than to ourselves. The power of this nation is to be felt by the world, but in another way, and in other forms. It is by the moral influence of free institutions, and an enlightened people, that we are to execute our design. If we can judge of the intention of Providence, from its arrangements and the agencies which it rears, we cannot doubt that we are connected intimately with the execution of God's purposes of mercy in our world ; for never have any people been placed in circumstances so well calculated to illustrate the value of Christian principle, and the mighty power of an untrammelled Gospel. Already is our history beginning to teach the nations lessons which they have never before learned. The importance of man, as an individual, in distinction from the importance of men in masses, is the great truth which our institutions illustrate—the great principle, which fully carried out, is to revolutionize the globe. But that principle can never be seen as a true and a safe one, except as the influence of the Gospel prevents its perversions and defines its proper limitations. Hence the importance, not only to ourselves, but to the nations generally, and to the kingdom of Christ, of a general prevalence of Gospel influence through our country. It is a fact of no little interest, that the destinies of the world are, at this moment, in the hands of the two nations where this great principle is carried out, under the restrictions and

direction of the Gospel of Christ. The hopes of unborn generations in every part of our earth, their hopes for time, and their hopes for eternity, hang upon England and America. Every where, from the rising to the setting sun, is their influence felt. The agitations and heavings, which are every where distinctly visible, are the results of a motion communicated by ourselves. The power we are exerting is every day becoming greater, and more manifest in its effects, as our strength is increased, and our resources are developed. What the world shall be, ere the present century shall have completed its cycle, depends very much upon what we shall be ; and what we shall be, depends upon the suspension, or extension of gospel influence. We are acting, therefore, now, not for ourselves alone, nor yet for our own immediate posterity, but for the world, and for the general interest of the Redeemer's kingdom. If we act well our part, all is safe ; but if not, all is lost. It is, therefore, not Christianity alone, but patriotism and philanthropy, which summon us to the work of disseminating the knowledge of God and of his grace. If we fail in our mission, the secret of our decline, will be found in our neglect of him, who raised us to greatness, to make us the instrument of good. And whatever causes men may propose, as an explanation of our downfall from the summit of privilege, they will be the sound reasoners, who refer the decline of our strength to the decline of our Christianity ; and who point to our text, as explaining the change, maintaining that we had never been reduced to subjection and vassalage, but through a forgetfulness of what is written in the Bible—"The people who do know their God shall be strong."

We ask your help to-day, to prevent so dire a catastrophe.

Barbarism the first Danger.

A

DISCOURSE

FOR

H O M E M I S S I O N S ,

BY

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BY WILLIAM OSEORN, SPRUCE-STREET, CORNER OF NASSAU.

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H. B.

DISCOURSE.

JUDGES XVII. 13.

THEN SAID MICAH, NOW KNOW I THAT THE LORD WILL DO ME GOOD, SEEING I HAVE
A LEVITE TO MY PRIEST.

A VERY unimportant chapter of biography is here preserved to us—save that if we take the subject as an exponent of his times, we shall find a serious and momentous truth illustrated in his conduct. He lives in the time of the Judges, that is, in the emigrant age of Israel. It is the time, when his nation are passing through the struggles incident to a new settlement, a time therefore of decline towards barbarism. Public security is gone. The people have run wild. Superstition has dislodged the clear sovereignty of reason. Forms are more sacred than duties, and a costly church furniture is taken as synonymous with a godly life. It is at just such times that we are to look for the union of great crimes and scrupulous acts of devotion. The villain and the saint coalesce, without difficulty, in one and the same character; and superstition, which delights in absurdities, hides the imposture from him who suffers it. Thus Micah enters on the stage of history as a thief, having stolen eleven hundred shekels of silver from his mother; but before the scene closes, he becomes, at least in his own view, quite a saint; and that too, if we may judge, without any great detriment to his former character.

Finding that his mother has invoked a solemn curse upon the thief, whoever he may be, that has stolen her money; and also, which is more frightful still, that she

had actually dedicated the money, before it was stolen, to a religious use, even to make a molten image for himself, the superstitious fancy of the barbarian begins to worry his peace. To have stolen the money was nothing specially dreadful, but to have a parent's curse hanging over his head, and sacred money hid in his house—both considered to involve the certainty of some impending mischief that is fatal—is more than he has courage to support. Moved, of course, by no ingenuous and dignified spirit of repentance, but only by a drivelling superstition, he goes to his mother and chokes out his confession, saying: "The silver is with me, I took it"! And what a beautiful evidence of piety, thinks the glad mother, that her Micah was afraid to keep the sacred money! So she pours out her dear blessing on him, saying: "Blessed be thou of the Lord, my son"! Then she takes the silver and from it has a molten image cast for her worthy and hopeful son, which he sets up in "the house of his gods," among the teraphim and other trumpery there collected. And as Micah is now growing religious, he must also have a priest. First, he consecrates his own son; but his son not being a Levite, it was difficult for so pious a man to be satisfied. Fortunately, a young Levite—a strolling mendicant probably—comes that way, and he promptly engages the youth to remain and act the *padre* for him, saying: "Dwell with me and be a *father* unto me." Having thus got up a religion, the thief is content, and his mental troubles are quieted. Becoming a Romanist before Rome is founded, he says: "Now know I that the Lord will do me good, seeing I have a Levite to my priest." That it would do him any good to be a better man, does not appear to have occurred to him. Religion, to him, consisted rather in a fine silver apparatus of gods and a priest in regular succession!

Set now the picture in its frame, the man in connection with his times, and you have in exhibition a great practical truth, which demands your earnest study. Nothing is more certain, as you may see in this example of Micah and his times, than that *emigration, or a new settlement of the social state, involves a tendency to social decline*. There must, in every such case, be a relapse towards bar-

barism, more or less protracted, more or less complete. Commonly, nothing but extraordinary efforts in behalf of education and religion, will suffice to prevent a fatal lapse of social order. Apart from this great truth, clearly seen as enveloped in the practical struggles of our American history, no one can understand its real import, the problem it involves, or the position at which we have now arrived. Least of all, can he understand the sublime relation of home missions, and other like enterprises, to the unknown future of our great nation. He must know that we are a people trying out the perils incident to a new settlement of the social state ; he must behold religion passing out into the wilds of nature with us, to fortify law, industry and good manners, and bear up our otherwise declining fortunes, till we become an established and fully cultivated people. Just here, hang all the struggles of our history for the two centuries now past, and for at least another century to come.

We shall also discover, in pursuing our subject, in what manner we are to apprehend danger from the spread of Romanism. If you seem to struggle, in this matter of Romanism, with contrary convictions ; to see reason in the alarms urged upon you so frequently, and yet feel it to be the greatest unreason to fear the prevalence here of a religion so distinctively opposite to our character and institutions ; if you waver between a feeling of panic and a feeling of derision ; if you are half frightened by the cry of Romanism, and half scorn it as a bugbear ; you will be able to settle yourself into a sober and fixed opinion of the subject, when you perceive that we are in danger, first, of something far worse than Romanism, and through that of Romanism itself. **OUR FIRST DANGER IS BARBARISM**—Romanism next ; for before we can think it a religion, to have a Levite to our priest, we must bring back the times of the Judges. Let us empty ourselves of our character, let us fall into superstition, through the ignorance, wildness and social confusion incident to a migratory habit and a rapid succession of new settlements, and Romanism will find us just where character leaves us. The real danger is the prior. Taking care of that we are safe. Sleeping over that, nothing ought to save us ; for if we must have a

wild race of nomads roaming over the vast western territories of our land—a race without education, law, manners or religion—we need not trouble ourselves farther on account of Romanism ; for to such a people, Romanism, bad as it is, will come as a blessing.

I shall recur to this question of Romanism again. I only name it here as a preliminary, that may assist you to apprehend the true import of my subject. Let us now proceed to the question itself, How far emigration and a continual re-settlement, as in this country, involves a tendency to moral and social disorganization ? In the discussion of this question, I shall draw principally on the facts of history ; I only suggest here, as a preparative and key to the facts that may be cited, a few of the reasons why such a decline is likely to appear.

First of all, the society transplanted, in a case of emigration, cannot carry its roots with it ; for society is a vital creature, having roots of antiquity, which inhere in the very soil—in the spots consecrated by valor, by genius and by religion. Transplanted to a new field, the emigrant race lose, of necessity, a considerable portion of that vital force which is the organific and conserving power of society. All the old roots of local love and historic feeling—the joints and bands that minister nourishment—are left behind ; and nothing remains to organize a living growth, but the two unimportant incidents, proximity and a common interest.

Education must, for a long time, be imperfect in degree and partial in extent. There is no literary atmosphere breathing through the forests or across the prairies. The colleges, if any they have, are only rudimental beginnings, and the youth a raw company of woodsmen. Hurried into life, at the bar, or in the pulpit, when as yet they are only half educated, their performances are crude in the matter and rough in the form. No matter how cultivated the professional men of the first age, those of the second, third and fourth will mix up extravagance and cant in all their demonstrations, and will be acceptable to the people partly for that reason. For the immense labors and rough hardships necessary to be encountered, in the way

of providing the means of living, will ordinarily create in them a rough and partially wild habit.

Then, as their tastes grow wild, their resentments will grow violent and their enjoyments coarse. The salutary restraints of society being, to a great extent, removed, they will think it no degradation to do before the woods and wild animals, what, in the presence of a cultivated social state, they would blush to perpetrate. They are likely even to look upon the indulgence of low vices and brutal pleasures, as the necessary garnish of their life of adventure.

In religion, their views will, of course, be narrow and crude, and their animosities bitter. Sometimes the very life of religion will seem about to die, as it actually would, save that some occasional outburst of over-wrought feeling or fanatical zeal kindles a temporary fire. Probably it will be found that low superstitions begin to creep in, a regarding of dreams, a faith in the presentation of scripture texts, in apparitions and visions, perhaps also in necromancy.

Mean time, if we speak of civil order, it will probably be found that the old common law of the race is not transplanted as a vital power, but only as a recollection that refuses to live, because of the newness of the soil, and the varied circumstances which, in so many ways, render it inapplicable. It asks for loyalty where there is no *demesne*, offers a jury before there is a court, and sanctifies a *magna charta* where no plain of Runnymede is ever to be known. Hence, the need of much new legislation, consequently much of confusion and a considerable lapse of time, before the new body of law, with its tribunals and uses, can erect its trunk and grow up into life from a native root. Mean time it is well, if the social wildness and the violent resentments of the people do not break over all the barriers of legal restraint, and dissolve the very bonds of order.

If now, beside all the causes here enumerated, the emigrants are much involved in war to maintain their possessions, or if they are gathered from many nations having different languages, laws, manners and religions, the tendency to social decline is, of course, greatly aggravated.

Indeed, where all the forms of habit, prejudice and opinion are found to impinge upon each other, and every recollection of the past, every peculiar trait of national feeling and personal character requires to be obliterated, before it is possible for the new elements to coalesce, what can save a people, we are tempted to ask, from being precipitated downward even below society itself?

Having glanced, in this rapid manner, at the causes of decline theoretically involved in emigration, (for emigration works no mischief by itself, but only as it provokes the malignant action of other causes,) let us now pass to some historic illustrations. And I begin with the emigration headed by Abraham, where the facts are already familiar, so that when you are engaged in tracing their import as illustrations of my subject, your minds will be distracted by no effort of attention to conceive the facts themselves.

There was never an emigration conducted under better auspices. As in the original settlement of New England, the aim and purpose of the movement were strictly religious. The emigrants too, were shepherds in their habit, never attached to the soil, but accustomed to movement. They came out also as a family, for Lot appears to have been only a ward of Abraham; and in the family state—which is itself a patriarchate, the simplest and most unquestionable of all governments; as it is closest to nature—they had a complete frame of social order already provided. Though trained as a nomad and manifestly ignorant of certain moral distinctions familiar to us, Abraham yet evinces, in his character, a degree of beauty and princely dignity, such as seldom can be found under the politer forms of civilization. In his heroic pursuit and slaughter of the kings to rescue Lot, in the singular dignity of his meeting with Melchisedec on his return, in the generous and conciliatory terms by which he sought to avoid the quarrel already begun between Lot's herdsmen and his own, in his hospitality at the tent door in Mamre, in his burial of Sarah, in the whole manner of his life in short there is a grand, massive nobility of character, which, if we cannot call it civilization or refine-

ment, is yet only so much higher and more charming, as it is closer to nature, more original and older than the days of accomplished heartlessness and drawing-room pretence. It is the pure, virgin character of a great and primitive manhood, which, in the simple, godly life of the east country, was not yet spent.

See now what a mass of barbarism is shortly developed out of this fair beginning. The character of Lot is not strongly fortified by religious principle, and the restraints of society being now removed, he soon falls into loose habits of virtue and, in the end, brings himself and his family to a very sorry figure. Thus out of Lot springs the wild race of the Moabites, a race as degraded in character, as the abominable and filthy rites of their god Baal Peor require them to be—enemies, of course, to Jehovah and the kindred stock of Israel, in all after times. The Ammonites are a branch of the same stock.

Mean time, Abraham himself is throwing off upon the world, in his son Ishmael, another stock of barbarians. Driven out with his mother, to seek his fortune as he may, among the wild tribes of idolaters that infest the country, the lad, we are told, grows up in the wilderness and becomes an archer. By which it appears that he betook himself to some secret cave or fastness, in the south, and there, by the use of his bow as a hunter and robber, maintained himself, and became the father of the Bedouin race. There he trained up the young Ishmaelites, otherwise called Arabs—a name which, according to some, signifies *westerners*—a prolific, talented and powerful race of men, whose nature it has been to this hour to live by plunder, whose hand is against every man and every man's hand against them. Thus you have another wild people, a cruel, treacherous, lying stock of thieves and idolaters developed out of the emigration.

One generation later, viz. :—out of the family of Isaac, comes another. I speak of the persecuted Esau and the Idumeans or Edomites descended of him. These were a warlike and ferocious race, governed by dukes or great captains, and for long ages the sturdiest of all the enemies of Israel.

It is remarkable too that, when David is giving the roll,

in one of his Psalms, of the great league of nations that were conspiring, at that time, against his country, he puts at the head of all precisely these three fierce and barbarous people, descended of Terah, the common ancestor both of them and of his countrymen. "For they have consulted together with one consent, they are confederate against thee, the tabernacles of Edom and the Ishmaelites, of Moab and the Hagarenes." Then follow the other nations who are led by these.

Mean time, if we consider the dastardly conduct of the ten brothers of Joseph, who for jealousy sell him into slavery, and then, by a solemn lie, convince their father that he is dead—remembering also and holding in comparison Abraham's noble and magnanimous treatment of Lot—we shall see that there has certainly been a very great falling off towards barbarism, in the chosen family itself.

But we must follow them further, even into this book of Judges, where they come to make their final settlement in the land. In Egypt they had become acquainted with agriculture, with cities and the settled modes of life; though degraded, to some extent, by their temporary subjection to slavery. But their freedom, connected with their strong legal discipline under Moses, the new sentiments and new social capacities, which had been formed under this protracted discipline of forty years, during which the old generation of slavery had become extinct, had prepared them to enter the country appointed and make a fair beginning. They took their places; for a time all was well. Still they were a people without roots, and they began, ere long, to fall into social anarchy. They served the Lord all the days of Joshua, and all the days of the elders that had overlived Joshua and had seen all the great works of the Lord that he did for Israel, and when that generation were gathered unto their fathers—so says the history—There arose another generation, which knew not the Lord, nor yet the works which he had done for Israel. Now came the dark time; for in every emigration, the moral and social trial commonly falls, not on the first generation, but more frequently on the second, third and fourth. So it was here, and it really seemed

that the nation must utterly die, before it could get root. Three times it is said in the history, that "there was no king in Israel and that every man did what was right in his own eyes." By which we are to understand, not that royalty was discontinued, for it had not existed; but that there was no civil head, that government was utterly dissolved. It was, in truth, the paradisaic age of no government; a day when they had it, not for a theory, but for a fact. Wrongs were redressed by uprisings of popular impatience, by assassination or private revenge. In one case of outrage, which may be taken doubtless as a good specimen of the barbarity of the times, the tribes were roused to vengeance, in the manner of a riot, by sending round, as a proclamation, the pieces of a murdered woman's body! If at any time they had a government, it was commonly the government of a usurper, who butchered, as he came into power, after the method of the Turks, all the families that had any semblance of right to civil precedence, or any possible hope of succession. The roads were destroyed, and there was no passage through the country, save in by-ways, or across the fields and mountains. The arts perished; there was not even a smith left in the land, and they were obliged to go down to the Philistines to get an axe or a mattock sharpened. In one case, they fought a battle with ox goads, because they had no better implements. Their religion being all one with the laws, fell of course into the same confusion with them. As we see in the case of Micah, Jehovah and the gods, all stand upon a par! They have their molten images set up together in "the house of the gods," to be smoked by the same incense; and Micah's Levite probably has it for his duty to practice before them all! Such is the decline suffered by this emigrant nation, in the process of colonizing a new region and building up a new social fabric. But dismal as the picture is to which they have descended, we have it for our comfort, that they are not utterly lost. After they have sounded the lowest notes of misery and social debasement, a Samuel appears, collects the scattered elements, works them gradually towards order, and the new nation, taking root, begins to rise.

Passing over now the instructive lessons that might be drawn from the Egyptian, Grecian, Carthaginian and Roman colonies, we descend to the great American question itself. That the Mexican and the South American States have actually lost ground, since the emigration; that they have been descending steadily towards barbarism, in the loss of the old Castilian dignity, in the decay of society and manners, and the general prostration of order, is well understood. But it is commonly supposed, I believe, that our North American settlements, especially those of New England, have never suffered any similar retrogradation; that they have, on the contrary, steadily advanced or ascended to their present state. No impression could be more opposite to the real facts of history. Probably never before did any emigrant people resist, with so great promptitude and effect, the inherent causes of decline involved in a new state of society. Nor can it be said that the issue was ever doubtful. Indeed I am not sure that, if we consider the *rough amount* of character in the whole community, any real diminution was ever suffered. For if much was lost in the complete finish of the higher class, something was also gained in the sharpness, vigor and capacity of the lower. And if there was even a decay of virtue and good manners in all classes, there was yet a gain in all, as regards spirit, self-reliance, physical endurance and other like traits, which are essential as the staple of a perfect manhood. If there was more coarseness, so possibly there was more volume. If there was less of learning, there was also a more perfect deliverance from the restraints of learning. If they had less of society, they had as much more of action. If they finished nothing, they created more. But in taking such a view as this, which is the most favorable permitted us, it is implied, as will be observed by all, that there was, in certain very important respects, a marked decline.

This decline was most evident in the higher class, and in the cultivated manners and tastes, brought over by the emigrant families. The leading spirits of the first age were truly great and cultivated men—cedars of Lebanon, nay, the topmost branches of the cedars, that God had brought over to plant by the waters of the new world.

They were many of them scholars, who had received at the English universities, the highest advantages of culture furnished in that age. Their minds were matured and polished by severe study. They knew society. Some of them were persons who had travelled in foreign countries, who had figured in civil stations and were not unskilled even as courtiers. They were fellow disciples and compatriots with such men as Owen, Howe, Milton, John Hampden, Oliver Cromwell and the other great spirits, who were struggling in that age for the civil and religious emancipation of their country. But they came into the wilderness, as it were to be tempted of the devil, throwing themselves and their families, for a whole century to come, upon the severest struggles of toil and warfare, to provide and fortify their new home. For a long time, they had no market. In their modes of dress, their residences and their furniture, they were many of them restricted to supplies that were coarse and rude. Their means of education for the youth were defective, in that which is necessary to a finished and really accomplished character, though sufficient to give a good degree of rudimental force. And, more than all, society, that indefinable but powerful something, which gives a tone of refinement to literary tastes, and without which, feeling cannot rise to its highest dignity—this was a want, which no industry or care could supply. The trials and exposures were rough, the great world was far away, petty strifes and bickerings—always enveloped in the ill nature of the race, but restrained among a great people under the established forms of cultivated life—broke out and raged in their little communities. A painful subsidence of manners soon began to appear. In many families, a certain flavor of refinement passed, by tradition, and in fact was never wholly spent. Still it was evident, after the first race was gone, and the second and third had come into their places, that character had fallen to a lower type. The educated men were, in comparison, a rude or, at least, partially cultivated race. Their English style is loose. Elegance, well chastened thought, dignity of feeling do not appear. The spelling is even more irregular and capricious than it had been. And the public proceedings of courts and churches, if the records

are referred to, exhibit a certain rawness, that is quite characteristic. We feel, in short, that we have descended to an inferior race. It is somewhat as if a nest of eagles had been filled with a brood of owls.

The decline of manners and mental cultivation, consequent on a life in the woods, carried with it a correspondent decline of morals and religion. And the natural downward tendency was aggravated, by the wars in which they were compelled to engage. Thus, after the bloody war with Philip, the synod of Massachusetts, convened to deliberate on the state of virtue and religion, set forth the following mournful particulars: "a decay of godliness and secret apostasy among professors;" "pride and contention;" a "want of truth and promise breaking;" a "neglect of family prayer;" "profane swearing;" "intemperance;" "a common practice of travelling on the Sabbath day;" "inordinate passions and breaches of the seventh commandment." Allowing all that may be necessary for exaggeration in this picture, we are still obliged, when they speak of a *common practice* of travelling on the Sabbath day, to acknowledge that there must have been a very marked decline in their moral habit. Following too into the war the four companies, for example, of Connecticut Rangers, we find them quite at home in the woods, displaying, in their modes of warfare and their wild, rough spirit, the full grown Texan habit. On going to the church and court records of this period and onward, for the next fifty or seventy years, we discover mournful evidences of incontinence, even in the respectable families. As if, being cut off from the more refined pleasures of society, their baser passions had burnt away the restraints of delicacy, and the growing coarseness of manners had allowed them finally to seek, in these baser passions, the spring of their enjoyments. Shortly after this war, the wretched scenes of infatuation enacted at Salem, furnish us the proof that religion is dwindling towards superstition. Not that a belief in witchcraft was peculiar to New England, or to that age of the world, but only that a want of thorough mental discipline in the ministry and the courts, connected with a general taint of superstition contracted in the woods by the whole people, aggravated the public delusion and

finally suffered the whole body of society to go mad, in scenes which it is even horrible to contemplate.

Still the way is downward till we come to the "great revival," so called, and the times of the French wars. And here we find a period of thirty or forty years, where the dregs of decline and the seeds of new life are so intermixed, and the signs so crossed, one by another, that we hardly know what judgment to hold. Over and above all patriotic motives that may be conceived, there was a readiness to enlist in these wars, that indicates an adventurous and partially wild habit. The little State of Connecticut, containing at that time probably about 75,000 people, raised and equipped over 5,000 men, for three years in succession. As might be expected, when these two wars were over, the people were found to be reduced to a miserable state of poverty, and, what was yet worse, it was also discovered that their habits of industry and virtuous thrift had received a fatal shock. Then it was, that the people of New England seemed, for once, to want a spur to their creative activity, and a society was organized "For the Promotion of Industry"—a society which brought out three hundred women with their spinning-wheels on Boston common, to give an example to the other sex, of a virtue which they had so nearly forgotten. Mean time, the whole community, I may almost say, was unconsciously steeping itself in drink; and this also conspired with the wars, to break down the thrift of the people. In Massachusetts alone, when she had only 150,000 people, fifteen thousand hogsheads of rum were distilled every year, and a very large share of it was consumed by her own citizens; a fact in which you will see—what the living men of that day did not—a certain doom of decline, towards social misery and brutality.

At the same time, when it even seems, in one view, that all the foundations are dissolved, and that every hope of a new American civilization has perished, there begin to rise symptoms of order, and possibly of a new era. If the masses have been unsettled, they have also been made conscious of power. Or if they have been corrupted, in the same wars which have robbed them of their virtuous habits, certain great men, afterwards to be distinguished as

leaders in our history, have also had their apprenticeship—learned to be leaders, felt the elevation of power, received new impulses, prepared themselves to act with address and vigor in scenes of yet higher moment. Religion, too, has been reviving, and re-asserting its power, not of course in demonstrations the most unexceptionable or respectable, but in such as the times of the Judges will suffer. It is the wild chant of Deborah, or better still, it is the nail that was driven by Jael's hammer—not the ointment ministered by the graceful hand of Mary. This new quickening accomplished, in fact, for religion, what the French wars accomplished for liberty; it broke up the age of frost, and brought in a new era of power. We begin, therefore, shortly to discover that a new spring has been given to character. An upward motion is visible, which upward motion has continued even to the present time, save as the war of the Revolution produced a temporary decline.

Pardon me now, if I venture to fill out the view of my subject, by saying that New England society is still in the transition state. Compared with some portions of the old world, and in certain points of view, we are still in the rough—presenting to the eye a healthy living aspect, such as the old world cannot any where offer, but still a raw, unfinished aspect, which it remains for the next century to civilize and bring into full ornamental perfection. For as our history now begins to live on its own root, and to send up a vitalizing power into the social body; as wealth is unfolded; as schools and colleges are perfecting their standards of learning; as literature and art advance to maturity, we are rising steadily into noon, as a people socially complete.

But the great problem of American society is not solved, however much it may be illustrated, by the history of New England. Still we are rolling on from east to west, plunging into the wilderness, scouring across the great inland deserts and mountains, to plant our habitations on the western ocean. Here again the natural tendencies of emigration towards barbarism, or social decline, are displayed, in signs that cannot be mistaken. The struggle through which we have passed, is continually repeat-

itself, under new modifications. We see the same experiment involving similar jeopardies ; and we draw out of our own experience warnings to make us anxious, and encouragements to make us hopeful for our country—a double argument of fear and hope, to make us doubly faithful in our christian efforts for its welfare.

In some respects, this westward emigration is secured by advantages which our own colonial emigration had not ; in others, it is beset by disadvantages quite as decided. Among the advantages are these—First, a better and more available market for the sale of its products, and hence, a much greater facility in rising to a state of outward comfort. Secondly, a good and well established government, able to protect the beginnings made, exerting also an important moral constraint over all tendencies to lawlessness and public disorder. Thirdly, a connection with the eastern and older portions of the country, by which they are made to feel the moral effect of association with a more advanced state of manners, of social culture and religious virtue. Fourthly, a history ; for it is not as when our fathers forsook a history to plant themselves in this new world ; but the emigrant, wherever he strays, remembers that he is an American still. He looks out from his hut of logs on the western border, and feels the warmth of a distinct nationality glowing round him, like the clear warm light of day itself. On the other hand, these manifest advantages are counterbalanced by disadvantages. First, the western emigration is not religious, but is instigated by mere personal interest and adventure. Secondly, it does not carry with it a homogeneous or a well educated people. Together with a portion of enterprising, well qualified young men, who are rushing westward after their fortune, it gathers in the rude minded and ignorant masses of western Pennsylvania ; the luckless and impoverished families flying from slavery in Virginia, Kentucky and Tennessee ; together with such hordes of foreigners, as the over-populated countries of Europe are obliged to spare—men of all habits, characters and religions—and these it pours along in a promiscuous flood, to people the new world, and settle into social order as best they may. Then, thirdly, a considerable portion of the new west, has a

social and historical connexion with slavery, which is continually doubling the inherent perils of emigration itself.

And here, since this institution of slavery, entering into the fortunes of our history, complicates, in so many ways, the disorders we suffer, I must pause a few moments to sketch its characteristics. Slavery, it is not to be denied, is an essentially barbarous institution. It gives us too that sign, which is the perpetual distinction of barbarism, that it has no law of progress. The highest level it reaches, is the level at which it begins. Indeed, we need not scruple to allow that it has yielded us one considerable advantage, in virtue of the fact, that it produces its best condition first. For while the northern people were generally delving in labor, for many generations, to create a condition of comfort, slavery set the masters at once on a footing of ease, gave them leisure for elegant intercourse, for unprofessional studies, and seasoned their character thus with that kind of cultivation which distinguishes men of society. A class of statesmen were thus raised up, who were prepared to figure as leaders in scenes of public life, where so much depends on manners and social address. But now the scale is changing. Free labor is rising, at length, into a state of wealth and comfort, to take the lead of American society. Meanwhile, the foster sons of slavery—the high families, the statesmen—gradually receding in character, as they must under this vicious institution, are receding also in power and influence, and have been ever since the revolution. Slavery is a condition against nature ; the curse of nature therefore is on it, and it bows to its doom, by a law as irresistible as gravity. It produces a condition of ease which is not the reward of labor, and a state of degradation which is not the curse of idleness. Therefore the ease it enjoys cannot but end in a curse, and the degradation it suffers cannot rise into a blessing. It nourishes imperious and violent passions. It makes the masters solitary sheiks on their estates, forbidding thus the possibility of public schools, and preventing also that condensed form of society, which is necessary to the vigorous maintenance of churches. Education and religion thus displaced, the dinner table only remains, and on this hangs, in great part,

the keeping of the social state. But however highly we may estimate the humanizing power of hospitality, it cannot be regarded as any sufficient spring of character. It is neither a school, nor a gospel. And when it comes of self-indulgence, or only seeks relief for the tedium of an idle life, scarcely does it bring with it the blessings of a virtue. The accomplishments it yields are of a mock quality, rather than of a real, having about the same relation to a substantial and finished culture, that honor has to character. This kind of currency will pass no longer ; for it is not expense without comfort, or splendor set in disorder, as diamonds in pewter ; it is not airs in place of elegance, or assurance substituted for ease ; neither is it to be master of a fluent speech, or to garnish the same with stale quotations from the classics ; much less is it to live in the Don Juan vein, accepting barbarism by poetic inspiration—the same which a late noble poet, drawing out of Turks and pirates, became the chosen laureate of slavery—not any or all of these can make up such a style of man, or of life, as we in this age demand. We have come up now to a point, where we look for true intellectual refinement, and a ripe state of personal culture. But how clearly is it seen to be a violation of its own laws, for slavery to produce a genuine scholar, or a man, who, in any department of excellence, unless it be in politics, is not a full century behind his time. And if we ask for what is dearer and better still, for a pure christian morality, the youth of slavery are trained in no such habits, as are most congenial to virtue. The point of honor is the only principle many of them know. Violence and dissipation bring down every succeeding generation to a state continually lower ; so that now, after a hundred and fifty years are passed, the slave-holding territory may be described as a vast missionary ground, and one so uncomfortable to the faithful ministry of Christ, by reason of its jealous tempers, and the known repugnance it has to many of the first maxims of the gospel, that scarcely a missionary can be found to enter it. Connected with this moral decay, the resources of nature also are exhausted, and her fertile territories changed to a desert, by the uncreating power of a spendthrift institution. And then, having

made a waste where God had made a garden, slavery gathers up the relics of bankruptcy, and the baser relics still of virtue and all-manly enterprise, and goes forth to renew, on a virgin soil, its dismal and forlorn history. Thus, at length, has been produced what may be called the bowie-knife style of civilization, and the new West of the South is overrun by it—a spirit of blood which defies all laws of God and man ; honorable but not honest ; prompt to resent an injury, slack to discharge a debt ; educated to ease, and readier, of course, when the means of living fail, to find them at the gambling-table or the race-ground, than in any work of industry—probably squandering the means of living there, to relieve the tedium of ease itself.

Such is the influence of slavery, as it enters into our American social state, and imparts its moral type of barbarism, through emigration, to the new west. Hence, the Mexican war, which has its beginning and birth in what I have called the bowie-knife style of civilization—a war in the nineteenth century, which, if it was not purposely begun, many are visibly determined shall be, a war for the extension of slavery. It was no one political party, as some pretend, who made this war, but it was the whole southwest and west rather of all parties, instigated by a wild and riotous spirit of adventure, which no terms of reason or of christian prudence and humanity could check. And if this war results, as probably it may, in the acquisition of a vast western territory, then is our great pasture ground of barbarism so much to be enlarged, the room to run wild extended, the chances of final anarchy and confusion multiplied.

We are now prepared to complete our view, by passing directly to the subject of western emigration itself. And what are the moral and social results here preparing ? That I can draw a picture of western society, which will be universally approved, is more than I have any right to expect. I can only give such a sketch as the facts seem to require, and without exaggeration ; observing, however, that if any western man should be dissatisfied, it will, by no means, convince me that I am wrong ; for to conceive

a people rightly it is not sufficient to know them ; they must be viewed from a stand point without. And just as the character of New England cannot be rightly drawn, save as it is viewed from abroad, so no western or westernized man, coming directly out from the scenes of western life, is qualified, on that account, to estimate their social standing and prospects. On the contrary, he may even be partially disqualified, by the experience under which he has fallen. At the same time, let it be understood, that in what I may say, however the public may receive it, I do not consider myself as reflecting any necessary dishonor on the west, or on western society. It is no dishonor in them, any more than it was to New England, to suffer what they must, from the very laws of society itself. On the contrary, if the west puts forth a manly struggle to breast the laws of decline involved in a new social state, it may even display the more heroic qualities, because of the adverse elements it has the spirit to master. Much the same allowances, too, are to be made here, that were supposed to hold in reference to the decline of New England. It is not general or universal. It includes only a portion of western society, and this portion only in regard to certain particulars. Probably there is no decline, but an improvement rather, if we take in all, and regard what I have called the total amount of character. Many of the emigrants from Pennsylvania, Virginia, and yet further south, were at a very low point of character when they removed, and these, brought within the reach even partially of schools and churches, are rapidly improving. If the emigrants from New England lose ground, in manners, piety and habits of intelligence, they also gain in spirit, freedom, self-reliance, and other qualities that are certainly desirable. Besides, we are making strenuous efforts to save the west from the decline that would otherwise appear ; so that, while there is a certain tendency to barbarism in their new condition of society, that tendency, we may believe, is held in check and, in many cases, displaced, even from the beginning, by signs of improvement.

Western character has many powerful and promising qualities, but it wants the salt of religious virtue, the so-

briety of discipline, and the modesty of true intelligence. It is frank, bold, earnest and positive, but somewhat rude and extravagant, and specially destitute of the genial sentiments which enrich the more settled and cultivated forms of society. A very large portion of the western community, it is well known, are already so far gone in ignorance, as to make a pride of it, and even to decry education as an over-genteel accomplishment. They hold, of course, their manhood in their will, not in their understanding; which is the same as to say that law is weak, and passion violent. Hence, the many public murders, committed in the newer states of the west and south, which are never legally investigated. Or, perhaps you will even see an ambitious young city, mustering itself in a military mob, to murder an inoffensive christian minister and citizen; and when it is done, when the fit of passion is over, the law, instead of rising up to re-assert its rights, as we see it do in older and less barbarous communities, still sleeping in its violated majesty. Or, if you will discover how near it is possible to come, and within how short a time, to a complete dissolution of civil order, you may see the executive power of a sovereign state standing by, for six months, to look on, as a spectator, while two organized military parties of its own citizens are prosecuting an open war, one to defend, the other to capture an American city! Where shall such disorders stop? and what is the limit towards which they run? If, in the days of the Judges, Pennsylvania rebelled against the excise of whiskey, and now Illinois substitutes the camp and the siege, in place of justice itself and the ordinary methods of legal redress, what shall by and by appear, in some new state as far west of Illinois, as that is of Pennsylvania? What are we to expect as this reign of passion, spreading onward across the vast regions yet unoccupied, grows yet more violent as it is deeper in ignorance, and wilder still, as it is more remote from the haunts of christian civilization? Is it not well understood that a partially wild race of men, such as cannot any longer be properly included in the terms of civilization, is already formed? I speak of what is sometimes called the pioneer race. They roll on, like a prairie fire, before the advance of regular emigration; they have no

fixed habits, and do not care to appropriate the soil, consequently have no education or religion. They live mainly by hunting and pasture; and, when a regular settlement begins within an hour's ride, they feel the proximity too close, quit their hut of logs, which is in fact only their tent, and start on, by another long remove, into the wild regions beyond them. These semi-barbarians too, are continually multiplying in numbers, and becoming more distinct in their habits. Ere long, there is reason to fear, they will be scouring in populous bands, over the vast territories of Oregon and California, to be known as the pasturing tribes—the wild hunters and robber clans of the western hemisphere—American Moabites, Arabs and Edomites!

Or if it seem extravagant to speak of any such result, let it not be forgotten that one emigrant family of the Saxon race has already sunk into barbarism, since our history begun. I speak of the Dutch Boers in South Africa. They are Calvinistic Protestants; they began their settlement at Cape Town, in the year 1651. And now they are virtually barbarians; for they are scarcely less wild in their habits than the Hottentots themselves. They subsist by pasture, roving from place to place. Lynch law and private revenge are the principal methods of redressing injuries. Their habits are filthy. Their women do the work. Education is forgotten, and the cruelties they practice in their sanguinary wars, are such as resemble them to beasts of prey. They are now a race of nominally christian barbarians—barbarians under the synod of Dort, a standing proof that Protestants, and they too of the Saxon blood, may drop out of civilization, and take their place on the same level of ignorance and social brutality with the barbarous tribes of the earth. Let no American that loves his country refuse to heed the example.

Many are accustomed to regard the exposure of our western country to Romanism with extreme horror, regarding a possible lapse into this corrupt form of religion as the climax of all possible disasters. In that opinion there is quite as little to approve, as there is in the overconfident opinion of those who declare that Romanism

cannot spread in this country. Nothing is necessary to make room for Romanism, but to empty us of all opposing qualities; and it will not take a long period of ignorance and religious anarchy to do that. Nor do I mean to imply, in thus speaking, that Romanism can co-exist only with barbarism, much less to sharpen a point of satire against the Romish church. Under this we know are gathered many great and accomplished men, and many nations farther advanced, in some respects, than we. I only mean, that while it is possible for a people brought up in Romanism to become socially advanced under it, a free minded people, brought up in mental and moral habits wholly opposite, never can be led into it, save through the gate of superstition; which gate of superstition never can be opened, save by a loss of knowledge, social order and religion, such as approximates to barbarism. There may be cases where a cultivated man, wearied out and lost in the mazes of fantastic speculation, throws up suddenly the prerogatives of reason, and takes it for certain that God will do him good, if he has a Levite to his priest. There may be truly godly men—men, so to speak, of an overgrown religious sentiment, who see no consistent issue short of Romanism to assumptions already made, and whose nerves are too weak to go back and manfully sift these assumptions—there may be such, who fall a prey to their own delicate illusions, and drop into the Romish church to settle their peace. But these are only caprices, accidents, idiosyncracies, which support no general conclusion, save that between opposite superlatives, the sublimities and follies of mankind, there is often a natural brotherhood. Thus, over-cultivation may sometimes join hands at the church door with barbarism, both entering as fellow proselytes together. Thus over-speculation will sometimes throw up private judgment in disgust, and place itself on a par, with those who have no private judgment to lose. But the great danger of Romanism, the only danger of any moment, is from the multiplication of the latter class—those who have no private judgment to lose; and it is a real danger. Man is a religious being, and if he cannot come to God through his intelligence, he will come to what sort of God his superstitions offer him.

When, therefore, I consider how certainly an ignorant soul is prepared to superstition, remembering also the vast amount of ignorance that prevails among the western people, I want no other proof that superstition has already a wide and terrible sway over the western mind. Or if I suffer a doubt, the great Mormon city and temple rise as proof visible before me—proof, however, that does not accrue as against the west alone, save that it shows how all fantastic errors and absurdities will assuredly congregate there. Who could have thought it possible that a wretched and silly delusion, like that of the Mormons, could gather in its thousands of disciples in this enlightened age, build a populous city, and erect a temple, rivalling in grandeur, even that of the false prophet at Mecca? And when we see, in facts like these, how readily material may be gathered to represent the times of the Judges, it is vain to imagine that Romanism can find no affinities prepared among us, or that none can be found, who will think it a religion, to have a Levite to their priest. Romanism can do any thing in this country which we will help it to do, and we ought not to complain if it does no more. Or if we persist in training a barbarous people for its use, let us indulge no regrets that Romanism gives them such a religion as they are capable of receiving.

I have led you thus over a wide field, and yet the subject is not exhausted. But I can pursue the argument no farther. If now you ask what is to be the conclusion of the great problem we have on hand; shall we go clear, at last, of all these perils; shall we rise into order, law, intelligence and religion; or will parts of the nation go down, at last, below the capacity to rise? I care not to answer that question. Indeed it is a question to be answered, not in speeches or conjectures, but by our works! The answer hangs, not on what we may think or reason, but on what we shall do! We can make it what we desire; we can make it as bad as we have power even to fear! Enough that we understand the magnificence of the problem, and the tremendous perils incident thereto, viz: that we have it on hand to struggle up, for a half century or a century

to come, against the downward currents of decline, and bear up the nation with us, into a settled condition of christian culture and virtue ; which, if we do, the critical point of our destiny is turned. We are then to be the most august and happiest nation that has ever appeared on earth, the leading power of the world's history. Was there ever a struggle offered to the good and great of mankind, so fit to kindle enthusiasm, or nerve the soul to patient sacrifices !

WHAT, THEN, SHALL WE DO ?

First of all, we must not despair. There is no cause for despair. Dark as the picture is that I have given, I do not, for one, suffer a misgiving thought. In many portions of the field, the crisis is already past. In others, it soon will be. And every new state, or section added to the parts already secure, brings an accession of aid and a more preponderant weight of influence. Of the new regions, we may say that Vermont, Western New York, and a part of Ohio, are already gained, and are now side by side with us, helping us to support the downward pressure of the emigrant masses. We have only to make sure, in like manner, of all the States this side of the Mississippi, and then the critical point is, in my estimation, past. Much will remain to be done ; but the result will be sure. For when once the vast region this side of the Mississippi is seen to be ascending with us into order and christian refinement, the regions beyond will scarcely be able to drag themselves down into anarchy. The die of our destiny is cast. Seeing then the momentous perils that hang about us, let them only quicken us to a more fixed and heroic devotion. It must be a faint heart that cannot bear up, in a struggle so evidently temporary. Nothing is more certain than that, if we deserve to triumph, we shall triumph ; and if that be not enough to sustain our courage, we are worthy of no such cause as this.

And what next ? We must get rid, if possible, I an-

swer, of slavery. It aggravates every bad tendency we suffer. We cannot, as American christians, be at peace with it longer. Not forgetting the moderation that belongs to every just cause, we must lift our voices against it, and must not desist from all proper means to secure its removal, till the work is done.

We must also return, as soon as possible, to a condition of peace, and maintain it, as the only hope of moral and social progress in our country. War is the proper work only of barbarians—the bane, therefore, of all social order and virtue. Even New England itself, as I have shown you, came near sinking into a fatal debauchery of character in the wars she encountered. For a war exasperates all the evils incident to emigration, postpones all settled habits, and turns all sobriety to madness.

If something could be done to civilize the manner of American politics, to abate the rudeness of political animosities, to establish candor and courtesy and dignity of feeling between opposing parties and their leaders, it would greatly expedite the progress of refinement in our people. And I know of no more ready or proper expedient, than for every christian man to look at the most interior merits of every cause or question, and stand ready to support the right, bear what name it may.

Be it also understood, that the sooner we have railroads and telegraphs spinning into the wilderness, and setting the remotest hamlets in connexion and close proximity with the east, the more certain it is that light, good manners and christian refinement, will become universally diffused. For when the emigrant settlements of Minnesota or of Oregon feel that they are just in the suburb of Boston, it is nearly the same thing, in fact, as if they actually were.

Education, too, is another and yet more sacred interest which we are to favor and promote by every reasonable means. Colleges are a great and pressing want ; but we want only a few. Indeed, we have enough already for the next twenty years, if only they were fully organized and sufficiently endowed. Subordinate schools, and especially rudimental schools, are a much more pressing want ; but these, in order to have any value, must be created and

supported principally by the people for whose benefit they exist. The most, therefore, which can be done is to stimulate the demand for such schools, in every convenient manner.

This brings me to speak, last of all, of that which is really the chief, the all-important work, viz: to provide a talented and educated body of christian teachers, and keep them pressing into the wilderness, as far as emigration itself can go. These mixing with the families, and entering into their new struggles, will stimulate the demand for instruction, assist in the founding of schools and academies, and become the guardians of every good interest. We must throw ourselves out, therefore, upon HOME MISSIONS as the first and sublimest christian duty which the age lays upon us.

Religion is the only prop on which we can lean with any confidence; and Home Missions are the vehicle of religion. In no form of human society is there any law of self-support and self-conservation. There is no shape of society, least of all any shape of new society, that will not rot itself down and dissolve, unless there descend upon it from above, a conservating power which it has not in itself. Nothing but religion, a ligature binding society to God, can save it. No light, save that which is celestial, no virtue but that which is born of God, no power of motivity, but that which is drawn from other worlds, can suffice to preserve, compact and edify a new social state. It was religion that sustained and finally turned the crisis of New England. It was religion, dispensed by the old Missionary Society of Connecticut, and other sister institutions of a later date, which finally turned the crisis of Vermont, Western New York, and Eastern Ohio. Among these later institutions, and as the most vigorous and powerful too of all, we are to class the Home Missionary Society, for which I now speak—a Society which is now hovering over Michigan, Indiana, Illinois, Wisconsin, Iowa, and other new regions beyond, as once it did over the regions just named. It has now a spiritual army six hundred strong, in these fields, and waits to make its hundreds, thousands. For it has undertaken the most magnificent work ever yet appropriated to any human

institution, with a zeal proportioned to its grandeur. In this institution, for I speak this evening only to its friends, we are enlisted, as I trust, with whatever of christian determination God permits us to exercise. Here we feel that we have the future in our charge, and we mean to see the trust faithfully fulfilled. To save this mighty nation ; to make it the leading power of the earth ; to present to mankind the spectacle of a nation stretching from ocean to ocean, across this broad continent ; a nation of free men, self-governed, governed by simple law, without soldiers or a police ; a nation of a hundred millions of people, covering the sea with their fleets, the land with cities, roads and harvests ; first in learning and art, and all the fruits of genius, and, what is highest and best of all, a religious nation, blooming in all the christian virtues ; the protector of the poor ; the scourge of oppression ; the dispenser of light, and the symbol to mankind, of the ennobling genial power of righteous laws, and a simple christian faith—this is the charge God lays upon us, this we accept and this, by God's blessing, we mean to perform, with a spirit worthy of its magnitude. I say not that we must forsake other and more distant fields of duty. God will never call us to that. I only say that there can be no other duty at all comparable to the duty of saving our country ; none that God so manifestly imposes. What less than a romantic folly could it seem, to any sober mind, if such indeed were the alternative, to be pouring out our mercies into the obscure outposts of heathenism, and leaving this great nation, this brightest hope of the ages, to go down as a frustrated and broken experiment !

It is time also to understand, that if we are to fill this great field with christian churches and a christian people, we must have a spirit of life in our breasts, and a tone of christian devotion such as we have not hitherto exhibited. Here is the only real cause of discouragement I know. It is not money, it is not men, it is no mere human outlay that can bear up such a work as this. We want the unworldly spirit ; that which knits us, and through us knits our great country to God. And then also, we want that intense and Christ-like humanity, which will attract the feeling of our whole country towards us. For it is not in op-

positions, it is not in raising a crusade against Romanism, or filling the air with outcries of any sort, that we are to save our country. We must rise upon it as the morning, in the tranquillity of love. We must rain righteousness upon it, as a genial shower.

It is beautiful also to see that God designs, by the very work we undertake, to fill out and finish our own christian type of character and society. In the case of our fathers, it seems probable that nothing but the strong pillars of high Calvinism held them up, or could have held them up, till the critical point of their history was passed. There were no missionaries coming over unto them. Nothing could hold them up but an internal force, such as they had in these doctrines—doctrines that were incorporated in their souls, as the spinal column in their bodies. Thus, when their manners were grown wild, their sentiments coarse, and their ill-trained understandings generally incapable of nice speculation, still the tough questions of their theology kept them always in action; still they could grasp hold of the great iron pillars of election, reprobation and decrees, and their clumsy-handed thoughts were able to feel them distinctly. Whoever could distinguish a thunderbolt could surely think of these, and it mattered not so much, whether they thought exactly right, as that they kept thinking, and in their thinking brought down God upon their souls. So they took hold of the iron pillars that held up the theologic heavens, and climbed and heaved in huge surges of might, and kept their gross faculties in exercise, till the critical hour of their trial was passed. The themes they handled kept them too before God. They dwelt in the summits of divine government. They looked upon the throne, they heard the thunders roll below, and felt the empyrean shake above, at the going forth of God's decrees. Such a religion as they had could not be distant, or feeble. It had power to invest the coarse mind with a divine presence, and make Jehovah felt as an element of experience. Never was there a better foundation for a grand, massive character in religion; and now God means to finish out this character, by uniting in it the softer shades of feeling, and the broader compass of a more

catholic and genial spirit. We go forth now to a people, who unite all manner of opinions, and we go in company with christians of other names and other creeds, who are undertakers also in the same great work. We cannot, therefore, spend our strength now upon exclusive and distinctive dogmas, but we must proceed in a catholic and comprehensive spirit. Otherwise we shall be at war with each other, and shall only spend our force, in demolishing all the force we have. Thus, the Methodists, for example, have a ministry admirably adapted, as regards their mode of action, to the new west—a kind of light artillery that God has organized, to pursue and overtake the fugitives that flee into the wilderness from his presence. They are prompt and effective in action, ready for all service, and omnipresent, as it were, in the field. The new settler reaches the ground to be occupied, and, by the next week, he is likely to find the circuit crossing by his door, and to hear the voice of one crying in the wilderness, “The kingdom of God is come nigh unto you!” Our Methodist brethren have put on their armor too against the enemies of learning among themselves. They are building colleges, and one among the number, which they mean to make the most complete and best endowed university in the west. If sometimes their demonstrations are rude, and their spirit of rivalry violent, still it is good to have such rivals, for their labor is still ours, and when they have reached the state of intelligence they are after, they are sure to become effectually, if not formally, one with us. Therefore let there be, if possible, no controversy with them; but let us rather encourage ourselves in a work so vast, by the fact that we have so vast an army of helpers in the field with us. So of all the other christian families, who are going into the field to do a work for their Master. There should be not only concord of spirit, but also an actual understanding; so that we may cover together as much ground as possible. And then we should all go forth together, to calm the angry divisions of controversy and sweeten the bitter prejudices of sectarian strife. Earnest for the truth, we must also remember, that truth itself is catholic and comprehensive. We must shun that vapid liberalism, which instead of attract-

ing us into unity, will only dissolve us into indifference, and yet we must be willing to stretch our forbearance and charity even to Romanists themselves, when we clearly find the spirit of Jesus in their life. In this manner, God will instruct us by our work, and make our work itself our reward. Engaging with our utmost ardor to save the wilder portions of our country, we shall carry on thus our own noble beginnings to completion, and finish out a character, as earnest in its sacrifices and catholic in its charities, as it is firm in its original elements. May we not also hope to draw down from the skies, upon us and upon all the regions for which we labor, such a baptism of love as will melt both us and them, and all the families of Christ in our land, into one christian fraternity.

Thus will we go on and give it to our sons and daughters to come after us. We will measure our strength by the grandeur of our object. The wilderness shall bud and blossom as the rose before us ; and we will not cease, till a christian nation throws up its temples of worship on every hill and plain ; till knowledge, virtue and religion, blending their dignity and their healthful power, have filled our great country with a manly and a happy race of people, and the bands of a complete christian commonwealth are seen to span the continent.

And now, Jehovah God, thou who by long ages of watch and discipline, didst make of thy servant Abraham a people, be thou the God also of this great nation. Remember still its holy beginnings, and for the fathers' sakes, still cherish and sanctify it. Fill it with thy Light and thy Potent Influence, till the glory of thy Son breaks out on the western sea, as now upon the eastern, and these uttermost parts, given to Christ for a possession, become the bounds of a new Christian Empire, whose name the believing and the good of all people shall hail as name of hope and blessing !

ANNIVERSARY SERMONS,

DELIVERED IN THE

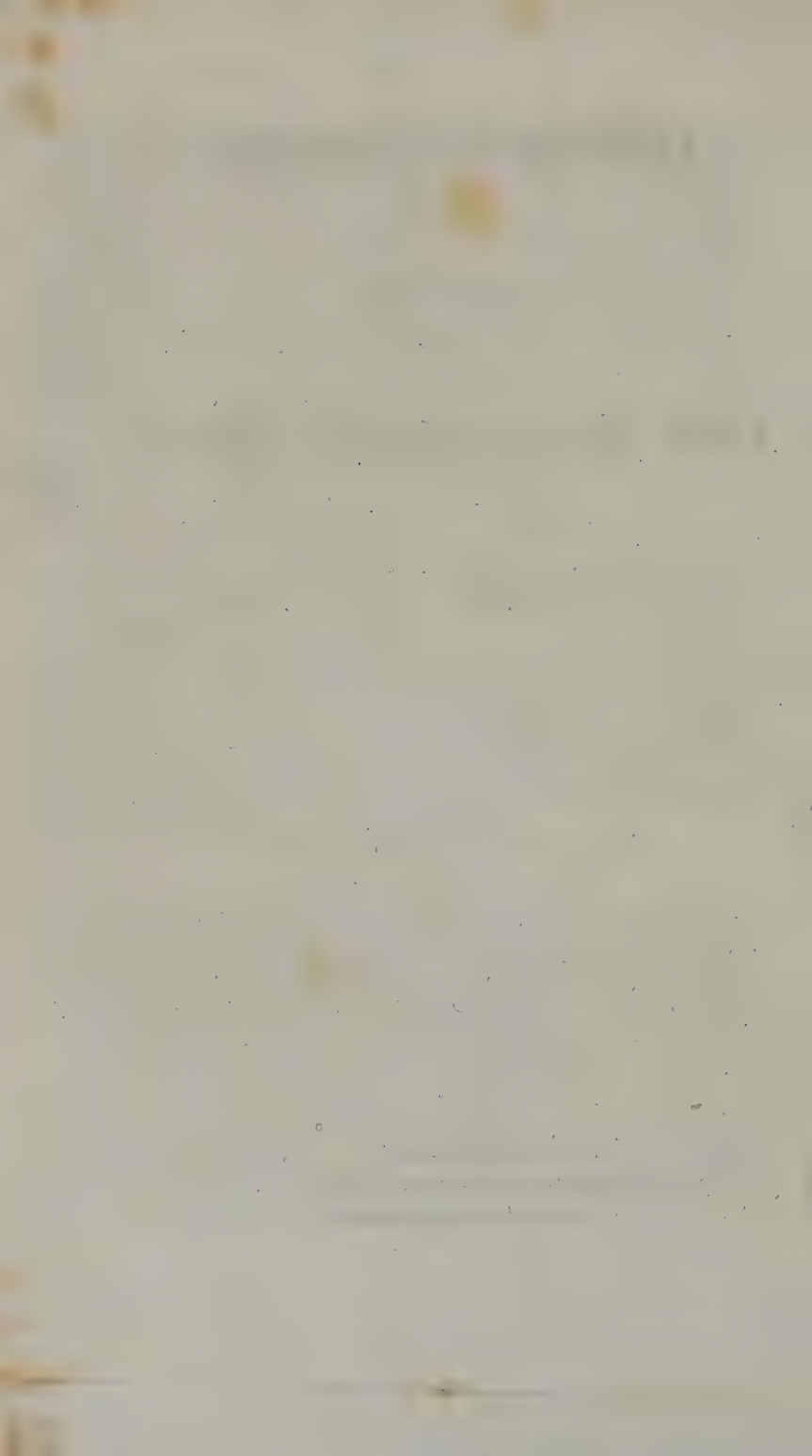
First Congregational Church,

IN WRENTHAM, JUNE 14, 1846.

BY ELISHA FISK, A. M.

SENIOR PASTOR OF THE CHURCH.

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S E R M O N .

JOHN, 16 : 12.

‘I have yet many things to say unto you, but ye cannot bear them now.’

ACTS, 20 : 20.

‘And how I kept back nothing that was profitable unto you, but have shown you, and have taught you publicly and from house to house.’

IN the first of these passages, we have the words of the great preacher of righteousness, and in the last, those of his apostle. Our Saviour had said many things to his disciples and followers ; and there were some truths important in themselves which he had not said. He assigns the reason. That reason was not on his own account, but because those to whom he preached were not able to bear or to receive them. At best, it would have been useless to have urged them upon their attention. Instead of proclaiming every truth, without regard to the condition of those who listened to his instructions, he exercised discretion, and taught only those things which they were prepared to receive, and which would best promote the great design he had in view. The apostle was governed by the same considerations in *his* religious discourses. What he deemed profitable, he said, and kept nothing back ; and what he did not judge to be so, he refrained from saying. Accordingly, he said to the Corinthians, ‘I have fed you with milk, and not with strong meat : for hitherto ye were not able to bear it, neither yet now are ye able.’ Here a passage or two of scripture, which seem to wear a different aspect from those which have been read, may occur to your minds. One may be,

‘I have not shunned to declare unto you all the counsel of God.’ You misapprehend the meaning, if you suppose that the whole of revealed truth is intended. The meaning is what relates to redemption and salvation by Jesus Christ. Another passage may be, ‘All scripture is given by the inspiration of God, and is profitable.’ So all scripture is profitable, and no part useless; but it does not follow that it is so to every person, at every time, and in every condition of mind and state of feeling. The word is to be rightly divided, and *his* portion given to every man in due season. You perceive, then, that the teaching of Christ and of the apostle was regulated by the condition and circumstances of their hearers, by a regard to what they were prepared to receive, and to what would tend to their benefit as moral and accountable beings. Nothing but truth did they utter, and only such truths as were appropriate and adapted to the spiritual wants of those to whom they were dispensed. Have not ministers of the Gospel here examples for their instruction and guidance?

The day but one preceding this, completed forty-seven years since my ordination in this place. I thought it proper to take a review to-day of the past — first in relation to myself, and then to the people. Perhaps a strict adherence to the text would allow me to speak only on the matter of preaching. While this will be distinctly noticed, I wish to take a wider range of thought, and to bring before you several things relating to my ministry. And

1. I would advert to the religious state of things in general at the time of my settlement.

Deism and Atheism were then pervading and unhappily affecting some of the kingdoms of Europe, and had exerted a disastrous influence for some time in this country. Illuminism, originating with Weishaupt, in 1776, had then scarcely begun to decline. The object of its founder and leading advocates was to overturn all the religions and governments of Europe, and ultimately of the world, and to bring men back, as the pretension was, to the golden age fabled by the poets. Vandalism seemed not so much to be their object, as to set men loose from all restraints. Like all other innovators, they claimed for themselves new light, which a distinguished man of our own nation said was but ‘a new edition of old

darkness.' They formed their plan, and were secret, active, and persevering in its execution. They had recourse, not so much to reason and argument, as to stratagem. Their aim was to bring into their fraternity those in the higher walks of life, and to diffuse their principles into universities and all seats of learning and power. The maxim with them was, 'Strike, but conceal the hand.' No God in heaven — death is an everlasting sleep — were some of the principles which they inculcated; and from these you may infer the rest. Artfully and widely were their principles diffused in the East and in the West, and in books of science and literature. They were circulated in this land of the pilgrims. Among us were those who more than sympathized with the founders and abettors of the institution. As their numbers increased, they grew confident and bold. They burnt the scriptures, and worshipped the goddess of reason under the form of a polluted image. Such was the age of reason, as it was then styled. A terrible revolution was the result of such principles in a kingdom where they had their greatest influence. The religious state of things became so alarming to serious minds, on both sides of the ocean, that it called forth some of the ablest defences of Christianity which have ever been written. It gave a cast to many of the religious discourses of that day. Sermons were preached on public occasions and on the Sabbath, to counteract the tide of error and ungodliness which threatened to overflow Christendom.

Under this topic, I can glance only at one or two things more. Universalism, founded on a basis which is not now claimed for its support, had then made some progress in this part of the religious community. Nothing under the name of *Unitarianism* then appeared. The general dispute in our churches and religious societies was concerning Calvinism, or Hopkinsianism, and Arminianism. Antinomianism had had its day, and began to decline. Socinianism and Arianism were then rife in the community. The practice of the half-way covenant was still in use in some of the churches. The settlement of ministers on the condition that a separation should take place after a notice of six or twelve months had been given on either side, had been adopted only in a few instances. The plan was gotten up to avoid a difficulty which had

occurred in a few cases, of obtaining the dismissal of a minister. The wisdom of often changing ministers, and of having those only who had but entered upon their professional work, was a discovery made some years later. Missionary societies in this country were few and feeble. Those of New York and Connecticut were the principal ones then formed. The Massachusetts Missionary Society commenced its operations in 1799. The quarterly concert of prayer was the only stated meeting of the kind. Religious periodicals were rare, and a religious newspaper was probably unknown.

2. I mention the religious state and aspect of things in this place just before and at the time when my ministry commenced. You will readily infer what these must have been, after hearing the facts which I am about to state. After a long and warm controversy, the minister in this place had been dismissed. A separation had taken place, both in the church and society. Those who separated, worshipped by themselves in another part of the town. A lawsuit followed, with such feelings and alienations on both sides as you would naturally expect under the circumstances. Those who remained, and did not separate, were not agreed in sentiment. Some were Universalists, some Arminians, while a large body of the church and congregation adhered to the doctrines which had been preached from the early settlement of the place. It is probably better *not* to notice a great number of circumstances which would tend to show the divided and unsettled state of things here at that time. If I remember rightly, forty-eight candidates had been employed; but one of the number received a call from the church and society. In view of the state of things, he gave a negative answer. After repeated trials, many were discouraged. It was feared that there would not be a sufficient union to settle any one.

At that time there was also warm political as well as religious strife among the people. After being employed as a preacher, more or less, from the first Sabbath in May to the early part of November, in 1798; after giving my views, in two sermons, of the leading doctrines and duties of the Gospel; and after an examination by the church, at a meeting notified for the purpose; I received

a call from the church and society. To the condition in it of a six months' notice, I objected, and gave my reasons; but there was a decided unwillingness for an alteration.

Taking into view the circumstances of the case, the union in the call, and the apprehension expressed, that if a negative answer were given, the consequences would be serious, and being pleased with the aspect of the people and place, I felt it duty to give an affirmative answer. My ordination was on the twelfth day of June, 1799. My work was then before me. It was greater, more difficult and arduous, than what usually falls to the lot of a young man in the commencement of his ministry. Much additional labor and concern were required, on account of the previously existing state of things. Divisions among the people were to be healed; peace was to be restored; prejudices were to be removed; and much done to bring things into a proper state. No one thing required more time, and labor, and discretion to manage, than the settlement of difficulties between this and the neighboring church, and to bring the two churches into fellowship. In the attempt, I had the co-operation of the venerable pastor. The desired and important object was at length obtained.

3. Preaching is the next topic to be mentioned. As to the *matter* of it, I have said nothing but what I believed to be the truth, and in accordance with the teachings of Scripture. It has been my care, that no speculations, no theories of mental philosophy, no new religious schemes—and we have had them in abundance—should allure me to depart, in my public instructions, from the plain, common-sense meaning of the Bible. In selecting subjects, I have generally consulted two things,—what the state and condition of the people seemed to demand,—in other words, what they needed,—and what they were able, prepared, to receive; not merely what they might prefer, but what might be for their spiritual benefit. Perhaps the two may be summed up in one—that which is profitable. Are the doctrines of the existence, perfections, the law and particular providence, the purposes and agency of God in relation to all objects and events, profitable? Are the doctrines of the existence of one God in three persons; of the entire sinfulness of unrenewed men; of the necessity of regeneration by the

special influences of the Holy Spirit, in order to enter into the kingdom of God; are the doctrines of the atonement made by the sufferings and death of Christ, and of redemption through him; are the doctrines that the Gospel is a scheme of grace throughout, that this is a state of probation, and that the everlasting condition of men in a future state will be according to the character with which life closes, profitable? These, with other doctrines inseparable from them, have been preached on the Lord's day and on other days of the week. Upon the subject of the nature of true religion, of the obligation and duty of all to repent and obey God, of what must be done to be saved, of the Christian graces and character, you have had line upon line and precept upon precept. Upon the way of salvation, I have thought it most important to dwell. When I and those to whom I have ministered shall meet beyond this world, I trust no one will in truth be able to say, that I did not warn you of your danger and show you the way of life. My judgment has been exercised, not only concerning the matter, but also concerning the time and manner of preaching. It has seemed to me that hard words, a harsh manner, denunciation, did not promise much for the interests of truth and piety. Others may judge differently; but do they judge from the effects? My discourses, as you all know, have not abounded in flowers and figures. Had I been able to deal in such articles, I should have done it sparingly. The drapery of a subject may be so attractive as to divert the mind from the subject itself.

I would just advert to what may not very improperly be called occasional subjects upon which I have preached. Beside preaching on subjects relating to various occasions on which I have been called to speak, I have preached on Government, on War, on Missions, on Slavery, on Romanism and on Temperance. Errors as they came up, the prospects of the church and of the coming times of the world, have all been themes of public discourses.

4. I next refer to labors less public.

In the language of the text, I have taught not only publicly, but from house to house. And here I would ask whether it may not be admissible for a man to speak of himself for once in nearly half a century, provided he keep strictly to facts? I have already ad-

verted to the amount of labor, time and concern in the settlement of difficulties growing out of previous dissensions and divisions. It may further be said, a sermon was preached at the quarterly concerts of prayer. Soon after my settlement, I commenced teaching the catechism to the children and youth in the several school districts. In the autumn of each year, there was a meeting appointed in the centre, for the same purpose, to which all from the different districts who chose, came. The exercise closed with a sermon on some subject thought to be adapted to the age and capacities of the youthful hearers. This practice was continued from year to year, until the commencement of Sabbath schools. Two other modes of private religious instruction, for others as well as for the young, were adopted and continued for a length of time. One was, that such as chose—and the number was considerable—met, as I think, once in two weeks, to bring in what they had written on a subject previously assigned. These papers were read before the whole meeting. Upon these, remarks were made as the reading proceeded. It was shown what texts and arguments were to the point, and what were not; how much they did and how much they did not prove. So far as instruction was concerned, I know not that any private meetings have been more profitable. The other mode was that of instruction in Bible classes, at stated times, in neighborhoods, during the week. This gave an opportunity for familiarly explaining religious truth and duty, for removing difficulties in respect to any passage or doctrine, and for answering objections. An evening prayer meeting in my house was sustained for years. Of private meetings for prayer, conference and preaching, held in different places in the society, in the daytime and in the evening, in seasons of revival and at other seasons, and through so many years, I cannot now give a particular account. Some of them were attended with much interest and deep solemnity. The family meeting, which still continues, had been maintained, as I was told, sixty years before I came to this place. I have usually attended the meetings. As the several benevolent enterprizes of the day have come up, I have advocated and encouraged them in such ways and to such an extent as it seemed incumbent on me to do,

At the direction of the church, I have attended councils abroad, — probably more than one hundred and fifty. The meetings of the church for prayer and business, have been unusually numerous. In looking back, I see that my labors have been great. I have to lament only, that they have not been better and more successful.

5. I advert to some things by which my ministerial course has been more or less influenced and regulated.

On entering upon my pastoral charge in this place, I saw, as things were, but one course to be taken, if I would heal divisions, secure union, maintain the cause of truth, and promote the spiritual interests of the church and people. It was to keep to my more appropriate work and duties, to know no parties among the people, and to take no active part in the divisions and contentions which were then rife. It was my object to heal rather than to sustain and continue divisions; to allay, rather than to keep up animosities and embittered feeling; to unite and strengthen, rather than to sunder and weaken. In looking back, I still have the conviction that a course materially different would have defeated my design of being useful in this place. I remember the observation of a prominent man then among us, who has now gone to another world. He said that I had taken the only course to sustain the cause of truth, and the union and welfare of the church and society. While I have never yielded the truth, I have attempted to manage error in a way that seemed best to subserve the interests of religion. It may have been a mistake on my part, but I have not supposed that civility and fairness towards those who had different views of religion and of religious truth from myself, were a countenance to their error, or would tend to confirm them in it. I have not been afraid lest I should not be thought bold enough against error and vice. It is easy to declaim loud and strong against them; but the sober question is, what is the most effectual way of treating them, and will best subserve the designs of restraining and removing them. I agree with you when you say that I have been deficient in moral courage and independence, provided you mean by the words what they are thought to mean at the present day. I have had but feeble desires

to be regarded by the public as possessing these qualities of character. Those are now so regarded, who speak out and act out their own feelings, regardless of what is called for and of consequences. As the words are now often applied, Fabius and Washington would not be considered as men of moral courage and independence. They were men who acted from sober reflection and sound discretion, and with a view to results. After all, what is true moral courage? It is not a bold daring, not rashness, and recklessness, and censoriousness. It is this, — when a man sees what is fit and wisest and best to be said and done, and what he is required to say and do, then to say and do it. All beyond this is worse than nothing, and ought to be called by some other name than moral courage. And what is true independence? It does not consist in saying and doing just what you may please; in having your own way, regardless of others and of consequences; but in speaking and acting as wisdom and duty dictate, in view of all circumstances. My memory does not supply me with many instances in my ministrations, in which I have failed to speak and to act respecting cases, as my judgment dictated. Though often pressed and reproached, I have adhered to the dictates of my judgment. When I have supposed the church were going wrong, in a matter of much moment, I have told them so, and wherein. If the majority were then against me, I have acquiesced. Knowing that it is easier to prevent than to remove difficulties, I attempted to foresee and guard against them. Several times evils have threatened; but they passed by with less harm than was feared. Whatever else I have not been, I *have* been a watchman to this church and people, foreseeing and guarding against, to the extent of my power, the evils which threatened to divide and lay waste this heritage of the Lord. I have not suffered my mind to be absorbed by the exciting subjects that have come up from time to time, nor have I turned aside very far from the great work to which I was called, and made them the objects of my chief care and labor. No one of them, nor all of them, amount in importance to the Gospel. They are but subordinate parts, and demand less regard than the great themes of Gospel truth and grace. Some of them, I was well convinced, were unwarranted, and against the interests of the

church and social state. Concerning them I was not silent. Others were important, as the great interests of humanity were concerned, and deserved to be promoted. In the pulpit and elsewhere they have been encouraged. Carefully have I observed the signs of the times, and watched the religious movements of the age, and especially such as might have a bearing on the interests of Zion in this place. In regard to the church, I have felt the importance of its order, union and discipline. When these are disregarded and neglected, no church can long prosper. It has been my care that heat and haste, on the one hand, should be avoided in cases of discipline; too long delay, or entire neglect, should be also avoided on the other. One thing has tried my feelings. Measures have been proposed and urged, which I was convinced would be against the interests of the church and of religion. The pastor, if he is worthy of his office, can see the tendency and bearings of things which others have not the means of seeing. His judgment should have weight in every important measure. Here let it be said, that nothing should be introduced to agitate and divide a church, which does not somewhat nearly relate to the design and object of its formation. Where is brotherly love? where is union? where is the spirit of prayer? where is the building up of one another in faith and holiness? where is growth in grace? where is a preparation for a revival of religion? when members are strongly excited on some particular subject, and are opposed to each other? And it might be asked, where is the credit of religion and the power of godliness?

The ordinance of baptism has been administered to more than seven hundred. The greatest number added to the church in any one year, was fifty-eight. In three other years, there have been added fifty-one, forty-three and thirty-six. The question may arise in your minds, why the seasons of religious attention have not been mentioned. These will be noticed in another connection.

Forty-seven years have rolled away — and what changes have come! Where are now the members of the council convened at my induction into the pastoral office? One only of the ministers is living, and I know not that there is even one of the brethren of the delegation on that occasion! Where the great numbers of

the assembly? Where those who then composed this society? Three only of the members of the church remain on this side of eternity. Many of the four hundred and forty-four admitted since that time, have left this for another scene of existence. More than nine hundred, nearly a thousand, have died in this place. The greatest number of deaths in any one year was forty-seven. That year was 1816. In the year 1838, the number of deaths was forty-four. In 1832, thirty-seven. In three other years, there were thirty-one in each year. The smallest number was nine, in 1803. Three of the deaths to which I have referred — I speak from memory, not from record — were by drowning; one by suicide; one by being so burned as to cause death in a short time. The widow and the children of a former minister to this church and people, and who were living at the period to which we look back to-day, have all gone to their graves. The last of the family died in 1837. Instead of the fathers, are the children and their children, and I might add, their children's children!

Those once trading and active in the affairs and business of the place, have ceased to be so, if they have not ceased to live. The change in families, the change in habitations, and in the house of public worship, not to mention numerous others, must be passed without further notice. As we look back upon these changes, and upon the wastes of death, how forcibly are our minds impressed with the transitory nature of all things here, and with the importance of a preparation for the unseen, and yet real state, where there is no change, but from glory to glory.

Having obtained help of God, I continue until the present day, witnessing the changes which have taken place, and partaking in the feelings and sorrows which they have occasioned.

I have had affliction and trials. One of them you could not know. It has come in later years. To think that this church and people must pass from under my care, and into the hands of another, not knowing what might befall them, to think of being dropped out of their feelings and regard, and that there would be those, to use a Scripture allusion, who would not know Joseph, was a trial which none not called to experience it can know. With you I have spent not only the longest, but the best and most vigorous

part of my life. My sun has passed the meridian, and is descending towards the place of his going down.

There is one consideration which should be deeply affecting to me and to you. The effects and consequences of my labors among you will not end with the close of my ministry. They will extend into eternity. I shall have to give an account of my stewardship : you will have to answer for your treatment of the gospel which I have preached unto you. 'To the one,' saith the apostle, 'we are a savor of life unto life ; to the other, of death unto death. It becomes me to consider how I have preached, and you, how you have heard and applied the messages which have been delivered. We have sustained an important relation to each other for many years, and passed through interesting and feeling scenes. Some of you and myself will dwell forever together in a coming state of existence, where we shall sustain a different relation. And there is now reason to fear that with some of you I must forever part at death, except as we meet at the judgement seat of Christ. If, through the infinite riches of forgiving grace, my abode should be in heaven, may you so live the rest of your time on the earth, that you may go to the same mansions of glory.

S E R M O N .

Now, therefore, stand still, that I may reason with you before the Lord, of all the righteous acts of the Lord, which he did to you and to your fathers.' — 1 SAMUEL, 12 : 7.

SAMUEL was a prophet of the Lord, and a religious teacher in Israel, for many years. During the time of his continuance in the sacred office, he called their attention, not only to what he had done among them, but also to the dealings of God with them. He had grown old and grey-headed in their service. After making an appeal to them on his own behalf, he would deeply affect their minds with a rehearsal of what God had done for them, and with a view of their own ingratitude and rebellion. It is in such a connection that the text is introduced. 'Now, therefore, stand still, that I may reason with you before the Lord, of all the righteous acts of the Lord, which he did to you and to your fathers.' By the righteous acts of the Lord, he meant his benefits, his favors to them. As Samuel did on that occasion, so would I do to-day. I would reason with you, as in the presence of God, of his goodness to you and to your fathers. *I am to recount some of the instances of the Divine goodness to the church and people in this place.*

I observe,

1. That the people in this place have uniformly been favored with an evangelical ministry.

I cannot stop to prove to you that the institution of the Gospel ministry is from heaven, and not of man. Let it suffice to say, that such is the plain teaching of the Scriptures. Among the gifts

which the ascended Saviour gave to men, were pastors and teachers for the work of the ministry. In the view of infinite wisdom, a ministry is needful in all ages, for carrying into effect the great design of redeeming love. Whoever has a different view, should consider above whom it is that he pretends to be wise. Not all of those who claim to be preachers are such as God has sent, or described as true ministers. In the apostles' time, there were false teachers, who troubled and corrupted the church by preaching another gospel, and by whom the way of truth was evil spoken of. The same apostles foretold that there still would be such, especially in the later ages of Christianity. The great adversary of truth and holiness has manifested perhaps in no way his cunning in promoting the interests of his own kingdom, more than by getting into the sacred office erroneous guides. It is truth, revealed truth, that is instrumentally to sanctify and save men. If that can be perverted, or so combined with error as to be divested of its power and influence, much is done against the kingdom of Christ and salvation of men. You understand what is meant by an evangelical ministry. That such a ministry is a blessing, rather than one of a different and opposite character, is most evident in respect to piety, morals, literature and the interests of humanity. An appeal might be made to facts to sustain the truth of the assertion. If you look back and abroad in the world, you will find the greatest number of instances, and also of the most elevated piety and the most peaceful and triumphant deaths, under the ministry which has been described. To it the people of New England are indebted for the religious, civil, literary and social privileges and institutions which render us a name and a praise among the nations. The ministry of the first ages of the Gospel dispensation was evangelical, except such as here and there sprung up and opposed themselves. So was that of the Reformation in the sixteenth century, and so was that in the days of our pilgrim fathers. Whatever ministry there may now be of an opposite character, has come up among us, or come in upon us, since that time.

There is more power in an evangelical ministry, and it has greater moral effects, than any one that is not so. God has set

his seal upon it, by granting to it more abundant influences of his spirit than upon the ministry of any other kind. The ministry in this place has been such since its first settlement. Such ministers were Mann, and Messinger, and Bean. Although the immediate successor of the last-named differed in some points, yet he was essentially evangelical in his views and preaching. Two of the six that have been settled in this place, and who now remain, claim for themselves, and I suppose are considered by others, to be of the same general stamp. So far, then, as it relates to an evangelical ministry, God has favored you and your fathers.

2. I mention that an evangelical church has been formed and sustained in this place from its early commencement. The character of the ministry is evidence of this fact. Besides, when the church was gathered and formed, on the thirteenth of April, 1692, they entered into a covenant, and had articles of faith, which have been but slightly varied from that time to the present. No one who reads them will doubt concerning their evangelical spirit and character. If such a ministry be a blessing, so must such a church be in the midst of a people. The spiritual and everlasting interests of those around it are deeply affected by it. Its belief and its engagements naturally render them more active in inculcating Gospel truth, and in laboring for the salvation of souls, than those of a different creed, and who feel themselves under no very special engagements. They co-operate with the ministry in attempts to give the Gospel its proper influence and effect on the minds and hearts of the young and of the old. The church in this place, though lamentably less than what it might have been, has yet been a great blessing. At seasons, especially, in years that have gone by, it has been prayerful and active in promoting the best interests of those who were around it. Had the church have been of another creed and of another spirit, how much less would have been the strength of moral and religious principles, how much less of seriousness, and the number of those who have been hopefully turned from sin to God!

3. The people in this place have been favored with seasons of special religious attention. Such seasons are found in connection with the ministry and church that have been described, and sel-

dom in any other connection. The influences of the Spirit, the work of the Spirit, the effects and fruits of its operations, are taught in the Scriptures of truth with frequency and clearness. Instances of what are technically called revivals, are recorded both in the Old and New Testaments. In them is foretold a more abundant effusion of the Spirit to give effect to the preaching of the Gospel. I have nothing to say in favor of mere excitements; but of the real work of the Spirit in awakening, convincing and renewing men in the spirit and temper of their minds, I have no doubt. When numbers are so wrought upon, nearly at the same time and same place, it is called a revival of religion. A number of such seasons have been enjoyed by the people in this place. Four of them occurred since the commencement of my ministry, in 1804, 5; 1815 and 16; in 1821, and in 1832. What times of refreshing were these! What opportunities did sinners have of making their peace with God! What numbers were brought to true repentance, and will be saved in the day of the Lord Jesus! What encouragement and strength were imparted to the church! What a restraint was laid upon wickedness, and what an impulse was given to the cause of religion! This has, indeed, been a place highly favored by the Spirit of God. Time will not permit me to notice several peculiar cases, nor other things of interest. Some may be here to-day, who can remember the full, solemn meetings and the interest felt in attending them. Depths of snow did not stop people from assembling at private meetings. Teams were employed to convey them.

I must pass to another topic.

4. By the blessing of God, the people in this place have been kept from frequent changes in the ministry. But one has been removed except by death. The shortest ministry of any one was eight years, except that of him recently settled. The longest, forty-seven years. Mr. Mann died in the forty-ninth of his ministry, but he was not settled here for that length of time. The fact which I have stated is the more noticeable, as the changes of the kind have been so frequent in recent years. Such changes are an evil to ministers and to people. They unhappily affect the whole religious community. And what is the benefit? not to ask what is the cause.

Cases there are in which dismissal and settlement of another are justifiable; but they are comparatively few. Increased expenses and consumption of time, are but the smallest of the evils. The effects on the mind and habits of the people and of ministers are matters of greater consideration. Love of change and restlessness are increased on the part of the people. They will be disposed to consult what will please, rather than what will profit them. Instead of laying his plans to do good and to be long useful in a place, the minister, not knowing what may come up, is looking for a more eligible situation, or for a retreat when he may be called to leave. He is under temptation to be less studious and faithful, and to care less for the interests of a church and people with whom he expects not long to continue. Notwithstanding all the changes which exist, it is to be hoped that there will be one more; it is a change in the views and practices of both people and ministers in respect to frequent removals and re-settlements. I return to say, that during the 154 years since this church was organized, the people here have been destitute of a settled pastor, only seven years and ten months. More than five years of this time were between the dismissal of the fourth and the ordination of the present senior pastor, leaving but two years and eighteen months of destitution before that period. Such has been the good hand of God towards your fathers and yourselves.

5. He who has the control of the minds and hearts of men, has continued union, to a great extent, among this church and people. While the first three pastors remained, there was great union. It is true that two other churches in that time were formed from this; but distance and the increase of population rendered the separation proper, and it took place by agreement. The separation under the fourth minister was not, perhaps, to be regretted, apart from the circumstances under which it took place. Since that time there has been more or less division in feeling, and but little in form. Attempts to divide and draw away disciples were not very successful. While many other churches and societies have been broken, and some of them broken again, we have not been subjected to the calamity. Our integrity as a church and society remains. 'United we stand, divided we fall,' is a maxim as true

in religious as in civil affairs. Union is strength in a religious, as well as a civil community. There should be vigilance and activity in order to its preservation. To have their own way, to get clear of vexations, some would separate and be by themselves. If they act very conscientiously, they do not act very wisely. They lessen their sphere of influence and their ability to aid the cause they may wish to promote. It may not be true that the increase of the number of religious societies in a place will increase the number of those who attend public worship, except for a season. Even if more be brought out to meeting, more might not hear the the truth. Division in the family, neighborhoods and in business, follows a division in religious societies. I hope you will all feel, that your remaining united for so many years is a great favor of God to you. The difference is great between what you now are and what you have been in danger of being.

6. The people in this place have been favored of God as to judgments and calamities. The first settlers in this place were annoyed by the Indians. They lost all their houses by them except two, but none of their lives. Since that period, I am but little acquainted with the history of the place, except what relates to ecclesiastical affairs, until I came to reside among this people. Since that time, there have been but few calamities besides those which are common to men. The most noticeable were two. The gale in the autumn of 1815, and the spotted fever in the succeeding winter, when so many deaths occurred. We were once alarmed at the approach of the Asiatic cholera, but I do not recollect any instances of death by that fearful disease. While other malignant diseases have been sent to various places, they have not, to any great extent, prevailed among us. To this people God has granted general health and general prosperity in their secular concerns. The fire has consumed but few of our habitations. I recollect but four, and no death by lightning. One of our prominent men was lost, with many others, in the Lexington, in the winter of 1840. His death brought an awe and gloom over the whole place and vicinity. While God's judgments have been around us, and abroad in the world, we have been highly favored.

I have related some of the acts of divine goodness to you and to your fathers. Time will not admit of a more extended rehearsal.

REMARKS.

1. I remark, that the period during which I have been in this place has been one of great events in our land and among the nations. Perhaps but a few periods of equal length in the history of the world have been more eventful. The aspect of things in our own nation and in almost every quarter of the globe has been changed. Go back to the year 1799, and consider what then was, and then look at what now is and at what has since occurred. Look at the political and civil world. At that period the kingdoms of Europe were shaking, and millions of hearts failing men in looking after the things which were coming upon themselves and others.

A mighty man was then rising up in the centre of Europe, gathering strength and armies for the work which he intended to do. What great events followed and continued to follow, until he was removed out of the way. It would be unsuitable to the day and place to relate his battles and his conquests and the great changes he produced during the time he was in power. Providence turned against him. His enemies held him in restraint for a few years, and death ended his career, in 1821. Within the time we are considering, a war between this and the British nation commenced and closed. Our own territory has been greatly extended, and the aspect of our national affairs changed, and the spirit of liberty increased among the nations. In the next place, look at the inventions, the improvements in arts and sciences and in education. Their number and importance cannot now be mentioned. Look further at the cause of humanity. What plans and what acts have there been for the lessening and cure of human sufferings and woes. Here you will call to mind the societies formed for relieving the suffering condition of prisoners; for the care of orphans and children of the wretched; for the benefit of seamen; for the termination of slavery; for staying the course and the thousand evils of intemperance; and for putting an end to war and its woes among Christian nations. These societies, with others of a benevolent character, have been formed since the time to which we refer. In the last place, look at the kingdom of Christ, and see what has been devised and done in its favor; and at its progress and prospects. A number of societies have been formed

in Europe, and are in operation, for the spread of the gospel among the heathen and other destitute portions of men. In the land in which we live, Foreign and Home Missionary, Bible, Tract and Education Societies have been formed. Missionaries and Bibles and Tracts have been sent to the North and the South, the East and the West, to the continents and to the islands of the sea. Many of these islands know God's law, and the ends of the earth see his salvation. The great nation of China, and many other nations, are now accessible to those who are sent to them to make known the everlasting Gospel, which were closed against them, less than half a century ago. What have our eyes seen and our ears heard since that period?

2. The review taken should deeply impress the church and people with a sense of obligation. Your lot has been one of distinguished favor, especially in a religious point of view. God has done great things for you and your fathers. 'To whomsoever much is given, of them much will be required.' If you have received more, you are bound to render more than others. How different are your condition and religious prospects as a church and society, to-day, from what they would have been, had even but a few things been otherwise ordered in the providence of God? While you remember all the way in which he has led you, be thankful unto him, and bless his name, and let his goodness lead you to repentance. As in his presence, I would reason with you concerning his claims upon you.

I would feel my own obligations while I remind you of yours. On account of too close application, and of my ignorance of the laws of health, I was obliged to suspend my labors for a considerable time, in the early part of my ministry. I thought, and others, that my work was done. Through the kindness of my brethren in the ministry, the pulpit was gratuitously supplied. Here, I observe, that the Sabbaths have been very few on which the pulpit has not been supplied during my whole ministry among you. Since the year 1812, my health has been interrupted but seldom and for a short time, and my labors on the Sabbath have rarely been suspended. And now my bodily vigor is but slightly impaired. Moreover, I have some evidence that I have not wholly labored in vain. And further, God has so ordered, that one thing has been accomplished

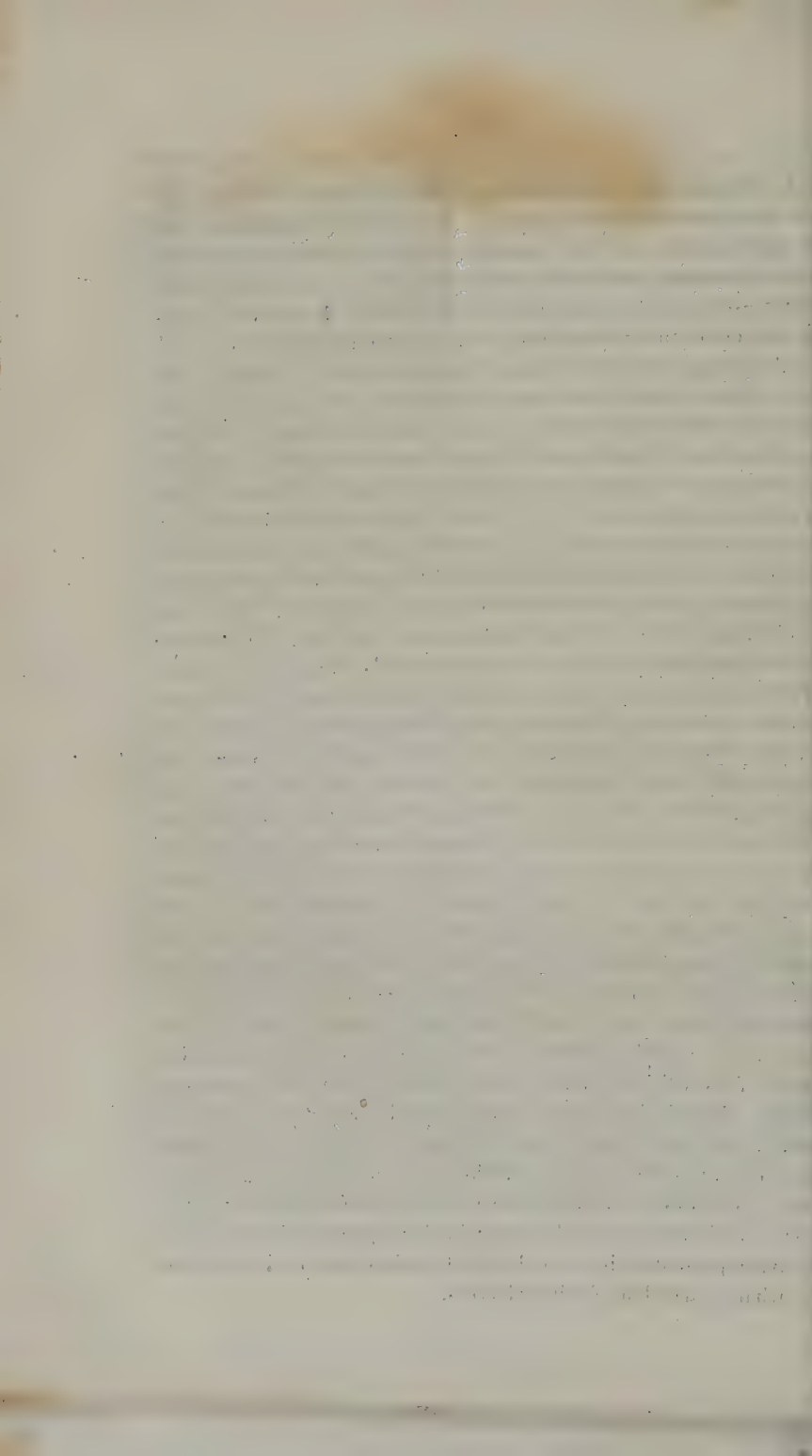
which I desired and had for four years in calculation. It was that another should be settled here before my ministry should cease. My object was confidentially made known to a few brethren in the ministry. It was not so much on account of the inability I felt to labor, as on account of the church and people, and of what I feared might be the result if they were left destitute, that I wished for another previously to be ordained. I knew perhaps as much about human nature as about other subjects. The young would be more interested in one nearer their years. Others would be pleased and attracted by something new, and especially if it were much better. A new interest might be excited in favor of religion. My own feelings would be relieved by knowing that the charge which was so long committed to me was entrusted to one in whom I should have confidence. At a time when I thought best, I let my views be known to some individuals. I co-operated with those who were employed in bringing about what has taken place. My judgment said that what has been accomplished was best for all concerned. My feelings I had to repress. Among other things, which I consider as blessings to myself, is the satisfactory settlement of a co-ordinate pastor, your present union and hopeful prospects. I trust that the cause which I have labored to sustain and promote, will be continued and advanced by him when all my work is done. He needs, as every minister does, the prayers and co-operation of his church and people. Here, I want to say, let it be the care of the church, and of the people, and of the pastor, not to be among the number of those given to change. With gratitude, I recount, to-day, the varied goodness of God to me during my ministry, thus far. Since I entered the vineyard, many have entered who have been taken off from their labors, either by death, or physical infirmities. What is due to Him who has made me to differ!

3. The view which has been taken suggests matter of encouragement. After Samuel had related the dealings of God with Israel, he made to them the same general remark. 'For the Lord will not forsake his people, for his great name's sake, because it hath pleased the Lord to make you his people.' The past ministry, the past church, past piety and past effusions of the Spirit, the past union, and the past prayers and favorable providences may be

considered as indications of the design and will of God concerning this place, and of his continued favor and blessing. The ministers should be encouraged, the church and people should be encouraged to set their hope in God and to expect that he will still bless the place he has so much blessed, where his truth and cause were at first established and have hitherto been maintained. Instead, then, of suffering your spirits to sink and your courage to fail, be incited to prayer and effort, and you may soon have occasion to say in the joy of your hearts, 'so this is our God; we have waited for him. He will save us.' Spiritual, no less than other blessings, come in connection with appropriate means. While you take encouragement from the past, be not unmindful of the dangers to which you are exposed, nor of the watchfulness you need to exercise. Neither the times of religious error and delusion have gone by, nor the efforts of the enemies of truth and righteousness ceased. How many different and opposite theories and *isms* are now abroad in the land. Numbers of them have come up in recent years. All of them supposed to be wrong but the last. New combinations and forms of errors will yet arise, and be propagated with all the zeal and assurance which attended the propagation of those now exploded. Perilous times are foretold; and have they not commenced? When were foundations ever more fiercely attacked? When was error ever presented in a more plausible and subtle manner, and with higher pretensions to an increase of light and love, and to a regard to truth and the best interests of men! It would seem that if possible, the very elect would be deceived. Take heed, brethren. Having done all, to stand, stand fast in the evil day. Be not deceived by those, who, if they do not lie in wait to deceive, yet are deceived themselves. Often did the Saviour and his apostles warn those to whom they spoke, not only against the vices, but also against the errors and influence of the false teachers.

4. We have been looking back, and seeing something of what has been: it is well to look onward, and consider what it is *to be*. Whoever lives to see the end of another term of years of equal length to the one to which our attention has been directed, will see greater, but somewhat different things from those which have taken place.

In the past, the way has been preparing for them. The signs of the times indicate their approach. The wheels of providence are in rapid motion, and the revealed, but yet unfulfilled purposes of God concerning this world, are hastening to the accomplishment. Some great moral crisis is not far off in time. Before this century will close, the state of things among the nations and over the earth will appear under an aspect vastly changed. I speak my belief. Those of you—and there may be a few—who may live to see the year 1900, will remember what I have said to-day in relation to the subject. I mean not that the world is then to end, but that its state of things will be amazingly changed. Do you inquire, whether for the worse? No! for the kingdom of Christ will then have come in more of its power on the minds and hearts of men. Between this and that period there will be great conflicts and greater commotions than we have witnessed in our day. Error and wickedness will not gradually subside and give way. There will be an onset and a battle, and the slain of the Lord will be many. The thoughts which I have suggested should deeply interest the minds of the young, and of those who have the care of their education. My young friends you will not see such days as we and our fathers have seen. And if the sun were to roll back they would not return. You are to see other and different times and seasons. My desire is, that you may be prepared for what is before you, and to act your part on the Lord's side in the great drama that is opening upon the world. I have adverted to another round of years equal in number to those during which I have been with you, and hinted at some intervening events and at the state of things which will then be. But who of this assembly will live to see that day? Not the speaker, not probably the younger pastor, scarcely a member of the church, and but a small number of the congregation. Most of us will have ended our probationary time and our work on earth. Astonishing scenes, beyond what this world ever did or can exhibit, will have opened upon our minds. It will then no longer be a matter of doubt what our character and state will be in eternity. The world will then appear to be, what God has said it is, A VANITY. The worth of the soul will then appear to be as great as he has represented it to be by what he has said in his word, and by what he has done for its salvation.



THE CHRISTIAN'S DEBT TO HIS COUNTRY.

A

SERMON

DELIVERED IN AUGUSTA, JUNE 24, 1846,

BEFORE THE

MAINE MISSIONARY SOCIETY,

AT ITS

THIRTY-NINTH ANNIVERSARY.

BY REV. JOHN W. CHICKERING,
PASTOR OF THE HIGH STREET CHURCH, PORTLAND.

PORTLAND:
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1846.

SERMON.

ROMANS I. 14, 15. I AM DEBTOR BOTH TO THE GREEKS AND TO THE BARBARIANS, BOTH TO THE WISE AND THE UNWISE; SO, AS MUCH AS IN ME IS, I AM READY TO PREACH THE GOSPEL TO YOU THAT ARE AT ROME ALSO.

IF secular history has been rightly defined,—philosophy teaching by examples,—the narratives and biographies of Holy Writ may be styled—Christianity illustrated by facts.

In the structure of the Bible, not less than in its principles and prophecies, its Divine Author has given evidence both of his own wisdom and of *its* divinity.

It abounds in *characters*; not elaborately sketched in biographical form, yet as boldly delineated as they are strongly marked. Good men and bad men stand on these pages as impersonations—living embodiments—of holiness and of sin. Good and evil actions, here abundantly recorded, illustrate obedience and disobedience to the divine law. Human hearts, developing both their innate and their acquired tendencies, give ample demonstration of the Scripture doctrines of depravity and regeneration. Human intellects, showing their individual peculiarities, present to our view on these pages, in various attractive and instructive aspects, the truth which God has taught them.

What amount and clearness of didactic statement, or what fervor of appeal by the sacred writers, could we imagine to supply the place of those teachings which come to us in the biographical sketches of Adam and Cain and Abraham and Moses and Peter and Judas and Paul, and the scores of others whose sins, or sorrows, or devotions, or exercises of faith, or

joyful suffering for their Lord, are here by themselves or others so briefly yet so well recorded ?

Of all the sacred writers, and those who were actors in the scenes described in Holy Writ, perhaps no one, of merely human origin, furnishes more of this kind of material for our knowledge of the things of God's kingdom than the author of our present text.

Whether we look at his native traits of moral and mental character, at his social relations, at his education and acquirements, at the spiritual dealings of which he was the subject, or at the course marked out for him by the great Head of the Church as a writer and a missionary, we find in him a living exponent of the ways of God to man, and of the grand elementary principles of the Christian system.

He not only spoke and acted as he was moved by the Holy Ghost, but as he was constituted, bodily and mentally, by the creating Hand, and guided, in all the pathway of his outward life, by Divine Providence. We see before us Paul the Hebrew—Paul the Roman citizen—Paul the disciple of Gamaliel—Paul the ardent, courageous, persevering man—Paul the acute and eloquent defender of whatever faith he adopted—the man whom the Lord arrested by that swift-winged messenger, a light from Heaven, and made a chosen vessel to bear His name to the Gentiles, an eloquent expounder of His doctrine, a mirror to reflect the beams of His love upon the darkness of ancient Asia, and of succeeding generations in every land where the sacred volume has been read.

In our text he speaks nobly, characteristically, and more than all, evangelically, that is, in the very spirit and tone of the Gospel, concerning that great subject which has brought us, my brethren and friends, together ; I mean THE PROPAGATION OF THE GOSPEL ; the spreading of the light and blessings of Christianity, by divine power and human agency, among men.

He says, "I am DEBTOR both to the Greeks and to the barbarians, both to the wise and the unwise ;" that is, "I OWE

them something." For it hardly reaches the demands of this strong language to understand the passage: I am under an obligation of benevolence towards these men. He *owed* them somewhat. They had a positive and just claim upon him that he should render them a certain service. And what was this service? Simply, *preaching the Gospel to them*. This is made plain by the last clause of the text, in which his readiness to preach the Gospel at Rome is mentioned as the natural consequence of the feeling of indebtedness he had expressed. "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise;" that is, to men of all languages and all degrees of intelligence, to all nations and all classes of mankind. "So,"—on this account—for this reason, or, as the meaning may be,—so *far*, just in proportion to my indebtedness, "I am ready as much as in me is,"—according to my ability and the opportunity which God in his Providence may afford,— "to preach the Gospel to them that are at Rome also;"—even in the proud metropolis of the world; where the demands upon my intellect and my courage will be greater than elsewhere. And he adds, in his usual spirit of holy joy and confidence in the Christian religion, which he well knew if preached at Rome would be so severely criticised and so extensively despised, "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation." No wonder that shame found no place in such a man's heart in connexion with such an object. They who are ashamed of Christ or of his Gospel are as destitute of Paul's wisdom as of his faith and his piety.

"I AM DEBTOR." This is the Apostle's grand leading thought in this passage. Debtor, not to God only, but to men. What were his views and his emotions concerning the *divine* claims, he has not indeed left us in doubt. The love of Christ constrained him. Doubtless this was the chief motive by which he was governed in doing what he did. How could it be otherwise? What human obligation could equal that which resulted from the divine purpose and work of mercy to which he

owed the hope of Heaven? It was "a necessity" of love and gratitude that was "laid upon" him, and that led him to exclaim—"Woe is me if I preach not the Gospel."

And yet he was under obligation also to men; "*debtor* both to the Greeks and to the barbarians, both to the wise and to the unwise;" and on *that* account, aside from, or rather in addition to, the higher obligation of love and duty to his Lord, he was ready any where, every where, as opportunity might offer, to preach that glorious Gospel of which he would never, in any presence, be ashamed.

How different this feeling of indebtedness, from the feeling sometimes indulged by the disciples of Christ, even when not wholly negligent of the work of propagating the Gospel! "Corban, it is a gift," they say, in their hearts at least, even of their own little sacrifices—if their "mites," without the widow's poverty or piety which gave her's their value, may be called sacrifices. And when they hear of larger gifts, or of the personal consecration of a Martyn, a Brainerd, or a Newell, they admire, or perhaps blame as excessive, the *generosity* of the act. "How kind, how benevolent in those persons to give so much—to do so much, for men they never saw, and who had no conceivable claim upon them!" If the mind of such an observer rises at all to the contemplation of a Christian claim, an obligation to the Author and Giver of the Gospel, which takes away in his view the character of a mere gratuity from the offering bestowed or the service rendered, yet so far as relates to the individuals who are to be benefitted, he still says in his heart, "Corban;" and dreams not that the contributor or missionary, whatever his obligation to Christ, or his benevolence toward the souls for whom Christ died, is also *paying a debt to them*, when he sends or carries them the Gospel.

That such a debt exists, due continually from every disciple of Christ to every fellow man throughout the world, whom he can in any way reach with the blessed instalments of that inexhaustible treasure, of which the more a man giveth the more he

hath, it might be profitable, on a fit occasion, to show and urge. But as the greater includes the less, we may apply the principle here laid down by the Apostle to that branch of philanthropic effort suggested by the name and design of the society whose anniversary we celebrate. If the Christian is a debtor to the world, to give the world the Gospel, we may safely conclude that *every Christian is a debtor TO HIS COUNTRY, to see, as much as in him lies, that ALL HIS COUNTRYMEN have the Gospel to read, to hear, and to trust in, like himself, unto salvation*; and this on two grounds; first, of PATRIOTISM; and next, of a SACRED TRUST committed to him by God.

I. Every Christian, having a country with a claim upon his best services, and having the Gospel with the power to aid in imparting it, is bound by every bond of PATRIOTISM to make this effort as the best service which man or angel can render.

The ties of country, like those of kindred, are woven by the hand of God. He who created us in families created us also in nations. As natural affection is at once the index of domestic duties and the impulse which secures their performance, so patriotism, swelling within our breasts, not only suggests certain claims which our country has upon us, but furnishes the moving power by which the heart is made to dare and the hands to do, for its protection and welfare. "Who is there so base that does not love his country?" Whatever its natural features, its state of cultivation, the glory or lowliness of its name among the nations, and its condition with reference to science, art and freedom, he is proud and happy to call it his own. "With all thy faults I love thee still," his heart, "untravelled," exclaims, as from whatever remote land he looks fondly to his own, even if its faults do not wholly escape his sight, or appear changed from blemishes to beauties. This feeling may become excessive; but it exists by nature, and by permission of the God of nature, as truly as does the domestic bond of love. And the labors and cares, the doing and the daring, to which it leads, are things desirable, and even, as human nature is, and the constitution of

human society, essential to the welfare if not to the prolonged *existence* of nations. A nation in which this principle had become extinct—wholly replaced, as it too often is in part, by ambition and selfishness—would find its days numbered, and its glory departed.

Man is a debtor to his country. If he that provideth not for his own household is blame-worthy, he that careth not for the larger household of which as a citizen he forms a part, cannot be innocent. Even if his country, in its government, its public policy, and its influence among the nations of the earth, is not what he desires, he should not on that account love it less as his birth-place, but rather strive to make it an honor to its children. If, like the vast empire under which Paul claimed the rights of citizenship, it is a land of oppression, not the less should he love his countrymen, but strive to do them good and to make their common home “a land of the free.” His birth-land, giving him a birth-right however meagre, has this parental claim upon him for filial services.

From this claim the Christian is not free. He has learned, if he has been an apt scholar in the school of Christ, to render unto Cæsar the things that are Cæsar's, and unto his country the love and service which are her due.

And what shall he do for his country? A patriot of old is said to have leaped with his war-horse into a living grave, that Rome might be saved. The Christian can do more and better for his country. Paul did more for Rome than Curtius is reported to have done. His Epistle, the very title of which caught the attention and appealed to the hearts of all who were proud to share the name of the world's mistress—his long residence in that city, preaching the Gospel and preaching it not in vain, even among imperial courtiers—these were blessings to Rome richer than her proudest Cæsars, or her most devoted sons had ever conferred. He had indeed a double claim at any time to plead his birth-right, and to say by way of protest against the indignity of scourging, “I am a Roman citizen.”

And what can *any* Christian do for the country which he calls his own, better than to enlighten it according to his ability, with the light of the Gospel? What service more valuable can he render, than to send forth a ray of light from his closet of prayer, his contributions, his godly example, or, if he has the ability and opportunity, the broad beams of a reforming light, such as Luther shed upon *his* country, revealing great Bible principles which for ages had suffered burial and oblivion? Shall *his* patriotism and usefulness to his country, who plans its wider extension, or who with his sword attempts to execute the plans of others for conquest or even for defence, be compared with his who diffuses an influence that shall check ambition and profligacy,—that shall cause his countrymen to lead quiet and peaceable lives in all godliness and honesty,—and that shall secure the favor of Him who is a better defender than fleets and armies, and who makes the people happy whose God is the Lord?

Shall I argue the point here, my brethren and friends,—all believers, I trust, in the divinity and value of the Christian religion,—that no man can do more for his country, than he who does what man with God's blessing may do, to make it a *Christian* country?

And if these things are so, is not every Christian, in this sense, a debtor to his country? Is it “Corban,” a mere gratuity, when he devotes his time, his property, his energies, or a portion of either, to the preaching of the Gospel, the religious instruction of the young, the circulation of the Bible and of books based upon the Bible, “books which *are* books,” and to other means of rendering the distinction wider between his country and the heathen nations?

No! it is but the discharge of a sacred debt—as sacred as the obligation to pay taxes, or to resist invasion, and contend, in the last extremity, for our hearth-stones and our altars.

Is it said the government of a Christian country ought to do this? As a matter of theory I grant it. Whatever constitu-

tional questions may arise as to the rights and duties of governments in relation to internal improvements, and other secular affairs, the Great Charter from *His* hand by whom Kings reign and Princes decree justice, leaves no doubt as to their obligation, if they know the Gospel, to *spread* the gospel in all their dominions. The government of Great Britain, for example, on whose dominions the sun never sets, is under every obligation to reflect the rays of the Sun of Righteousness to all those dark corners over which its banners wave. Upon *such* a "church establishment" Heaven would smile. From the interference of governments in matters of religion, sad evils have indeed flowed; and whether the beautiful idea, the Christian and philanthropic hope from which most church establishments doubtless sprung, can ever be realized, is perhaps more than doubtful. One thing, however, is certain: Every nominally Christian government is bound to do more than any government on the face of the earth is doing, by way of paternal care for the religious benefit of the people. This might be done without any of the evils which have flowed from church establishments.

There are two things which every such government might and ought to do, both of them in advance of every step yet taken by all the hierarchies on the globe. In the first place: to enforce the first table of the law, by statutes with penalties, as they do the second table; preventing idolatry, blasphemy and Sabbath breaking, as they do murder, adultery and fraud. And next: filling the land with copies of the Word of God; bringing within the reach of every family and every child, that divine message of mercy, that conservator of public morals, that guide to heaven, the Holy Bible.

But will governments do either of these things? If they would, enough would still be left for individuals to accomplish. But as no government has done, or will do, at present, either of these, its duties to those for whose good it is constituted a servant of God, *all* remains to be done, in every country, by the individual efforts of its Christian citizens. Are not such men,

wherever God's grace has raised them up from death in sin, debtors to their respective countries to do for these countries all that man may do to enlighten them with Gospel light, and to save them with Gospel salvation?

II. The Christian is a debtor in this matter, because he holds the Gospel IN TRUST FOR OTHERS, and especially for his own neighbors and countrymen. There is something peculiarly sacred in all trusts. The very name is sacred. The guardian of orphan children,—the receiver of the widow's portion,—the representative of an absent brother whose share of his father's estate is to be kept ready for him in case he returns within the ordinary limits of human life from his ocean wanderings,—each holds an honorable but a solemn position. To betray such a trust—how wicked! How deep and universal the execration which society, its own avenger, metes out to him, though escaping other punishment, who, in betraying one member, has committed treason against the whole body!

The Christian is put in trust with THE GOSPEL. Not only is the Bible given him that he may multiply copies of its blessed words, and having scattered some of them near his home, send others far and wide through the earth, but God hath shined in his heart with the light of the knowledge of His glory, not that he should hide it, but that he should let it shine before men and lead them to acknowledge and glorify that Sun of Righteousness by which his native darkness has been dissipated. If he fails to do this, he defrauds both God and man.

As if an angel, entrusted with the stores of rain for the benefit of man, should, through either selfishness, or indolence, or indifference to the boundless value of the trust, withhold the showers more precious than golden streams, and men dying with thirst, should but just survive the green things of the field parched and dead with drought. What a crime against God! Not only this, what a defrauding of men!

Is this illustration too strong? Is it said: God may convert our neighbors,—may save our country, even if we stop that cur-

rent of the river of salvation that *should* have flowed through our hearts to other hearts? So, in the case supposed, He might in a thousand ways avert from mankind the consequences of the angel's breach of trust. But in the spiritual world, as supposed above in relation to a physical phenomenon, He has established a certain order of agency. "Ye are the light of the world." "Ye are the salt of the earth." "He hath committed this treasure to earthen vessels." "We are workers together with God." "Go ye into all the world and preach the Gospel to every creature." *This* is the tenor of the Gospel records on the subject of Gospel-propagation—church extension—through the earth.

Not even to his own blessed Word has Jehovah applied such language by way of describing its power as an agency in enlightening and saving men, as to his redeemed and enlightened people,—those whose hearts have been enkindled from his own celestial fire. They are, and are styled emphatically, the light of the world. They are to let their light shine. As living, speaking agents, they are not only to multiply and spread copies of the silent Word, but to be witnesses for God and to persuade men in Christ's stead. The early Christians, who best understood the genius of Christianity, and most thoroughly acted out its principles, all considered themselves stewards of the manifold grace of God. As stewards they desired and endeavored to be found faithful. And if that feeling had continued in the heart of the church through all the succeeding centuries, and she had been in her steadfast practice, as in her original organization, a Missionary Society, what a noble sequel to the book of Acts, that first Missionary Report, might already have been written in many hundreds of volumes, replete with testimony as to what man can do in the midst of his weakness, when Infinite power and grace condescend to employ his agency!

But if it be true that by the original order of things in the kingdom of Christ, every Christian is a debtor to every other man within his reach, because Gospel blessings are given him

not for a selfish and exclusive use, but *in trust* for others, then, as the greater includes the less, every Christian is a debtor on this score to those who are, by the Providence of God, placed near him and connected with him as his countrymen. If that man is our neighbor to whom we show mercy—that man, whoever he is, to whom we *can* show mercy—then surely those who are literally our neighbors are not less entitled than those at a distance, to the payment of this great debt which we owe to all. If we had sunshine, or clouds of rain, or liberty, or peace, or education, at our disposal, but entrusted to us by the Author of all good, to be diffused as far as possible among mankind, our own country would certainly not be last in its claims. And in relation to which of those blessings would the obligation be more perfect than in relation to this great blessing of Gospel-light? It is entrusted to us to be multiplied, not diminished, by diffusion. To give his countrymen the Bible, and by a godly example, a hearty invitation, and fervent prayer, to promote their salvation, is a debt which ought to press with solemn weight upon the conscience of every Christian.

What has he, of spiritual any more than of temporal good, that he has not received? And for what purpose has it all been given him?

It is a debt of trust and not of gift, by which he holds it. God's gift to him is eternal life; for himself—for his own soul, condemned and redeemed, lost and saved. A precious gift indeed! but all that he has or knows beyond this, is held in sacred trust for other souls, like his condemned and lost—needing like his, to be redeemed and saved.

By way of applying the truth thus briefly illustrated, I remark,

1. The zealous prosecution of the work of home missions by the churches of Christ in this country, while it is demanded by every consideration of duty and gratitude towards the Redeemer, is a matter of *common honesty* towards our fellow citizens.

This proposition, differing from the one adopted and consid-

ered as the theme of discourse, only in being more specific, follows necessarily from it, unless a doubt should be raised whether this country is not in such a sense, already a Christian country, that missionary work here would be out of place. Need I say, to this assembly, that the vast land which we call our own, stretching we hardly know how far from north to south, and from east to west, and presenting almost every variety of religious opinions and condition to be found on the face of the earth, is one of the noblest and readiest fields of missionary labor?

It presents the strange phenomena of a Christian land having great need to be evangelized,—a land of Bibles where there are thousands and tens of thousands of families who never possessed that blessed volume,—a Protestant land, in which Popery is advancing with such strides as it has never taken before since the early Gregories,—a free land, where every seventh man is a slave, and the “area of freedom,” so called, extending continually,—a land given by God and its first Christian inhabitants, to the Prince of Peace, sending forth its battle-cry, almost alone, to startle the ears of Christendom,—a land bearing the Puritans and the Pilgrims’ names, where their followers are already in a minority, and their principles, in some wide districts, becoming rare.

Is not this a land for missions? Owe we no debt to our country, my brethren, because she needs not our service?—because the blessings we have in trust our fellow-citizens already possess?

I will not recapitulate what you so often hear and so well understand on this point. I only ask whether it is not true that common honesty calls the American churches to American missions; whether all that a Christian owes to his country because it is his country, and because God has given him the Gospel in trust, is not due from us to our country, where superstition, and fanaticism, and slavery, and disorganizing radicalism under the name of reform, and intemperance, and Sabbath breaking, and

infidelity, and ignorance, and ambition, and war, are lifting their hydra heads and hissing forth their threats—Heaven grant they may prove timely and effectual warnings—of desolation and ruin. If benevolence to others, a wise care for our own safety and quietness in our declining years, and for our children after us, and above all, love to our blessed Lord and a desire that His name may be adored and His cross relied upon universally, call upon us to engage zealously in home missionary work, is it not also plain that common *honesty* requires it at our hands, and that neglect would involve not only danger to ourselves, and disobedience and ingratitude to God our Saviour, but injustice and fraud, against our countrymen, for whose benefit we hold in our hands, and in our HEARTS, if we are not deceived, this great trust.

2. We see, fathers, brethren, and friends, who have aided either in originating or in sustaining the Maine Missionary Society,—in what light this enterprise should be regarded, and what motives press upon you to prosecute it in all its parts, with increasing diligence, faith and prayer.

All that has been said of the debt owed by Christians to their country, applies to the Christians of Maine with reference to our own State. Vast in extent, abundant in natural resources, rapidly coming into notice as an emigration field by reason of its healthful though severe climate, its accessibleness by water, and its projected and noble internal improvements, it may well be styled the Great East, and divide the sympathies and the prayers—if not the contributions—of our New England brethren with the Great West. That we should, as a Society, share in the gifts of brethren abroad, has been hinted at and virtually promised in certain quarters. But until our nearly twenty thousand church-members, with the aid of some thousands of non-communicants who cheerfully join their contributions with ours, shall have begun to raise more than ten thousand dollars annually, as their portion of the church's debt to the country, no aid should in my judgment be asked or received by this

society as such, from any other State, unless it were deemed necessary by such a step to arouse the indifferent or penurious among ourselves to new exertion. I speak not by authority of our excellent Board of Managers, nor even by their permission, on this point, but as a humble individual I would express my impression that the eighteen thousand church members in Maine, of our denomination, would place themselves in a false position before the country, and in view of their own consciences, by allowing any other body to share *officially* in doing their homework, until they have begun to expend in that work at least one dollar annually for each member. Whatever individual liberality may delight to do for particular portions of our great field, moved by pleasant recollections of the past, or by personal Christian friendship for our laborious and self-denying brethren, should be thankfully received.

And even then, those among our number whom the Lord has blessed with means, should see to it that as much in full measure goes from Maine to the West, as comes from New England to Maine.

And I would ask with all diffidence, but with sincerity and earnestness, whether the Congregational churches of Maine, if their number and ability continue as at present, will be paying their proper annual instalment of this great *Christian debt* to their country, if they shall contribute *twenty* thousand dollars for the great East and lift not with their little finger the burden which rests so heavily on the churches in the older New England States, of taking care of territories at the West and South, in which this great territory of ours would be lost on the map beyond the reach of any but a microscopic observation.

Brethren, have we aimed high enough? Have we done half enough for our own State? And have we not somewhat hastily concluded that the rest of New England would take care of the rest of this vast land, with its elastic and ever expanding boundaries, and in many portions dark almost like the darkness of the Pagan and the Papal world.

But we will speak only of our own State. To it we are debtors. Nay we are debtors to some of our brethren, of the ministry and the laity, who to their power, yea and beyond their power, have made *advances*, if I may so say, of money they could ill afford, and of labor which is fast wearing out their lives, to supply our lack of service. Shall they pay our portion of the debt? I know not how it is with my brethren in the ministry, to whom as to myself, the lines have fallen in pleasant places, where severe and exhausting labor has the solace of abundant Christian society, and is not embittered by the daily pressure or the constant fear of want; but for myself I feel like doing reverence to some of our missionary brethren, while an emotion bordering on shame oppresses me, that I suffer not like them. And if I may appeal, on this point, to the private members of our strong churches, let me ask them if similar feelings might not be appropriate on their part, towards some of the self-denying Christians in the feeble churches on our frontiers.

I have spoken, dear brethren, of the duty of prosecuting this great work "in all its parts," and of doing it "with prayer." But is not prayer *one* of the parts of our Missionary work? Our field may be large and inviting. It may be white unto the harvest. The laborers may be ready, and the chief implements of their work—copies of God's holy Word—may not be wanting; and yet the desired harvest cannot be gathered but by the permission and aid of the Lord of the harvest.

We may desire and strive, as much as in us lies, to bless and save our State and our country—to have the Gospel preached among all classes of our citizens, even though it should be as Paul apprehended concerning such labor at Rome, with more of self-denial, and perhaps with less perceptible immediate results, than among the simpler and ruder races of man, who have no philosophy and vain deceit to strengthen the opposition and sharpen the caviling ingenuity of the natural heart. But the Hand that holds the hearts of men and turns them as the rivers

of water are turned, must work with us, and by us, or we shall labor equally and wholly in vain at home and abroad.

While then, brethren and friends, we admit our indebtedness both to God and men—while the love of Christ and the weighty claims of patriotic obligation and a sacred trust from Heaven, constrain us to bestow our personal services and our cheerful and abundant gifts in this good cause, let us remember that we are also debtors to our country to pray for it—and to our fellow-citizens of this State, to implore from on High upon their individual hearts, that grace without which even inspired preachers and miracle-workers would have labored in vain.

May the God of all grace bestow this blessing richly upon us here present before him this day, that we may not neglect, or with deceived hearts profess, to love and obey the glorious Gospel which we send to others, and that acknowledging and discharging this great debt we may share that rich reward, which though not of debt but a free gift, is yet held forth by the divine hand, the prize of our high calling as the servants of Christ: **THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS, AS THE STARS FOREVER AND EVER.**

ANNUAL MEETING.

THE Maine Missionary Society held its thirty-ninth annual meeting, in Augusta, June 24th, 1846,—Rev. Wm. T. Dwight, President, in the Chair. The annual sermon was preached by Rev. John W. Chickering, preceded by prayer, offered by Rev. Samuel Nott, Jr. of Massachusetts.

Prayer was again offered, in which the Assembly were led by the President of the Society, who also read a portion of the sacred Scriptures.

The Report of the Treasurer was presented, accepted and adopted.

The Report of the Trustees was read by Rev. Dr. Tappan; and, on motion of Rev. John O. Fiske, supported by Rev. Messrs. J. Sewall, Sen., Cutter, Nott, McClure and Bourne, it was

Resolved, That the Report now read be accepted, and ordered to be published in the Christian Mirror.

Voted, That the Rev. David Shepley be a committee to tender to the Rev. Mr. Chickering, the thanks of the Society for the appropriate sermon delivered by him this day, and request a copy for publication.

The question of asking aid to evangelical efforts in Maine of the Massachusetts Missionary Society came up for discussion, in which Messrs. Gillett, Rogers, Savage, Shepley, Peet, Fiske, Clark, Cutter, Green, and others took part, and resulted in the adoption of the following resolution:—

Resolved, That in view of the wants of our Missionary field, this Society needs, for the coming year, at least fifteen thousand dollars; and, while we hope our churches will come up and meet this demand, yet, to prevent embarrassment, the Trustees be authorized, in case of failure on the part of Maine, to make application to the Massachusetts Miss. Society, to supply the deficiency; and we hereby pledge ourselves to use our utmost influence to raise the whole sum within our own churches.

OFFICERS OF THE SOCIETY.

The following gentlemen were chosen officers of the Maine Missionary Society for the year ensuing.

REV. WILLIAM T. DWIGHT, Portland, *President*.

REV. CHAS. FREEMAN, Limerick, *Vice President*.

REV. ELIPHALET GILLETT, D. D. Hallowell, *Corresponding and Recording Secretary*.

WOODBURY STORER, Esq. Portland, *Treasurer*.

TRUSTEES.

THE PRESIDENT, *ex officio*.

REV. ELIPHALET GILLETT, D. D.

“ DAVID THURSTON, Winthrop.

“ BENJ. TAPPAN, D. D. Augusta.

“ J. W. ELLINGWOOD, Bath.

“ J. W. CHICKERING, Portland.

“ ASA CUMMINGS, Portland.

“ SWAN L. POMROY, Bangor.

“ EDWARD F. CUTTER, Belfast.

WOODBURY STORER, Esq.

HON. WILLIAM RICHARDSON, Bath.

AUDITORS.—William Swan and William C. Mitchell, Esqs.

The thanks of the Society were voted to the people of Augusta for their hospitality in entertaining its members.

The next annual meeting of the Society, will be held in High Street Church, Portland, on the fourth Wednesday of June, 1847.

First Preacher—REV. CHAS. FROST.

Second Preacher—REV. CALEB HOBART.

REPORT

Of the Trustees of the Maine Missionary Society, at their Thirty-Ninth
Annual Meeting in Augusta, June 24, 1846.

THE cause of HOME MISSIONS is getting a stronger hold upon the Christian community, in every successive year; and is constantly extending, in its length and in its breadth, the theatre of its operations. The AMERICAN HOME MISSIONARY SOCIETY, which had its origin not quite a quarter of a century ago, and whose representative is present on this occasion, has already extended the shadow of its influence over a large section of our world. It is sowing the good seed of the kingdom, *broad-cast*, from the St. Croix to the gulf of Mexico, and from the shores of the Atlantic to the Rocky Mountains. It employed, the last year, (the statement is in round numbers,) 1000 missionaries, and came to the resolution to add 100 to the number, the current year. Its income from the charities of the Christian public, last year, was 130,000 dollars; and they confidently hope, in winding up their concerns for the present year, ending in May next, to reach the amount of 150,000 dollars. It has 20 Branches, under the name of Auxiliaries and Agencies, which have their respective limits, within the same broad field of operation; and may be styled "helps;" as were Aaron and Hur, in staying up the hands of Moses in the wilderness, until the conquests of the Lord were completed. Some of these branches, indeed, are older than the parent root or stock, but were grafted in, to carry out the symmetry of the tree. That branch of its operation, which occupies the field in our own State, the MAINE MISSIONARY SOCIETY, celebrates to-day its 39th anniversary. And the Trustees would submit to the members, patrons, and friends of the Institution, their ANNUAL REPORT; embracing an alphabetical list of missionaries employed; the respective and general results of their labors; the state of the finances; and the present condition and future prospects of the Institution.

Alphabetical List of Missionaries.

Mr. JOHN ADAMS, Orland, Hancock Co. 1 3-4 months.

There is no church in this place; but there is a number of church members, who design being organized with the hope of sustaining the ordinances of religion.

Mr. LAUREN ARMSBY, Waterville, Kennebec Co. 1 1-4 months.

Rev. SAMUEL BOWKER, Union, Lincoln Co. 2 3-4 months.

Mr. Bowker has been ordained over this church during his mission, and their prospects at the present time are promising. Mr. Bowker states,

"During the year there have been some signs of promise, and I have hoped that our captivity was about to be turned. None, however, so far as I know, have become savingly interested in the Gospel."

Rev. MIGHILL BLOOD, Aurora, Amherst, and vicinity, 1 1-2 months.

Mr. Blood spent several months with the church in Aurora and Amherst, after his mission closed. Since then he has been laboring in the vicinity of Lincoln.

Rev. ISAAC CARLETON, Oxford, 3 1-2 months.

Mr. Carleton writes: "Our public meetings are well attended. There have been 2 hopeful conversions. There will probably be some additions, both by letter and by profession, during the season."

Rev. E. G. CARPENTER, Dexter and Exeter, 3 1-2 months.

Mr. ELIAS CHAPMAN, Newfield, 1 3-4 months.

In this place, no considerable changes. The report of Mr. Chapman states: "Public worship has been well attended, and rather an increase in the congregation. The church has been somewhat revived, if we may judge from our prayer and conference meetings."

Rev. SUMNER CLARKE, Unity, 3 1-2 months.

Mr. Clark, in reviewing the occurrences of this year, states: "The *attendance* on meetings has been as good, perhaps, as at any period during my labors here. But the blighting influence of the great spiritual dearth, which has so long rested on God's heritage, *we* have deeply felt. Three have been added to the church by letter."

Mr. THOMAS W. CLARK, Kilmarnock and vicinity, 1 month.

Rev. DANA CLAYES, Jefferson and vicinity.

Rev. JOSEPH H. CONANT, Chesterville and Fayette, 1 3-4 months.

In Chesterville, things remain as they were. In regard to Fayette, Mr. Conant writes: "God, who is rich in mercy, has visited them with the day-spring from on high. The last Sabbath in May was a Sabbath not soon to be forgotten. Six were then added to their number by profession, and two by letter. Though this accession has not increased their ability to sustain the Gospel; yet they have abundant reason to thank God, and take courage."

Mr. O. W. COOLEY, Aurora and Amherst, 1 1-4 months.

Mr. Cooley writes, under date of 3d inst: "I have visited 40 families, and distributed tracts to them. There has been good attendance on the Sabbath; the house on the last Sabbath was quite full. I remain here three Sabbaths after my mission closes; until the time of their annual parish meeting."

Rev. DAVID CUSHMAN, Bremen, 3 months.

Mr. Cushman engaged at Bremen, for a year, one half of the time; the other half of his time being spent in Newcastle, where he resides. His year in Bremen began in November last.

Rev. TIMOTHY DAVIS, Litchfield, 1 3-4 months.

Mr. Davis's report, under date of 9th instant, states: "One female, the wife of a church member, has, as we trust, been converted, and has joined the church. Religion is in a low state. There does appear, however, recently, some waking up in the church, and unusual seriousness in several among the unconverted. So that we have a hope of better things. The removal and repair of the meeting house has rather increased the number who attend public worship on the Sabbath."

REV. NATHAN DOUGLASS, St. Albans and Palmyra, 1 1-2 months.

Mr. Douglass has, during his mission, been dismissed from the church in St. Albans; but still resides in the place, and continues to preach in the vicinity.

REV. SAMUEL S. DRAKE, Garland, Levant, and vicinity, 3 1-2 months.

REV. JOSHUA EATON, Aroostook County, 10 months.

The theatre of Mr. Eaton's labors, is the eastern part of the county, in the vicinity of Houlton. It embraces some 30 miles in extent, including many townships and plantations; though there are only two Congregational churches, one at Monticello, and one at Hodgdon. The latter has been organized during his mission. His labors have not only been necessary to the region, but acceptable and useful. In a communication, under date of April 6th, at Bangor, Mr. Eaton writes: "I went to the Aroostook about the middle of January, and finished the balance of my first commission of the current year; when I received notice of the renewal of my appointment for another three months. I found an increase of interest in Hodgdon; so that I should have tarried a little, if my appointment had not been renewed. Meetings were much better attended than usual, and there appeared an uncommon degree of seriousness on the minds of individuals. I remained on the ground, until about the middle of March. I am now on the point of returning thither again."

REV. HENRY EDDY, Turner, 3 1-2 months.

Mr. Eddy writes, under date of 6th inst.:—"No material change has taken place in religious feeling among the people, since my last report. There is a good degree of harmony in the church, and a disposition among the people generally, to listen attentively to the preaching of the Gospel."

REV. JOHN ELLIOTT, Durham, Cumberland county, 3 1-2 months.

This feeble church has for several years been supplied by the late Rev. Israel Newell, resident among them. At his request, after he had become too feeble to preach to the people himself, Mr. Elliott was sent to Durham, as a missionary; and the parish engaged him, for one year, with the pledge of aid from the missionary society. Mr. Elliott's journal, under date of May 10th, states: "I received the commission, forwarded to the Rev. Israel Newell, in due season. Since that time, that eminent servant of Christ has deceased. The Congregational parish hope to realize annually hereafter, about \$100, the result of funds secured to the church by the last Will and Testament of Mr. Newell. This will enable them to sustain

preaching, without aid from your Society, after the expiration of the present year, ending November next."

Mr. R. W. EMERSON, North Bangor, 1 month.

Rev. GEORGE W. FARGO, East Madison, 1 1-2 months.

Mr. Fargo spends one half of his time at this stand; and the residue in Cornville and other destitute places in the vicinity.

Rev. JONAS FISK, Lisbon, 3 1-2 months.

Mr. Fisk writes: "Many attend public worship now, who formerly did not; and the congregation is constantly increasing, so that on fair Sabbaths our meeting house is well filled. One thing is particularly interesting and hopeful among us. The children and youth are coming forward and doing well, in sustaining the cause."

Rev. JOSEPH FREEMAN, Strong, 2 months.

Mr. Freeman has left this stand, and taken the pastoral charge of the Congregational church in Prospect.

Mr. DAVID GARLAND, Sweden, Oxford county, 1 month.

Mr. JOHN GERRISH, Dedham, Dixmont, and Old Town, 3 months.

Mr. Gerrish one month in Dedham, one in Dixmont, and one in Old Town.

Rev. DAVID GERRY, Hiram and Brownfield, 3 months.

Mr. Gerry has supplied these two churches, alternately, the last year. He has now taken charge also of the church in Denmark, designing, the coming year, to preach to the three, successively.

Rev. SOLOMON B. GILBERT, Kennebunkport, 2 3-4 months.

Mr. Gilbert writes: "We have no revival to report. During the past year there have been signs of returning mercy; the field has looked white already to harvest; and we thought we saw a cloud gathering over us, and heard the sound of abundance of rain. But as yet the Spirit's influences have been restrained; though we still hope that this church love the and truth, are in a measure growing in grace; being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

Mr. STEPHEN GOULD, Weld, 2 months.

Rev. STEPHEN H. HAYES, Frankfort, 3 1-2 months.

Mr. Hayes writes: "The state of religion is lamentably low. We have had no additions; though two contemplate uniting by letter, and one at least by profession, soon.—In regard to our external prosperity, I hardly know how to speak. Some portion of last year's harvest was almost a sheer failure; in others more promising. It is the opinion of some, that if our society holds on in a quiet way, a year or two longer, we shall begin to be strong; though all depends on the divine blessing."

Rev. LEONARD W. HARRIS, North Bridgton, 2 3-4 months.

Mr. Harris, under date of 30th ult., writes: "During the last winter, an unusual interest in the subject of religion and religious meetings was

manifested. A few individuals were hopefully converted, but have not as yet made a public profession. On the whole, our religious prosperity appears as hopeful, as it has at any time, for the last four years.

MR. EUSEBIUS HEALD, Solon.

Mr. Heald did not perform the appointed labor here, but in Piscataquis County; and the people to whom he ministered remunerated him.

REV. ISRAEL HILLS, Dixmont, 1 month.

Mr. Hills spends one-half of his Sabbaths in Dixmont, and the balance in the vicinity.

MR. E. R. HODGMAN, Waldo County, 1 month.

REV. MORRIS HOLMAN, 2d Church, York, 3 months.

Mr. Holman's journal, under date of 1st inst., states: "The last 12 months have beheld us going along very much as formerly. There is a good degree of harmony in the church, and one has been added to it by profession. The general attendance on public worship, I deem rather improving in numbers and constancy."

REV. ANSON HUBBARD, Andover, 2 months.

Mr. Hubbard has been most of the time with the church in Andover; though he has spent a few Sabbaths, during the year, in the destitute places in the vicinity.

REV. HORATIO ILSLEY, Abbot, Piscataquis County, 3 months.

Abbot is a small town; but it enjoys the ministrations of the Gospel steadily and constantly. The population all worship together. Four evangelical denominations provide a supply for the pulpit successively, in each Sabbath of the month; and they have their Sabbath-school and Bible class and temperance efforts, all in common. Mr. Ilsley has supplied for the Congregational portion of the establishment, one-fourth of the time, during the past year. His journal states: "I cannot report any revival of religion, nor additions to the church. It has been the case here, as in many other places, that the Lord has not granted the special influences of his Spirit; and when this is the case, preaching seems to be in vain. The church, however, are united, and appear interested in the ordinances of the Gospel. On the whole, I feel encouraged for Abbot; and while there has not been any special revival, I do think the cause of truth has been steadily advancing; and they are desirous of having the means of grace continued to them, as heretofore."

REV. ELIJAH JONES, Hebron and West Minot, 3 1-2 months.

The church in Hebron and West Minot Mr. Jones supplies one-half of the year; while he has the pastoral charge of the church in Minot, and ministers to them, the other half of his time. Mr. Jones reports: "I have completed my mission in West Minot and Hebron, and have wrought no deliverance in the earth; cannot cheer you with an account of revivals, and perhaps not of single conversions. But a feeble church has enjoyed, for another year, the ordinances of religion, and its children, as well as others,

have been instructed. The church is thought to be in a better condition than for some time previous; the congregation is increased in numbers and the attention appears to be good."

Mr. MARCUS R. KEEP, Patten and vicinity, 1 month.

Rev. REUBEN KIMBALL, Kittery, 3 1-4 months.

Mr. Kimball writes: "No very remarkable changes have taken place in the state of things here, during the year. Our Sabbath-school, which I superintend, continues to be interesting, and, I believe, to be exerting a very good influence upon more than half of my congregation. And we are permitted to hope, that one soul in it has recently been born again. No additions have been made to our number, and one has died. Since my last report, we have painted and otherwise improved our house of worship, and have contributed to several objects of benevolence and charity."

Rev. DANIEL LANE, Mechanic Falls, Cumberland County, 4 months.

Mr. Lane supplied at this place, 5 months. He was settled, the year preceding, at Keosauqua, Iowa. But want of health induced him to return to this his native State. He soon so far recovered, as to recommence laboring; which he did, by application, at Mechanic Falls. An extract from his report, under date of April 8th, at Freeport, will show the result of his labors: "You will recollect that my mission at Mechanic Falls, was for 4 months, commencing with the 2d Sabbath in Novemer last. I remained with them four weeks, after the time of my appointment from your Society had expired. I found a good measure of what I thought to be Bible piety among them; so that when I commenced preaching with them, I felt encouraged to hope for a revival of religion. The expectation was realized. A spirit of prayer was soon poured out upon the church, creating an unusual earnestness in their supplications. The prayer meetings began to be better attended. There was solemnity in them; confession of sin; longing for more piety; and some tremulous hopes, that God would, by the gracious influences of his Spirit, appear both for the church, and for those who had no hope, and were without God in the world. The solemnity of the prayer-meetings was soon transferred to the public assembly on the Sabbath: so that it was soon evident, that God's Spirit was influencing the minds of the people in a special manner. The result of the whole is this, 19, all young people, are hoping that they are Christians. Probably, no one of them is older than 24, nor younger than 11 or 12. In addition to this, there was an encouraging religious interest, when I left God grant that the work may go on, so that their present acting pastor may reap an abundant harvest of souls in that place. I shall think of them often, when in the Far West. Of the genuineness of the work, I cannot of course speak with certainty. It will be an *unusual revival*, if there are not among them some self-deceived ones. I am to set out for Iowa, Providence permitting, on Wednesday, the 15th inst. I long to be back, in the field where I think it to be my duty to spend my days."

Rev. ALLEN LINCOLN, Gray, three and one-half months. Mr. Lincoln has been installed over this church, during his mission. He writes, under date of 1st instant: "We are perhaps, in a pecuniary point of view, no stronger than we were a year ago; but the sequel will show that ours is not altogether a hopeless case. During the year, there has been a change from stated supply to pastor; contributions for benevolent objects have been regular and creditable; we have made one life-member of the Maine Missionary Society, by a payment of 20 dollars; have sent between 4 and 5 dollars to the persecuted Armenians; the ladies have done something for the missionaries by the way of clothing; and in all this, the pastor has not been forgotten. There have been 3 baptisms, and 5 persons have joined the church by letter. Public worship on the Sabbath is well attended, and we have some evidence, that the Lord has not quite forsaken this branch of his Zion."

Rev. LEVI LORING, Athens, Solon Village, and Bingham, 4 months.

Mr. Loring, since the decease of Rev. Henry Smith of Bingham, has supplied Bingham and Solon Village, one-half of the time; and the other half he has spent at Athens, the place of his residence.

Rev. AMASA LORING, Shapleigh, 3 1-2 months.

Mr. Loring writes: "Two have been added to the church, one by letter, and one by profession. The addition of these, and changes made in other families, have increased the pecuniary strength of the church considerably.

Mr. HENRY S. LORING, Lincoln, Mattawamkeag, and Burlington, 1 month.

Rev. EATON MASON, Dixfield, 3 months.

This missionary labored faithfully in the field, while life and health remained; but deceased before the close of the labors contracted for; and the balance of the time was made out, for the benefit of his bereaved family, by his neighboring brethren in the ministry.

Rev. ENOS MERRILL, Sweden and Mechanic Falls, 2 1-4 months.

Rev. JOSIAH G. MERRILL, Aroostook County, 12 months.

Mr. Merrill has spent the greater part of his time, in the region of the Aroostook river; taking Fort Fairfield, where a church has been organized, as his home, and extending his labors up the river, on both banks, to the distance of 35 or 40 miles. His acceptance with the people has been marked and peculiar; his labors abundant and successful; and we are glad to be able to say, he has given encouragement of returning thither again, after the anniversary, 24th inst. In his journal, under date of April 2d, Mr. Merrill states: "I was absent from home, in this last mission, ten weeks and five days. In this time I preached 45 sermons; attended three conferences and prayer meetings; administered the Lord's Supper once, and baptized one infant; distributed 12 Bibles and 12 Testaments; and made about 200 family visits. There have been one or two hopeful conversions; as also peace and love in the church, at Letter D, or Fort

Fairfield. I am increasingly impressed with the importance of this Aroostook mission, and that it should be prosecuted with vigor, and with as little delay as possible."

MR. THOMAS G. MITCHELL, Freedom, Waldo County, and Waterville, Kennebec County, 6 months.

Mr. Mitchell spent 4 1-2 months at Freedom Mills, and other places in Waldo County, and the balance of his time in Waterville. He is now employed, as a candidate, by the church at Auburn.

MR. ALFRED MORSE, Lubec and Whiting, 1 month.

Some efforts have been made, by the people in these places, to secure the services of Mr. Morse, for one year from August next. With what success is not yet known.

REV. ALPHA MORTON, Temple, Franklin County, 2 months.

REV. ROBERT PAGE, Penobscot County, 9 months.

Mr. Page spent 2 months in Old Town, and the residue of his time farther east, chiefly in Carroll, Springfield, and Lee. There has been a church organized, during his mission, consisting of nine members from these three towns; two have since been added, and five stand ready to join, making in all sixteen; and they hope, by their own efforts and the aid that can be afforded them, to enjoy more or less frequently the stated ordinances of the Gospel. The following are extracts from Mr. Page's communications. He writes, under date of April 3d: "The three towns have a population something as follows; Lee, 1,000; Springfield, from 600 to 700; and Carroll, 400. The settlements have been rather rapid, the first town having commenced a little over 20 years ago. There is *much* good farming land in these towns. There are already many good farmers; and there will be, doubtless, a large and independent yeomanry on this ground. But there is little wealth yet. An Ecclesiastical Council, from the 2 churches in Brewer, the church in Hammond street, Bangor, and that in Orono, organized the church here, two weeks ago; and closed up their result, by saying: '*All hearts being made glad.*'" An additional communication, under date of 8th inst., states: "I shall have performed 6 weeks of labor, after next Sabbath, in this last mission. Things have appeared, in most respects, much as before. All the expected members have not yet joined, because they have not yet been able to get to meeting; and one of the members has moved to the West. During this mission, meetings have been more full than before; and I think there is more interest on the subject of religion, than there was. Sabbath Schools have commenced with promising appearances. There will be something raised in these towns for preaching. How much, I do not know. But whatever the sum, I think the region important enough to have preaching constantly sustained here. And I have no doubt, if it is so, that this church will grow, and gain strength."

REV. CLEMENT PARKER, Acton, York County, 2 months.

Rev. CYRIL PEARL, Harrison, 2 3-4 months. Mr Pearl writes: "Our congregation has been rather larger, the last year, than previously; and in general, a more fixed and earnest attention to the preaching of the Gospel. Contributions to Foreign Missions and other benevolent causes, have gradually increased."

Rev. J. W. PEET, Gardiner, 4 3-4 months.

Mr. Peet writes: "Our house, on the Sabbath, is now well filled; and there is more encouragement, as to the final success of this church and society, than I have seen before, since my labors with them commenced."

Rev. JOHN PERHAM, Madison, Anson, and vicinity, 3 1-2 months.

A meeting house has been erected and dedicated at Madison Bridge, during Mr. Perham's labors the last year; and the stand gives promise for a permanent settlement of the ministry. One or two adjoining feeble churches will join with them, in the support of a pastor.

Rev. JOHN A. PERRY, Orono, 3 1-2 months.

Rev. Wm. PIERCE, Lyman, 2 3-4 months.

Mr. Pierce has been installed pastor of this church, during his mission.

He writes: "Religion is low, but we still have encouragement. Some seriousness does prevail, which gives us faith to hope that God is going to remember this branch of his once more. There has been some increase in our congregation, the past year; and the prospect is favorable for more. Two have been added to the church by letter."

Rev. WILLIAM W. RAND, Norridgewock, 1 month.

Mr. Rand supplied the people here, for four Sabbaths, in view of the long protracted sickness of their pastor, who, it is hoped, is now convalescent.

Rev. HENRY RICHARDSON, Gilead, 1 month.

Mr. Richardson preaches at Gilead one half of the time, and at Shelburne, N. H., an adjoining town, the other half. Both churches are small; though the one in Gilead is much the larger of the two. They seem disposed, in both places, to do what they can; but must have aid.

Rev. PLINY F. SANBORN, Orland, Hancock County, 1 3-4 months.

Rev. WILLIAM T. SAVAGE, Houlton, Aroostook County, 5 months.

Mr. Savage is the only pastor in the Aroostook County, though it includes 3 other churches; and it might be added, that he is the only pastor in the Aroostook Conference, which includes, (or ought to include,) 5 churches also in the adjoining portion of Penobscot County. These 9 churches, with the wastes adjoining have had 6 missionaries, the last year; 3 in Aroostook County, and 3 in Penobscot County, within the limits of the Aroostook Conference. Mr. Savage under date of 5th inst., writes: "Our church here in Houlton numbers 29 resident members, and 6 non-resident; making in all 35. During the past year, 8 have been dismissed, who constituted the church lately organized in the adjoining town of Hodgdon; and 3 have been added to our church by letter. We have

been blest with general harmony of opinion and feeling, regarding the doctrines and duties of our holy religion. We believe that God has been present, to comfort and strengthen the hearts of his followers, and to establish them in the truth; but we have not enjoyed the special tokens of his presence, in the conversion of sinners. The meetings connected with the establishment of the Conference, in January last, were very interesting. The semi-annual meeting at Lincoln, week after next, promises to be of much interest. The Lincoln church will come in with us, and perhaps some others of the Penobscot churches. I will here repeat the expression of my sense of the great importance of the Aroostook river mission, and of the rare adaptation of the Rev. Mr. Merrill to fill it, and of his abundant success in accomplishing it. On the whole, as regards Eastern Aroostook, I judge, that the interests of Christ's cause have been advanced, during the past year; and, (excepting the clouds over my immediate field,) that the prospect is encouraging for the future. Through your charities and prayers, we hope to reap in due time, if we faint not."

Rev. JOTHAM SEWALL, Waldo and Piscataquis Counties, 3 months.

Mr. Sewall's journal states: "In the whole of the twelve weeks, I preached eighty times, and made 173 family visits. I attended five prayer-meetings; opened a number of Sabbath schools with a short address and prayer, visited 9 common schools; baptized 7 children, and administered the Lord's Supper three times, besides assisting in the ordinance at a County Conference; together with attending also two Associations."

Rev. WILLIAM S. SEWALL, Milo and Iron Works, Piscataquis County, 3 months.

Rev. NATHAN W. SHELDON, Vassalboro', Sidney and North Augusta, 2 3-4 months.

Mr. Sheldon supplies these 3 churches in succession. His report, under date of 2d instant, states: "I am surely on the 'old wastes,' a hard field truly; but not too hard for the grace of God. Our prospects are more promising, than last year at this time. The old meeting house in North Vassalboro', has been repaired; and I now preach in it, one-third of the time. Some here have tender feelings on religion. Some backslidden professors have recently been reclaimed; others quickened in spirit, and one or two hopefully converted. During the past winter, we have had many solemn and interesting prayer-meetings. Oh that the time, the set time, to favor Zion might quickly come!"

Rev. OREN SIKES, Mercer and Starks, 3 1-2 months.

Mr. Sikes has left this stand; and has been installed over the church in Bedford, Mass.

Rev. FRANCIS P. SMITH, Sebeccook and Albion, 3 1-2 months.

Mr. Smith writes: "There have been no additions to, or removals from, these two churches. They are both small, each consisting of 20 members. It has been, however, generally speaking, a time of peace and union.

What we need is, *a revival of religion* ; to bring hearts right, and add new members to the churches. At Sebecook, we have a large circle of young people, who are happily united among themselves ; and a large choir of good singers. I see no reason, why this should not grow into something. If a steady course is pursued, I think, with the blessing of God, this may become in time a self-sustained establishment. I never have had but one mind about it, *this place should be sustained.*"

REV. THOMAS SMITH, Cherryfield and Columbia, Washington County, 4 1-2 months.

Mr. Smith left this stand in January last, and was ordained to the pastoral charge of the church in Orrington. He supplies two-thirds of the time in Orrington, and one-third in Brewer ; and has a promising field of labor.

REV. HENRY SMITH, Bingham, Solon Village and vicinity, 3 1-2 months.

Mr. Smith deceased, when his labors were about half completed.

He bequeathed to the Maine Missionary Society 100 dollars, which paid for his own services, one-half of the year, and for his successor's services, the residue of the time. The two churches he had charge of, as well as the vicinity of the river, are now as sheep without a shepherd, and must be provided for.

REV. JOSEPH SMITH, Wilton and Jay, Franklin County, 2 months.

REV. SAMUEL SPAULDING, Winslow, Kennebec County, 1 1-2 months.

REV. ABIJAH STOWELL.

MR. JOHN H. STRATTON, Pittston, 3 1-2 months.

"Two have been admitted into the church ; one by letter, and one by profession. There has been no death nor dismission during the past year."

REV. GEORGE F. TEWKSBURY, Albany, 3 1-2 months.

Mr. Tewksbury advises, in his report, under date of 4th instant : "I am still permitted to report, there is a good degree of external prosperity enjoyed in the church. There is union and harmony, a kind and fraternal state of feeling. Our Sabbath-school was organized, a few weeks since, with appearances somewhat more interesting and promising than usual. The number of scholars and teachers is about 100. Young and old, parents and children, are members. Our congregation, on the Sabbath, is evidently increasing. There is a pleasing interest among the young, in attending public worship."

REV. DAVID TURNER, New Vineyard and Kingfield, 1 month.

MR. SIDNEY TURNER, Phillips, Flaggstaff and vicinity, 1 3-4 months.

Mr. Turner writes, under date of 8th instant : "One-third of my time I have spent in Phillips ; one-sixth at Flaggstaff and the neighboring settlements on Dead River ; 3 Sabbaths in Bingham ; and the remainder in Salem, New Portland, Freeman, Avon, and Lexington. I have preached 113 sermons ; made 556 visits in 190 different families ; visited and addressed 7 schools, and travelled near 2,000 miles. Bibles, Testaments,

Tracts and papers have been circulated, more or less, in the above named places."

Rev. ISAAC WESTON, Standish, 3 1-2 months.

Mr. JOHN B. WHEELWRIGHT, Whitneyville, Washington County, 1 1-4 months.

Rev. HENRY WHITE, Bradford and Charleston, 2 months.

Of the church in Bradford, Mr. White states: "Three have been added to our number, during the year. We now count 19. Since I removed here, three years since, the church has been something more than doubled. We have a meeting house in building. This, for a small society, is a great undertaking. But having received aid from friends, in Bangor, Portland, Bath, Hallowell and Augusta, the building Committee have contracted for the finishing of the house; and it is to be completed by the middle of November next."

Rev. WILLIAM J. WHITE.

Rev. THOMAS WILLIAMS, Poland, 3 1-2 months.

Mr. M. E. WILSON, Burlington and Whitneyville, 3 months.

Mr. Wilson spent one month at Burlington, Penobscot County; and two months in Washington County, chiefly at Whitneyville.

Rev. LUTHER WISWALL, Jackson and Brooks, Waldo County, 2 months.

Rev. FRANKLIN YEATON, Limington, York County, 3 1-2 months.

Mr. Yeaton has left this stand, to take charge of a Congregational church at St. Stephens, N. B.

Summary of Labors and Results.

The Society has had in its employment, the last year, 84 missionaries; 4 in advance of the previous year; as also an extension of operations, especially in the North Eastern section of the State. 42 of these missionaries have had the charge of a single church or parish. 28 have ministered to 2 or more churches. And the residue have had a still wider range; 5 of whom have labored within the limits of the Aroostook Conference; 1 in Waldo County; and 1 in Piscataquis County. A more laborious, self-denying and devoted company of missionaries, it is believed, could not be found. And they have been as successful as faithful. They have won upon the minds of the people, with whom they have labored; and they speak almost uniformly of an increase in the number of hearers; of an auspicious aspect in the Sabbath-schools and Bible Classes; harmony and increasing love in the churches; and an onward progress in the cause of Temperance. But these are only the outward economy of Christianity. In regard to awakenings and conversions and ingatherings into the fold of Christ, they almost as uniformly tell a different story. It is a tale of woe. "I have labored in vain and spent my strength for nought." The heavens over them have been iron and brass, and the rain of the land powder and dust. There have been only 4 or 5 places, in the whole field, where there has been anything that could be styled a revival of religion. And

these revivals restricted in their influence, and very limited in the number of converts; there being only 50 or 60; barely enough to supply the places of those who have been removed by death or dismissal.

At the Annual Meeting in this town, 10 years ago, the record, referring to the then preceding year, was: "There are 23 places, where there have been, or now are, revivals of religion under the missionary operations; and the number of hopeful converts reported, a little more than 400; about half of whom have joined to the respective churches." Such an announcement, on the present occasion, would excite a thrill of joy, in the hearts of this whole Christian assembly. But there is no such thing. It is a spiritual dearth. There is neither rain nor dew. Some may object and say: Why continue operations, why press the Christian public to self-denials and sacrifices, if there is no enlargement? One might as well say to the self-sustaining churches, Why continue the usual stated ordinances of worship? for they are, in this respect, in the same condition as their feeble brethren. It is wiser to listen to the counsels of heaven: "In the morning, sow thy seed, and in the evening, withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Let Paul "plant," and Apollos "water," and wait upon God, who will in due time "give the increase."

During the year past, (we speak of missionaries only,) 6 ministers have been *settled* and 6 have been *dismissed*; leaving the proportion just as it was the previous year; though the Trustees have labored faithfully and perseveringly to persuade the feeble churches, that their policy was, *a settled ministry*.

During the year also, three ministers, all stated supplies and all having the charge of feeble churches, have deceased. Rev. Israel Newell, Durham, Cumberland County; Rev. Henry Smith, Bingham, Somerset County; and Rev. Eaton Mason, Dixfield, Oxford County. The first of these bequeathed to the church, to which he had for several years ministered, a sum sufficient to produce 100 dollars annually, just the amount they have been in the habit of receiving, as aid in supporting the Gospel; so that they are constituted henceforth, an independent church. The second bequeathed to the Maine Missionary Society 100 dollars, just what the appropriation to his church was, for the year now closing. And the last died, (as most ministers have died, and will die,) having nothing to bequeathe, but his prayers, his counsels and his Christian example.

State of the Treasury.

At the last Annual Meeting, the receipts were just sufficient to meet the claims upon the Society. Nothing wanting, and nothing over. And though the income was 9,000 dollars, it did not vary 10 dollars, either way, from the then liabilities of the Society. There were met from the treasury, all the claims of missionaries sent in, at the Semi-annual Meeting, in January last. Not indeed all paid at sight, but gradually as means came in.

Since that time, the treasurer has answered orders, so as to reduce the liabilities now to 4221 dollars. He has also just reported, as a balance in the treasury in favor of the Society, 607 dollars; leaving 3614 dollars to be received on this occasion; in order to meet all the remaining liabilities of the Society. An amount equal to this has been contributed, at several annual meetings, in past time. What has been done, can be done again. It will, indeed, require effort. It will call for something from every one. To prevent a failure, there must be liberal contributions; the poor widow's mites, and the rich man's princely gifts. But in the heart of the State, and in a place so easy of access, and where so many have assembled, whose vocation is to *give*, and who delight to "magnify their office;" a falling off in contributions would be an issue altogether unique; a thing, indeed, within the range of possibility, but not at all in keeping with the common course of events.

Incidental Aid to the Cause.

The Trustees were written to, a year ago, by brethren of the Congregational order in New Brunswick, for assistance in sustaining Congregational establishments, in that Province and in Nova-Scotia. The reply was, that we had no authority to extend operations beyond the limits of the State; and that we had no means, if we had authority. But that the desired object might be obtained, by applying to the American Home Missionary Society, at New York; as they had already aided in Canada, and would as readily do it, in any of the adjoining British dominions. One establishment is made in Nova-Scotia, one in St. John, N. B.; one about being made in Sheffield, in the same Province; one opposite to Calais, where one of our own missionaries is going, this month, to take the supervision of the church; and also one in a train of forming, opposite Fort Fairfield. Whether these establishments are to be erected with or without aid, is not known. But if they can sustain themselves, all the better. In either case, this range of Congregational establishments, adjoining our eastern border, will have the same salutary influence, as though situated within our own limits; will form a kind of dyke, to arrest the influx of the tide of corrupting influences, which might otherwise lay waste our fair heritage.

Condition and Prospects of the Society.

The condition of the Society, though not equal to our desires, is better than our hopes. It has had, for several years past, a gradual and uniform, though not rapid increase, both in the number of laborers, and in the means to sustain them. Three years ago, the number of missionaries was 68; two years ago, 75; last year, 80; and this year, 84. The total amount of labor has been in about the same ratio. Three years ago also, the income of the Society was a fraction over 7,000 dollars. Two years ago (after deducting 1,000 dollars, given as a permanent fund,) it was a fraction short of 8,000 dollars. Last year, it was 9,000 dollars. And we had hoped, that this year, it might be 10,000 dollars. But perhaps there was no good ground

for such a hope ; as the Society, to make out the 9,000 dollars of last year, received 1445 dollars, for property sold, and nothing could be realized from this source, the year now closing.

It may be said, There are yet many townships in the State, where there is no Congregational ministry ; and many wastes in the region, yet unoccupied. This is but too true ; and still it is no ground of marvel. One must have been more sanguine than wise, to have supposed, that a scheme of benevolence, so vast in extent, and so far-reaching in its object, could be completed in one generation. But it may be truly stated, (and that is all that is necessary to be stated,) that there has been *a very auspicious beginning ; and hitherto hath the Lord helped us*. And if there is continued a gradual increase of operations ; an extending out upon the right hand and upon the left ; there will be witnessed, in coming time, the “ consummation so devoutly to be desired.”

In taking a prospective view, therefore, there is much to animate hope, and lead to increased self-denying efforts and charities. There are means enough in the commonwealth, and in the hands of Christians too, gradually to increase the funds, as fast as the population increases ; and ultimately to plant the Gospel in every nook and corner of our territory ; so that in every feeble church and in every once waste place, the “ eyes of the people shall see their teacher.” Then, there shall no longer be “ *desolations of many generations.*”

Conclusion.

The Trustees cannot persuade themselves to close their Report, (though perhaps already too long,) without stopping to give thanks to Almighty God, for his fostering care of this Institution ;—that he has raised it up from *small beginnings*, so that it has spread itself over a great portion of the State ; that he has gradually *increased its means* to carry forward the cause and especially, that, for a period of years beyond the average life of man, he has kept it in steady and successful operation, with the “ acceptance of the multitude of the brethren,” and undiminished favor of the Christian community. May *His* blessing continue to rest upon it ! *Then*, it shall accomplish the work, given it to do, and cause the wilderness, every where, to bud and blossom as the rose ; *then*, it shall live and grow and flourish, when those who now conduct its operations, or contribute to its funds, or pray for its success, shall have passed away, to another stage of action, and to unknown scenes of being.

DR. WOODBURY STORER, TREASURER OF THE MAINE MISSIONARY SOCIETY. CR.

The Society yet retain the five shares in the Lewiston Falls Manufacturing Co.—a bequest of the late Rev. W. B. Adams, the par value of which is \$100 per share.

The *permanent fund* of the Institution (the interest of which only is available) consists of 7 shares in the Manufacturers and Traders Bank, and 15 shares in the Casco Bank, original cost of which was \$2,105 75—also a Legacy of \$1,000, from the late Hon David Dunlap, which is based on Mortgage of Real Estate.

MAINE MISSIONARY SOCIETY.

THE Treasurer acknowledges the receipt of the following sums from June 21, 1845, to June 20, A. D. 1846, the day his account for the last financial year was settled.

<i>Abbot</i> —Cornelius N. Gower, dona.	3 00	Noah Trickey,	75
Henry O. Ellis, "	1 50	John Trickey,	1 00
<i>Acton</i> —Cong. Soc.	13 25	Thomas Trickey,	1 50
<i>Anson</i> —Cont. in Ch and Soc.	4 22	Simon Nowell,	1 00
<i>Anson Village</i> —Cont. in Cong Ch,	3 77	Robert Boyd,	2 00
<i>Athens</i> —Cont in Cong. Soc.	3 20	David Thomas,	1 00
<i>Alna</i> —Cont. in Cong. Soc. June 22,		William Stacy,	1 00
1845,	12 25	L. I. Morse,	05
Miss Lois Cresey, an. 1846,	2 00	Mrs. F. Shepard,	50
Miss Mary Ann Nelson, an. 1845-6,	3 20	J. R. Lumbert,	1 00
<i>Albany</i> —Female Benevolent Association,		George Leonard,	50
which constitutes Miss Hannah		Isaac Lincoln,	50
Haskell, a L. M.	20 00	S. B. Stone,	50
Ephraim Flint, an. 1845,	2 00	Sumner Chalmers,	1 00
Cong. Soc. Collection,	3 75	Simeon T. Pearson,	5 00
"From a friend to the cause,"	50	William H. Dow,	10 00
<i>Andover</i> —Benevolent Society,	1 18	Thomas Sanford,	3 00
Cont. in Cong. Soc.	3 80	Charles Lowell,	1 00
Rev. Anson Hubbard, dona.	2 00	William Hall,	1 00
<i>Aurora</i> —Cong. Ch and Soc.	4 56	Joseph Brown, Jr.	1 00
<i>Aurora and Amherst</i> —Female Miss Soc,	15 60	John Barker,	1 00
<i>Auburn</i> —Samuel Poole, an 1845,	2 00	John Bradbury,	1 50
Charles Briggs,	2 00	John Fiske, to const. Mrs. Sophia S.	
E. Packard,	2 00	Pearson and Mrs. Martha Dickinson,	50 00
Benj. Beal,	2 00	L. M.	
Cyrus S. Packard,	2 00	E. Adams,	5 00
Moses Millett,	2 00	Asa Walker,	1 00
John Downing, Ent.	1 00	Asa Davis,	5 00
Cont. to complete L. M. of Mrs. Clar-		Wm. S. Dennett,	1 00
issa E. Merrill,	13 61	Wm. Jewell,	1 00
<i>Alfred</i> —T. Rogers,	2 00	Daniel McRuer,	50
<i>Augusta</i> —Monthly Concert,	35 10	John Short,	1 00
Edward A. Nason to constitute him-		James Allen,	4 00
self a L. M.	20 00	R. Haskins,	2 00
Rev. B. Tappan, to constitute Eliza-		Daniel Kimball,	1 00
beth W. Tappan, of Hampden, a L. M.	20 00	Wm. G. Hardy,	1 00
Levi Page, Jr. an. 1845,	2 00	Samuel Sylvester,	50
Larkin M. Leland, an.	2 00	Jones P. Veazie,	1 00
Jonas G. Holcomb, an.	2 00	Michael Schwartz,	1 00
Other gentlemen,	45 75	Benjamin Bourne,	50
Ladies,	60 39	James B. Fiske,	5 00
Sabbath School Collection,	5 25	P. H. Coombs,	1 00
Monthly Concert,	48 91	Charles Plummer,	50
Daniel C. Stanwood,	3 00	Joseph Fogg,	50
Gentleman,	1 75	Isaac Dennison,	2 00
A lady,	25	William Sanford,	8 00
<i>Bangor</i> —Hammond Street Ch and Soc.		T. H. Morse,	1 00
cont. in part,	93 00	G. S. C. Dow,	1 00
The members of Edwin D. Godfrey's		S. S. Smith,	50
class in Hammond St. Sab. School, to		Joseph Forbes,	50
constitute him a L. M.	20 00	James B. Fiske, Jr.	50
First Cong. Ch and Soc. as follows, viz.		S. D. and R. Thurston,	1 00
Nathaniel Harlow,	25 00	R. R. Haskins,	2 00
E. C. Smart,	59	Thomas Bartlett,	25
L. L. Morse,	4 00	William S. Peabody,	2 00
William Boyd,	1 00	A Friend,	5 00
Joseph Carr,	2 00	G. A. Thatcher,	5 00
Jonathan Morse,	1 00	I. P. Hardy,	5 00

A. Titcomb,	3 00	Cont. in Cong. by Rev. R. Palmer,	28 90
Samuel Reynolds,	50	Charles Clapp, Jr.	5
Cash,	25	Wm. M. Rogers,	20
II. B. Farnum,	1	Female Missionary Society, in Third	
Theodore S. Brown, to constitute his		Cong. Soc. which constitutes Mrs. Mary	
son Brooks Dancomb Brown, a L. M.	20	Tibbets Smith a L. M.	21 25
Ladies First Parish,	50 03	<i>Belfast</i> —Ladies Sewing Circle and Retrenchment Society, to const Mr. John	
Cont. on the Sabbath,	28 66	S. Caldwell a L. M.	20
Missionary Box in Sabbath School, to		Ch and Cong. to const Mr John S.	
constitute Albert Titcomb, a L. M. by		Kimball a L. M.	20
J. Drummond,	20	Same in part to const Mr. Edwin Bee-	
\$40 of the above sums to constitute		man a L. M.	18
James Allen and George A. Thatcher		Wm. O. Poor, dona in part to const	
of Bangor, L. M.		his son Clarence O. Poor a L. M.	5
Hammond St. Cong. Ch and society,		Wm. O. Poor, towards constituting his	
to aid church in Carroll, Springfield		son Clarence O. Poor a L. M.	5
and Lee,	39 51	Ladies Sewing Circle, to const Mrs J.	
Hammond St. Ch,	62 25	W. Wilder a L. M.	20
Bequest of late Miss Martha Edes,	5	Ladies Retrenchment Soc,	4
Cont in Rev. Mr. Pomroy's Society,	50 00	<i>Bethel</i> —Church and Cong,	16
Mrs. Bruce,	1 00	Female Cent Soc, West Parish, in part	
Mrs. Collamore,	25	to const Mrs. Zeuriah Ellingwood a	
<i>Bath</i> —Winter St. Benevolent Soc.	110	L. M.	10
which constitutes Mrs. Susan P. Sew-		<i>Biddeford</i> —Second Ch and Soc,	25
all, Miss Susan Ann Mitchell, Miss		<i>Bingham</i> —Cong Ch in part to const	
Ann Maria McKown Tallman, Miss		Rev Henry Smith a L. M.	10 00
Sarah G. Lincoln, of Bath, also Miss		<i>Blanchard</i> —Cong Ch and Soc,	10
Rachel Esther Mitchell, of Brad-		<i>Bloomfield</i> —Female Cent Society, Mrs	
ford, (Me.) and Miss Isabella P. Page		Hathaway treasurer, to const in part	
of Bath—L. M's, (\$10 00 having been		some one hereafter to be named, a L.	
heretofore contributed towards life		M.	8 84
membership of Miss Lincoln.)		Cont in Rev. Mr. Hathaway's Society,	6 80
Mrs. Eleanor Tallman, dona. by Rev.		<i>Bluehill</i> —"A Friend,"	3
J. O. Fiske, which constitutes her		"A Friend," which constitutes Mrs.	
daughter Mrs. Eliza S. Patten, of Rich-		Anna B. Sewall a member for life,	20
mond, (Me.) a L. M.	20	Ch and Society, Rev. Jotham Sewall,	
Female Cent Society, Mrs. Elizabeth		Pastor,	26 87
H. Hyde, Treasurer,	15 50	Ladies Association Cong Ch, to const	
Winter St. Ladies Cent Society, Mrs.		Mrs. Mary F. Stevens a L. M.	20
Elizabeth H. Hyde, Treasurer,	25	Two Females in said Ch,	61
Cont in Sabbath in Winter St. Cong.	45 62	<i>Bradford</i> —Female Friend,	50
G. F. Patten, to constitute his two		<i>Brewer</i> —First Cong Ch,	7
daughters, Mrs. Catharine P. Walker,		First cong Ch and Soc,	38 80
and Mrs. Hannah T. P. Slade of Bos-		<i>Bridgton</i> —Mrs. Ruth Lewis,	1
ton, L. M.	40	Cont in Cong Soc.	6 06
Freeman Clark, an 1845,	2	<i>Bristol</i> —Cont in Cong Soc,	18
Thomas Harward, "	2	James G. Huston, in part to constitute	
Jonathan Hyde, "	2	his wife, Mrs. Emeline M. Huston, a	
William Donnell 2, dona. 3,	5	L. M.,	10
David Sewall, an 1845,	2	Wm. Chamberlain, an. 1845,	2
Ammi R. Mitchell, "	2	Miss Nancy Chamberlain, subscription	1
Richard Nutter, "	2	<i>Brooks</i> —John McArthur, an. 1846,	2
Gilbert C. Trufant, "	2	<i>Brownfield</i> —Cont in Cong Soc,	4 56
Charles Sewall, "	2	<i>Brownville</i> —Cong Cont,	22
Thomas C. Jackson, "	2	Female Miss'y Soc, in part to consti-	
Thomas Agry, "	2	tute Mrs. Miriam P. Sewall, a L. M.,	6
Hartly Gove, "	2	<i>Brunswick</i> —Prof. Packard an. 1845,	2
Charles Crooker, "	2	Miss Harding, " " "	2
Henry Hyde, "	2	Miss D. Giddings, " " "	2
Theodore S. Trevett, "	2	Mrs. D. Dunlap, dona,	10
Tileston Cushing,	1	Cont in Cong Soc,	29
John Masters, an. 1845,	2	<i>Bucksport</i> —Cont in cong Ch and Soc,	51 76
John Stockbridge, "	2	Noah Sparhawk, an 1845,	2
James F. Trott, "	2	Same to const Mrs Maria S. Sparhawk	
Samuel G. Stinson, "	2	a L. M.	20
Cont. &c. in Third Church, viz.		J. W. Hinks, an 1845,	2
Levi Houghton, an. 1845,	2	Monthly Concert Colls in Cong Soc.	20
John Shaw, "	2	<i>Buckfield</i> —Mrs. Persis Nelson,	30
Otis Kimball, "	2	<i>Buxton</i> —Josiah Jose, dona,	2
Gershom Hyde, an. 1845,	2	Stephen Adams,	2
William M. Rogers,	2	Rev. Silas Baker,	2
Jacob Robinson,	2	Samuel Bradley, of Hollis,	2
Geo. W. Kendall,	2	Cont in Cong Society,	6 50
Rev. Ray Palmer,	2	Female Cent Soc, Mrs Silas Baker,	
William Richardson,	2		

treasurer, to const Asa Brown a L. M.	8 13	Ellsworth—George Herbert to const him a L. M.	20
Widow Emery, dona.	50	Ladies circle of Industry, to const Mrs Jane Hopkins a L. M.	20
<i>Calais</i> —Female Domestic Missionary Soc of Rev S. H. Keeler's Cong in part to const James F. McEwing of Rye, N. H. a L. M.	10	Cont in cong ch and soc,	23
Female Domestic Missionary Soc in Rev. Mr. Keeler's Society,	20	<i>Falmouth</i> —Cont in 1st cong soc,	10
<i>Camden</i> —Cont in Cong Soc,	13 38	<i>Farmington Falls</i> —W. Hibbard,	1
Joseph Jones an 1845, 2, dona 2,	4	R. Goodenow to complete his L. M.	5
Charles R. Porter, an 1845,	2	Jacob Abbott, dona,	5
A friend from Gloucester, Mass.	1	Hiram Belcher, towards constituting his wife a L. M.	5
Female Missionary Soc, Mrs Huldah Hobbs Treasurer,	27	Monthly Concert, Rev I. Rogers Tr,	14
<i>Cape Elizabeth</i> —Female Missionary Soc in Cong Soc,	10	Monthly Concert,	5 92
Cont in Cong Soc,	7 50	Collection on the Sabbath,	17 90
<i>Cornish</i> —Mrs Jerusha Lincoln, dona	5	Female Auxiliary Miss'y Soc, Mrs. E. F. Rogers, Tr, to const Mrs Hannah B. Abbott a L. M.	20
<i>Castine</i> —Trinitarian Soc, \$20 of which to const Alfred S. Adams a L. M.	35 74	Julia A. Stanley in part to const a L. M. hereafter to be designated,	2
Cont in Trinitarian Ch and Soc,	20	Cont on Sabbath,	6 05
<i>Columbia</i> —Collected for M. M. S. to const Ichabod Bucknam and Miss Dolly T. Loring of Columbia, Life Members,	40	<i>Fairfield</i> —Barnabas Freeman,	4
<i>Corinth</i> —Mrs Skinner by Rev Daniel Sewall,	50	Mrs Hemmenway,	50
<i>Cumberland</i> —Rev Joseph Blake, to complete life membership of his mother, Mrs Sophia C. Blake of Otisfield, Gentlemen,	15	R. Atwood,	1
Ladies Miss'y Association,	19 18	<i>Frankfort</i> —Cont from the members of the 1st cong ch by Benj. Shaw, 4 20 of which to complete the L. M. of their pastor Rev Stephen H. Hayes, and the balance in part to const some one hereafter to be named, a L. M.	15 75
Ladies in Rev. Mr. Blake's Soc,	17 50	<i>Freeport</i> —Ladies Cent Soc, Mrs Mary Bacon Tr, which const Mrs Hannah B. Nye a L. M.	21 33
<i>Cherryfield</i> —Cong Sewing Circle,	10	Sarah J. Nason an 1845,	2
Cont in Cong Soc,	5	Joshua Waite, dona,	15
Rev Thos Smith to const Mrs Abigail H. Adams of Cherryfield, a L. M.	5	Other individuals,	5
<i>Chester</i> —Isaac French, an 1845,	2	Two last sums const Alfred Waite a L. M.	15
Cont in Cong Soc,	8 96	Mrs. E. F. Harrington,	15
<i>Damariscotta</i> —Cong Ch and Soc, New-castle,	33	Other Individuals, which const her daughter, Helen Augusta Train, a L. M.	5
Washington Dodge, an 1845,	2	Other Individuals, which const Ambrose Curtis a L. M.	26 67
<i>Danville</i> —Ch and Soc,	43	<i>Foxcroft and Dover</i> —Cont in cong ch and Soc by Rev. D. Sewall,	18
<i>Dennysville</i> — ¹⁴ From a friend of Missions, ¹⁷	1	<i>Fryeburg</i> —Mrs Abigail Osgood, lately deceased, (given in her last sickness,) Miss Sally Osgood, an 1846,	5
Cong Ch and Soc,	40	Samuel Souther Jr, to complete the L. M. of his brother Thos Souther,	10
<i>Deer Isle</i> —Female Cent Soc, Mrs Mark Haskell Treas, to const Mrs. H. B. C. Haskell a L. M.	20	Cont after sermon, \$10 of which from Joseph Colby, in part to const his grandson Simeon Colby Walker a L. M.	91
<i>Dexter</i> —Ladies in Cong Ch,	5	Henry C. Buswell which completes L. M. of Edmund Shirley of said town,	10
Monthly Concert colls,	10	Mrs Mary Chase dona,	1
<i>Dixmont</i> —H. Wilder an 1845,	2	<i>Gardiner</i> —Cont in cong soc, 20 of which to const Mrs Louisa C. Peet a L. M.	28
Mrs F. A. Butnam, “	2	Miss Eliza Waterman,	2
W. Upton,	1	<i>Georgetown, Mass.</i> —Rev Enoch Pond Jr. and Mary T. Pond his wife, 5 each which with 10 heretofore paid, const Mrs Mary Blodgett of Bucksport, a L. M.	10
Nath Crocker,	1	<i>Gilead</i> —Cont in Rev Mr Richardson's soc,	3
<i>Dixfield</i> —Ch by Rev Eaton Mason,	3 53	<i>Gorham</i> —Ladies Sewing Circle to const Mrs Phebe Wadlin a L. M.	20
<i>Eastbrook</i> —Mrs Charlotte Parsons, don,	3	Cont in cong soc,	36 89
<i>East Thomaston</i> —Ladies Sewing Circle, by H. C. Thomas, Treas, in part to const Rev S. C. Fessenden a L. M.	10	Ladies Sewing Circle, Mrs Jane C. Mead Tr,	20
<i>East Thomaston</i> —Cont in cong soc, Ladies Sewing Circle, which with \$10 previously paid, constitutes Rev S. C. Fessenden a L. M.	12	Monthly Concert,	30
<i>East St. Albans</i> —Cong coll in Rev N. Douglass' Soc,	10	Samuel Paine dona, which const him a L. M.	20
<i>East Machias</i> —Miss D. West 50 cents, Sewing Circle, Sarah Harris, Tr, 3,	2	Cont Monthly Concerts in Cong Soc,	30
Widow Aphia Foster dona,	3 50		
Stephen Foster “	1 00		
“ From the Circle,” Miss Sarah Harris, Treas,	1 00		
Miss Drusa West,	3 00		
<i>Edgecomb</i> —Cont in cong ch and soc,	50		
<i>Enfield</i> —Friend,	13 60		
	1 40		

<i>Gray</i> —Cong soc, which constitutes Wm P. Doughty a L. M.	20	John Moody,	2
<i>Hallowell</i> —Mrs Sophia E. Bond, don	10	David Furbush,	2
Elias Bond, an 1845,	2	Nath Chamberlain,	1
Mrs Cheever,	1	Hiram G. Chamberlain,	1
Monthly Concert E. Dole, Tr.	58 18	Jotham Winn,	1
Mrs Sophia E. Bond to const Mr Jona. Hyde Belden of Hallowell a L. M.	20	Samuel Shapleigh,	1
Cont (including \$20 by P. Sanford to const Miss A. E. Sanford of Hallowell a L. M.)	68 67	Charles Shapleigh,	1
Member of the Missionary Sewing Circle,	2	John Rollins,	1
Female Religious soc S. E. Bond, Tr.	16	Richard Rollins,	1
Rev E. Gillett to constitute his nephew Wm. Wallace Gurley of New York City a L. M.	20	T. Wentworth,	1
Female Missionary Association, Mrs. Wm. Stickney, Tr, dona,	10	Other individuals to const Joseph Grant a L. M.	6
E. Dole, an, 1845,	2	Joseph Grant, ann 1844,	2
Wm. Stickney,	2	<i>Levant</i> —Dr J. Case,	2
Mrs Alden Rice,	1	Mrs A. P. Case,	2
Augustus Alden, dona.	5	S. Stanley,	2
Mrs Sophia E. Bond, which constitutes Miss Ellen Bond Baker a L. M.	20	Mrs B. Garland,	1
Williams Emmons dona,	10	M. Philbrook,	50
Mrs Masters dona,	1	Mrs. M. Philbrook,	50
Monthly Concert, E. Dole, Tr,	66 67	Wm Peabody,	1 00
Miss Alexander,	25	Mrs L. Peabody,	50
Mrs Belden,	20	Mrs M. A. Peabody,	50
Elias Bond, an 1846,	2	Sarah Case,	25
<i>Hampden</i> —Female Cent Society,	12	Julia D. Case,	25
J. Curtis, Jr., for the Fairfield ch. and in part to constitute B. Freeman of Fairfield a L. M.	10	Mrs S. W. Watson,	82
W. Babcock, dona,	5	Mrs S. Weston,	1 00
Cong. ch and soc subscriptions and collections,	32 56	Mrs I. Weston,	14
<i>Harrison</i> —P. Eastman, an 1845,	2	John Ingraham,	1
Members of cong ch to const Mrs Mary S. Searle of N. York a L. M.	20	Thomas B. Keneston,	75
P. Eastman, an 1846,	2	Thomas J. Beath,	75
Aaron Cummings an 1846,	2	Mrs McCobb,	25
Mrs. Susan Cummings,	2	<i>Lewiston Falls</i> —Cong Soc,	20
<i>Jackson & Brooks</i> —cont and sub,	10, 67	<i>Limerick</i> —Rev Charles Freeman,	4
<i>Jefferson</i> —Cong ch and soc,	4	Mrs S. A. Freeman,	1
Mr Auld dona,	3, 75	Edmund Brickett,	1
Arthur McCobb dona,	2	Gilman Fogg,	50
Joseph Taylor,	4	Benj Hayes,	50
<i>Jonesboro</i> —Joseph Sweetsir, in part to constitute his wife Mrs Catharine Sweetser a L. M. it being amount assessed by co conf. on chs in Jonesboro,	5	Luther Walker,	50
Joseph Sweetsir, dona which const him a member for life,	20	Thomas Gilpatrick,	50
<i>Kennebunk</i> —Union cong ch and Society Monthly Concert,	10	Humphrey Pike,	1
<i>Kennebunk-port</i> —Cong ch and soc,	25	Lot Wiggins,	50
First ch and Soc in part to const Asaph Moody of K. P. a L. M.	14 86	James B. Libbey,	2
Rev D. Kendrick,	2	William Swasey,	3
Mrs Lydia A Lord dona,	5	John A. Morrill,	1 50
Widow Elizabeth Perkins, which const her a L. M.	20	Fred R. Swasey,	75
<i>Kittery Point</i> —Cong ch and soc	11	Eben Adams,	1
Rev. Reuben Kimball, which with above const him a L. M.	9	Simeon Barker,	50
<i>Lee</i> —Mrs Prentiss dona,	5	Silvanus Hayes,	50
Arthur Prentiss,	1	J. C. Hayes,	50
Nathaniel Gerrish,	1	Edmund Sanborn,	50
Wm Prentiss,	2 25	Cash by Rev. C. Freeman,	45
Friends,	6 32	<i>Limington</i> —Cont in cong soc,	10
<i>Lebanon</i> —Joseph Loring,	8	Cont in cong soc,	6 06
T. M. Wentworth,	4	<i>Lisbon</i> —Mrs Perley,	1
		Female Friend of Missions,	2 00
		Cont in cong soc,	9
		<i>Litchfield</i> —Female Miss'y Society,	6
		Female Benevolent Soc,	5
		Cont in cong soc,	4 50
		Thomas Smith, an 1845,	2
		Isaac Smith, "	2 00
		Zachariah B. Smith, "	2
		Rev Timothy Davis,	5
		<i>Lyman</i> —Cong soc collection,	9 87
		Ladies Missionary Society,	2 25
		<i>Madison</i> —Rev John Perham to complete L. M. of his son Rosalvan C. Perham	5
		Benj Weston an	2
		Cont in ch and soc by Rev. Mr. Perham	9 39
		<i>Mattawamkeag Point</i> —Friends by Rev. J. Sewall	5 35
		<i>Mechanic Falls</i> —Cong ch and soc	5 25
		<i>Mercer</i> —Mrs Lucy F. Thatcher to com-	

plete her L. M.	5	Female Benevolent Society	4 25
Cont in cong soc	3 50	Mrs Eveleth don	2
Balance of cont in cong soc, which		Naples—Widow Thomas Perley dona	5
with 3 50 previously cont and ac-		Nashua, N. H.—Mrs Phebe Lord dona	
knowledge, and 3 25 from 'Starks' al-		which const Rev John Baker of Ken-	
so heretofore acknowledged, const in		nebunk Port a L. M.	20
part James Downs of Mercer a L. M.	3	Newcastle—Washington Dodge an 1846	2
Milo—Mrs P. S. Lee an 1845	2	Thomas Woodward an 1845	2
Individuals of cong ch	5	Mrs T Woodward an 1846	2
Minot—Ansel Staples, an 1845	2	Cong soc by Rev A Cummings	4
Mrs Staples,	50	Newburyport, Mass.—Wm Thurston an	
P. Bradford,	1 29	1845	2
Isaac Allen,	2	Miss B. L. Colman	2 50
James Washburn,	2	Newfield—Joseph H. Davis	3
Harvey Stetson,	2	Samuel C. Adams an 1846	2
Daniel Freeman	2	Cont in cong soc	7
Mrs O. Dinsmore,	56	Additional do	25
A Friend to complete a L. M.	10	New Gloucester—Cont in cong soc	7 50
Misses A. & P. Allen,	1	J. P. Stevens, dona	1
Mrs H. Lane	50	Female Miss, soc, Mrs P. P. Shepley	
Rev. E. Jones	5	Tr to const Miss Prudence Rowe of N.	
Cont in cong soc	7	G. a L. M.	20
Miscellaneous—Oxford Conf of chs	24 16	Sewing circle, Miss A. C. M. Foxcroft,	
York conf of chs	22	Tr, to aid in sustaining the gospel at	
Franklin conf. of churches	12 76	Carroll,	30
Somerset conf of chs	16	Cong coll.	3 50
Washington co conf of churches 20 00		New Portland—Isaac Hopkins in part to	
of which to const. Rev Dr Gillett of		const Joseph Isaac Hopkins a L. M.	5
Hallowell a L. M. from the Female		New York City—Rev Dr Choever,	4 83
Dom Miss Soc of Rev S. H. Keeler's		Norridgewock—Cont in cong soc,	13
ch and soc in Calais	24 50	Avails of Jewelry from the wife of	
Avails of 21 yds wool cloth, sold by H.		Judge Farnsworth, it being her re-	
J. Libby & Co for the Society	18 40	quest at her death, that it should be	
Cash	50	given to the M. M. S.	2 50
Dividend on stock in Lewiston Falls		North Anson—William Weston,	2
Manufacturing Co.	40	North Bridgton—cont in cong soc from	
Kennebec conf chs at Winthrop	16 65	June 1845,	15 37
York conf of chh by Rev A. Cum-		Mrs Harris Sab sch class cont during	
mings	31 29	same time	2 66
From a friend, by same	1	North Waterford—Benevolent soc in part	
Cumb. conf chh meeting at Windham		to const some person hereafter to be	
by Rev A. Cummings	21 94	designated a L. M.	10
Washington co conf of chh, Wm. A.		Female Benevolent Soc, Mrs Ruth K.	
Crocker, Tr,	28	Green, Tr \$10 of which to complete	
Legacy (in part) bequeathed by late		L. M. of Mrs Elizabeth Green of Wa-	
Charles Hunt of Gorham, first instal-		terford, and \$5 towards the L. M. of	
ment	62 50	some one else to be hereafter named,	15
From Estate of late Increase Robin-		North Yarmouth—2d Parish, William	
son	42	Sweetsir, an 1845,	2
In a letter from "Edwardo,"	10	2d Parish contributed by Rev Mr. Ho-	
From Rev Robert Page and wife \$5		bart	7
each, in part to const their daughter,		First Parish Female cent soc, Miss O.	
Abby M. Page a L. M.	10	Gray, Tr.	35 21
Washington co con chs	135	Norway—Cont in cong soc by James	
Int on loan of Bequest of late D. Dun-		Flint	16
Jap de'd from mortgagor	60	Contents of a family missionary box,	1
From an old subscriber, residing in		Mrs Aaron Wilkins, which with \$16	
New York	3	before cont completes L. M. of Mrs	
Lincoln conf. chhs.	9	Phebe V. Soule, 2d time,	5
Washington co conf chhs	51 50	Oldtown—Rev Rob't Page \$4, Mrs O.	
York co conf chhs	5 50	A. Page 1, in part to const Miss Abby	
Dividend on stock in M & T Bank	14	M. Page a L. M.	5
" " Casco Bank	45	Orono—Juvenile miss soc,	4 87
Cumberland conf chs	20	Cong ch and soc,	11 85
Dividend on stock in Casco Bank	45	Cong ch and soc by E. F. Duren to	
" " M & T Bank,	14	const Joseph Graves of Orono a L. M.	5 50
Dividend on reserved fund in M & T		Cong ch,	4 20
Bank	17 50	Juvenile Missionary soc,	4 03
Monmouth—Nehemiah Pierce an 1845	2	(Two last sums in part to cont Rev A.	
Monson—Cont in cong soc	5 80	J. Copeland a L. M.)	
Female Charitable soc	3	Otisfield—Cong Miss So,	8 50
Mrs Abigail Colton	1	Ladies asso,	4 50
Miss Julia Goodale	1	Cong coll by Rev Mr Richardson,	8
A friend, cent a week	50	Silas Blake an,	6
Coil on the Sabbath	9	Sub of cong soc in part, David Knight	

Treas,	3	Miss sewing circle, Miss Celia M. Patten Tr,	70
'From a Female Friend,'	1	Pownal—Cong ch and soc to const some one hereafter to benamed, a L. M.	25 69
Oxford—Cont in cong ch and soc to complete L. M. of A. H. Muzzy of Oxford,	5 50	Thomas Scales,	1 50
Palmyna—Edward W. Hanson	2	Raymond—Cong ch and soc	3 50
Patten—Two little children of Rev J. Gooch, ayails of their own labor	25	Readfield—D. F. Sampson for the Aroostook Mission,	5 00
Passadumkeag—Of which \$4 83 is a cont, balance 17 cts,	5 00	Richmond—Mrs Eliza S. Patten, to complete L. M. of B. F. Tallman	10
Friends,	1 50	Rumford—Ch to complete L. M. of Rev E. S. Hopkins,	10
A brother and sister,	2	Saco—Benevolent Society of First Parish, from S. Scammon, Tr,	19
Phillips—Coll in ch and soc,	2 25	"A friend,"	7 50
Phipsburg—Cont in cong soc,	15	"From a friend," which const S. L. Goodale a L. M.	20
Rev. A. T. Loring,	2	Annual dona of two little Misses,	1 00
Pittston—Cont,	10 27	Sanford—Cong Coll,	18
Poland—Monthly Coll,	15	Wm Emery an 1845, by Rev Mr. Goss,	2
Pomfret, Ct.—Friend of Missions,	1	Coll in cong soc,	11
Portland—Female Miss soc Mrs Elizabeth Greeley Tr,	33 50	Sangerville—Coll in cong soc,	4 40
Miss Sewing Circle, Miss Celia Patten Tr,	44	Scarborough—Mrs Seth Storer, dona,	5
Rev D. M. Mitchell, an 1845	2	Female Home Miss Soc, Mrs E. A. Hasty, Tr,	7
Mrs D. M. Mitchell "	2	Cont 1st Parish, Rev Mr Fiske Pastor,	14, 64
A. R. Mitchell "	2	Female Miss soc, Mrs E. A. Hasty Tr.	10
H. J. Libby	2	Searsport—Cong soc,	22
H. J. Libby, an 1846	2	Shapleigh—A. Loring and wife,	4 50
High St Sewing Circle,	28	Collection,	3 84
Godfrey Mark, an 1845,	2	Addition to coll last year	45
Edward Gould dona which with \$10 heretofore given, const John Mead Gould, his son, a L. M.	10	Skowhegan—Cont in cong soc	6 28
Wm. Martin dona,	3	South Bervick—Miss Sarah Norton don by Rev B. R. Allen, which const her a L. M.	20
Misses Martin, dona,	3	Cont in Rev Mr Allen's soc,	17 05
E. A. Norton, an 1845-6,	4	By two female members of Rev B. R. Allen's ch,	1 50
Miss Sewing Circle, by Miss Celia M. Patten, Tr,	40	South China—Mrs Sarah Starrett dona	3
'A young man,'	1	Solon—M. Bodwell in part to const himself a L. M.	5
Cont in High St Society, \$10 of which from Wm. Hyde to complete his L. M.	264 12	South Solon—Cont in cong soc,	2 51
Henry Jackson, an 1846,	2	Solon Village—Dr M. Bodwell, 4th payment to const him a L. M.	5
Miss Elizabeth Bailey dona,	5	Cont in cong ch,	2
Mrs Clarissa Brooks dona which const her a L. M.	20	South Paris—Sabbath School in cong soc by Elisha Morse, superintendent, which constitutes Martin Brett a L. M.	20
Mrs Oleson dona,	1 81	Seth Morse, dona,	10
Mrs Wm Swan,	10	Sab school in Rev Mr Walker's soc. which const Mrs Eleanor Walker a L. M.	20
High St Society, additional cont by H. Jackson,	4	South Reading, Ms.—Rev Dana Claves dona	7
Jonathan Tucker dona,	5	Springfield—Rufus Wright,	2
Gabriel Mark, dona,	2	Standish—Coll in Evangelical cong	6 25
Wm. Martin and Miss Penelope Martin, dona,	6	Starks—Individuals,	3 25
J. B. Osgood an 1846 and dona,	3	Strong—Rev Joseph Freeman, Jr dona,	2
Mrs J. B. Osgood, an 1846,	2	Cont in cong soc	3 50
Godfrey Mark, "	2	Sumner—Cont in cong soc,	7 68
Mrs Elizabeth F. Stevens, dona	5	Temple—Female Auxiliary Society,	5 54
Third Parish sewing circle, Mrs Deborah Russel, Tr which const Rev. John Wilde, of Falmouth, Mrs Clement Pennell, Mrs Harriet Hubbs, Mrs Asa H. Cutter, and to complete L. M. of Mrs Wm. Stewart, of Portland, Life Members, and in part to const Mrs Charlotte Harward, of Portland, a L. M.	100	Cont in cong soc, in part to const Rev Alpha Morton a L. M.	4 46
Female Miss soc, Mrs Eliza Greeley, Tr,	32	Thomaston—Female Miss'y Soc,	18
Mrs Wm. Swan, which with \$10 heretofore cont, const Miss Sarah B. Adams of Winslow a L. M.	10	Cont by 2d Parish of which Rev S. C. Fessenden is pastor,	10
Cont in Third cong soc,		Topsham—Female Miss'y Soc'y Mrs Alfred White, Pres,	9
\$20 of which from W. Storer, to const Bellamy Storer of Cincinnati, Ohio, a L. M.	61 62	Female Domestic Miss'y Soc, Mrs Alfred White, Pres,	3 25
		Cong coll,	12
		Ladies,	11 40
		Turner—Female Charitable Soc, in part to const Rev Henry Eddy a L. M.	12

Young Ladies Miss'y Soc, to complete		Westbrook—Mrs Hannah Johnson and family to complete L. M. of Rev Cyril Pearl,	10
L. M. of Rev Henry Eddy,	8		
Cont in ch and soc,	4	West Minot and Hebron—Moses Allen, an,	2
Cont in ch and soc,	10	Collection,	3 74
Union—Cong ch and soc,	9 50	West Waterville—Mr Eusebius and Philena Hale,	10
Waldo—"From a Friend of Missions,"	5	Whitefield—Mr Woodward, dona,	5
Henry Davidson an 1846,	2	Wilton—Seth Bass, an 1845,	2
Waldoborough—First cong ch and soc,		Female Miss'y Soc, Mrs P. F. Barker, Tr. to complete L. M. of Mrs Luther Cheney, and in part to const Mrs Eliza Bass of Farmington a L. M.	6 25
R. C. Webb, an 1845,	2	John Barker an,	2
James Hovey, "	2	Coll of ch and soc paid to Rev C. D. Herbert,	5 53
Mrs Eliza Hovey, "	2	Windham—Cont in cong soc,	7
John Bulfinch, "	2	Rev W. Warren, dona,	12
Geo Allen, "	2	Rev Mr Warren, to complete L. M. of his son,	10
Mrs Sarah T. Webb, "	2	Cong soc cont,	10 93
Mrs Ann S. Dodge, "	2	Winslow—Thomas Rice in part to const his wife a L. M.	10
Rev John Dodge, "	2	Thomas Rice, dona,	10
Mrs S. W. Bulfinch, "	2	Thomas Rice, dona,	15
Gent's Benev Soc, "	3	Thomas Rice, to complete L. M. of his wife,	10
Ladies do "	16 62	Windsor—James F. Griffin, dona,	2
Cont in cong soc, "	15	Winthrop—Adin Stanley, don,	1
Samuel Morse dona,	2	Elijah Wood an 1845,	2
Mrs Olive Morse dona,	1	Cont in cong soc,	16
Sam'l M. Morse,	2	Female Assist Miss Soc, Mrs L. Newman Tr,	18 75
Miron Hovey,	1	Cont in cong soc,	20
Greenville Hovey,	1	Wiscasset—Cong ch and soc,	26 50
Dona \$1,50 of which given by late Alexander Palmer Jr, in his dying moments,	2	Woolwich—Cont in cong soc,	7 49
Warren—Second cong soc, balance of colls for 1845,	5	Worcester, Mass.—Rev S. Sweetser in part to const Harriet V. Sweetser a L. M.	15
Jesse Page, an 1846,	2	Rev S. Sweetser, dona,	15
2d cong soc,	50	York—1st cong soc, Rev Mr Ashby, Pastor,	18
David Starrett an 1844 and '45,	4	2d cong soc, Rev Mr Holman Pastor,	13
Jesse Page, an 1845,	2		
Lewis Vaughan, "	2		
Wm Hovey, "	2		
Washington—Rev J. G. Merrill, dona,	1		
James McDowell,	1		
Waterford—Henry Sawin, dona,	1 50		
Mrs Henry Sawin, do,	1 50		
Mrs Sarah A. Warren,	3		
W. W. Greene, dona,	5		
Waterville—Cong ch and soc,	6 50		
Weld—Coll on the Sabbath, and Female Miss'y Soc,	11 72		
Wells—First ch and soc,	11 50		
Second cong soc,	6 26		

\$6728 78

WOODBURY STORER, Tr. M. M. S.

PORTLAND, July, 1846.

LIFE MEMBERS.

Those with a star prefixed, deceased.

Abbott Jacob, Farmington	Bailey Lebbeus, Portland
Abbott Rev Jacob "	Bailey Mrs Sarah, Bath
Abbott Mrs Betsey "	Baker Edward W., Portland
Abbott Miss Salucia "	*Baker Azariah, Edgecomb
Abbott Miss Clara Ann "	Baker Rev John, Kennebunkport
Abbott Mrs Hannah B. "	Baker Mrs Sarah K. "
Abbott John S., Thomaston	Baker Rev Silas, "
Abbott Mrs Eliza T., "	Baker Mrs Eliza S. "
Abbott Rev Samuel P., Farmington	Baker Mrs Ellen B., Hallowell
Adams Rev Thomas, Brookfield, Mass.	Barker Mrs Phebe A., Wilton
Adams Mrs Catharine L. " "	Barker Samuel F., Calais
Adams Rev George E., Brunswick	Barker Simeon, Limerick
Adams Mrs Sarah A. "	Barnard Pliny F., Bangor Seminary
Adams Rev Darwin, Alstead, N. H.	Baron E. W., Lebanon
Adams Rev C. S. Dartmouth, Mass.	Baron Mary Lincoln, Hampden
*Adams Weston B., Lewiston	Barrell Mrs Huldah, Turner
*Adams Mrs Harriet B., "	Barrett Amos, Winthrop
*Adams Miss Malinda C., "	Barrett Abby S. Portland
Adams Rev Jonathan, Deer Isle	*Barrows John S. Fryeburg
Adams Hannah A., "	Barrows John S. "
Adams John, Jr., Newfield	Barrows Ruel, "
Adams Samuel, Castine	*Barrows Thomas P., "
Adams Mrs Lucy S., "	Barrows Mrs Ann K., "
Adams Alfred S. "	Barrows Ann A., "
Adams Rev Solomon, Boston	Barrows George B., "
Adams Mrs Adeline "	Beckwith Rev George C., Boston
Adams Isaac R. Farmington	Beckwith Mrs Martha W., Boston
Adams John C., Bangor	Beckwith Rev B. B. Castine
Adams Eliashib, "	*Belden Rev Jonathan, Hallowell
Adams Miss S. F., Castine	Belden Mrs Martha, "
Adams Samuel J., "	Belden Miss Louisa, "
Adams George M., "	Belden Jona. Hyde, "
Adams Rev. Aaron C. W. Bloomfield N. J.	Beeman Edwin, Belfast
Adams Mrs Abigail H., Cherryfield	Belcher Hiram, Farmington
Adams Miss Sarah B. Winslow	Bigelow Rev Asahel, Walpole, Mass.
Adams Miss Mary M., Castine	Bishop Rev Nelson, Windsor, Vt.
Agry Miss Sarah H., Hallowell	Bixby George Athens
Akers Wm. Buxton	Blake Mrs Sophia C. Otisfield
Alden Augustus, Hallowell	Blake Mrs Mary G., Bath
Allen Rev Wm. D. D. Northampton, Mass.	Blanchard Charles, Baltimore, Md.
Allen Rev John Wheelock, Wayland, Mass.	Blanchard Nathaniel, Portland
Allen Matthias, North Yarmouth	Blanchard Silvanus, North Yarmouth
Allen Wm. Norridgewock	Blanchard Dorcas, "
Allen Rev Benj. R., South Berwick	Blanchard S. W., "
Allen James, Bangor	Blanchard Paul G. "
Alling Mrs Albert, Newark N. J.	Blood Rev Mighill, Bucksport
Anderson Stephen, Freeport	Blood Mrs Mighill, "
Appleton Elisha W., Portland	Blodgett Bliss, "
*Arnold Mrs Mary Jane, Bath	Blodgett Henry, "
Ashby Rev John L., York	Blodgett Mrs Mary, Bucksport
Auld Mrs Elizabeth, Boothbay	Bodwell Mortimer, Solon
Ayer Rev Thomas, late of Albany	Bowker Rev Samuel Union
Babcock Rev Elisha, Thetford, Vt.	Bowker Mrs Abigail, Bethel
Babcock Mrs William, Bangor	Bowman Mrs Sarah G. Bath
Bacon Rev Elisha, Centerville, Mass.	Bovey John, Bath
Bacon, son of Rev. E. B.	Bond Elias, Hallowell
Bacon George, Freeport	Bond Mrs Sophia E., Hallowell
Bacon Mrs George, "	Bond Rev Elias, Jr., Sandwich Islands

Bond Mrs Ellen M.,	"	"	Chapin Mrs Horace B.,	"
Bourne Abraham I.,	Kennebunk		Chamberlain Benj. P.	Salem, Mass
Bradbury Mrs Sarah,	New Gloucester		Chapman Rev Nathaniel,	Camden
Bradley John,	New Bedford, Mass.		Chapman Rev Calvin,	Westbrook
Bradley Mrs Catharine,	Portland		Chandler Rev Samuel,	Elliot
Bradley John, Jr.,	"		Chandler Enos,	North Yarmouth
Bradley Samuel,	Hollis		Chandler Joseph, Jr.,	"
Bradley Rev Caleb,	Gorham		Chandler William,	"
Breed Rev William J.,	Cincinnati		Cheever Mrs Charlotte,	Hallowell
Breed Mrs Mary S.,	"		Cheever Miss Elizabeth B.,	"
Brett Martin,	South Paris		Chenery Mrs Luther,	Wilton
*Bridge James,	Augusta		Chickering Rev John W.,	Portland, 2d time
Bridge Mrs Emily Winslow			Chickering Mrs J. W.,	"
Brooks Wm. A.,	Augusta		Child James L.,	Augusta
Brooks Mrs Lusanna,	Augusta		Child Mrs Jane H.,	"
Brooks Mrs Clarisa,	Portland		Child Daniel C.,	"
Brown James,	Danvers, Mass.		Child Ann Eliza,	"
Brown Mrs Elizabeth,	Andover, Mass.		Child James L. Jr.,	"
Brown George A.,	Hampden		Child Hannah S.,	"
Brown Amos,	Gorham		Child Grenville H.,	"
Brown Thomas,	Portland		Child Miss Rebecca Jane,	"
Brown Mrs Ann	"		Christopher Mrs Lydia,	Calais
Brown Theodore S.,	Bangor		Church Rev. A. B.,	Calais
Brown Mrs Sarah	"		Chute Mrs Mary,	Portland
Brown Wm. S.,	"		Chute Rev A. P.,	Milton, Mass
Brown Charles Edward	"		Chute Mrs A. P.	"
Brown Brooks Dascomb	"		Chute John,	Naples
Brown Robbins,	Bethel		Clark Rev Wm.,	Fryeburg
Brown A. G.,	Hampden		Clark Wm B.	"
Brown Mrs Mary Ann	"		Clark Henry,	Kennebunkport
Brown Samuel J. M.,	Hampden		Clark Mrs Louisa H.,	Wells
Brown B. H.,	"		Clark Miss Lois	Portland
Brown Edward P.,	"		Clark Mrs Samuel	"
Brown Benjamin,	Vassalborough		Clark Freman,	Bath
Brown Rev George,	Mount Desert		Clark Mrs Freeman,	Bath
Brown Rev John Crombie,	St. Petersburg,		Clark Miss Frances L.,	Bath
Russia			Clark Gilman,	Foxcroft
Brown Asa,	Buxton		Clark Miss Agnes E. S.,	Bath
Buck John,	Orland		Clayes Rev Dana,	S. Reading, Mass.
Buck Sarah T.,	"		Clapp Mrs Jane T.,	Bath
Buck John A.,	Bucksport		Clapp Mrs Rachel	Bath,
Bucknam Ichabod,	Hallowell		Clapp Charles, Jr.,	Bath
Bulfinch John,	Waldoborough		Clay Henry,	Ashland, Kentucky
Bullard Rev Asa,	Boston		*Cleaves Mrs,	Biddeford
Bullard Mrs Asa	"		Cleaves Miss Mary	"
Burbank Jedediah,	Bethel		Cleveland Professor	Parker, Brunswick
Burbank Mrs Frances	"		Codman George C.,	Westbrook.
Burnham Mrs Jonas,	Hallowell		Codman William S.,	Camden
Burnham Seth,	Kennebunkport		Colburn Rev Jonas,	Wells
Burnham Jonas,	Hallowell		Colburn Mrs Mary B.	"
Burr Rev Jonathan,	Boston		Cole Mrs Sarah J.,	Saco
Buswell Henry C.,	Fryeburg		Cogswell Rev. Jona.,	East Windsor
Buswell Mrs Elizabeth O.,	"		Cogswell Mrs J.	"
*Byram Mrs Lucretia R.,	Portland		Coker Stephen,	Alna
Caldwell John S.,	Belfast		*Cole Rev Albert,	Bluehill
Campbell Rev G. W.,	Newbury, Vt		Colby Joseph,	Fryeburg
Carlton Rev Isaac,	Oxford		Colby Mrs Elizabeth	"
Carlton Mrs Isaac	"		Colby Mrs Ruth M.,	"
Carlton Isaac,	Bethel		Collins Miss Sally,	N. Gloucester
Carlton Mrs Daniel, Jr.,	Alna		Conant Rev. J. H.,	Temple
Carlton William	Camden		Condit Rev Jonathan B.,	Newark. N. J. 3 times
Carlton Edward,	Waterford		Condit Mrs J. B.	" 2d time
Carpenter Rev Eber,	formerly of York		Copeland Rev A. J.	Orono
Carpenter Rev E. G.,	Eastport		Crane Mrs John C.,	Newark, N. J.
Carpenter Mrs S. B.	"		Cressey Rev George W.,	Kennebunk
Carruthers Rev. James,	Portland, 10 times		Cressey Mrs Caroline M.	"
*Carruthers Mrs Robina	"		Crocker Mrs Eliza L.,	Machias
*Carruthers Miss Jane	"		*Crosby Rev John,	Castine
*Carruthers Miss Ellen	"		Crosby Mrs Hannah,	Bangor
Chadbourne Miss Betsey	"		Crosby Timothy,	"
*Chase Stephen,	Fryeburg		Crosby James,	"
Chase Mrs Sarah,	North Yarmouth		Crosby Mrs James,	"
*Chapin Rev Perez,	Pownal		Crosby Charlotte C.,	"
Chapin Mrs Sarah W	"		Crosby Sarah H.,	"
*Chapin Rev Horace B.,	Lewiston Falls		Crosby George A.,	"

Crosby John L., "
 Crosby Miss Olive, "
 Crosby James H., "
 Crosby Mrs S., Hampden
 Crosby Benjamin, Hampden
 Crossett Rev R., late of Dennysville
 Crossett Mrs Dorothea, "
 Codman Mrs Lucretia, Camden
 *Cook Amos J., Fryeburg
 Cook Mrs E., "
 *Cook Francis, Wiscasset
 Cordis Samuel, Winthrop
 Cornish Rev Clark
 *Cummings Dea Asa, Albany
 Cummings Rev Asa, Portland, 2d time
 Cummings Mrs Phebe "
 Cummings Henry T., "
 Cummings Miss Hannah "
 Cushman Rev David, Boothbay
 Cushman Mrs Emeline H., Boothbay
 Curtis Samuel, Wells
 Curtis Theodore, Freeport
 Curtis Ambrose, Freeport
 *Cutler Rev E. G., Belfast
 Cutler Miss Sarah, Hallowell
 Cutter Levi, Portland
 Cutter Rev Edward F., Warren
 Cutter Mrs Edward F., "
 Cutter Mrs Asa H., Portland
 Cutting John, Warren
 Dame Rev Charles, Falmouth
 Dana Nathaniel, Boston
 Darling Henry L., Bucksport
 Darling Samuel, Calais
 Darling Miss Martha, Portland
 Davenport Rev John S., Newburyport
 Davenport Mrs Elizabeth "
 Davenport Rev William, Biddeford,
 Day Mrs Eunice, Portland
 Davis Rev Timothy, Litchfield
 Davis Mrs Lucy "
 Davis Mrs Louisa P., Portland
 Delano Miss M., "
 Deering Stephen, Augusta
 Deering Mrs Caroline, "
 Dickinson John, Amherst, Mass
 Dickinson Mrs Martha, Bangor
 *Dike John, Beverly
 Dike Mrs Priscilla M., Salem, Mass
 Dike John, Salem
 Dillingham Cornelius, Freeport
 Dinsmore William W., Norridgewock
 Dodge Rev John, Waldoborough
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 Dole Ellen Bond "
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 Dole Mrs Catharine, Westbrook
 Donnell Mrs Harriet, Bath
 Donnell William, Bath
 Dorrance James, Kennebunk
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 Doughty William P., Gray
 Douglass Rev John A., Waterford, 2d time
 Douglass Mrs Lucy A., "
 Douglass Rev Nathan, St Albans, 2d time
 Dow Rev Moses, formerly of York
 Downer Mrs Mary B., Portland
 Downes George, Calais

Dow Mrs Della L., Bangor
 Dow Miss Alice E., "
 Dow William H., "
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 Drummond Alexander, Bangor
 Drummond Rev James, Lewiston Falls
 Dummer Mrs M., Jacksonville, Ill
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 Duncan Rev A. G., Brooks
 *Dunlap David, Brunswick
 Dunlap Mrs Nancy McKeen, "
 Duren Freeman Hyde, Bangor
 Duren Wm. Griffin, "
 Duren Rev Charles, Weathersfield, Vt.
 Dutton Samuel P.
 Dutton Samuel, Ellsworth
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 Dutton Miss Ruth "
 Dutton Alice Elizabeth "
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 Dwight Mrs Eliza L., "
 Dwight Henry E., Portland
 Dwight Rev Edward S., Saco
 Eastman Mary A., Harrison
 Eaton Rev Ebenezer, Mount Desert
 Eaton Rev Joshua, Dexter
 Eaton Mrs Joshua "
 Eddy Rev H., Turner
 Ellis Rev Manning, Brooksville
 Ellis Miss Hannah P., Hampden
 Ellingwood Rev John W., Bath
 *Ellingwood Mrs J. W., "
 *Elwell Payne, Waldoborough
 Emerson Rev Noah, Baldwin
 Emmons Henry V., Hallowell
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 Fales Oliver, Thomaston
 Fargo Rev George W., Solon
 Farley Mrs Betsey, Waldoborough
 Fessenden Rev Joseph P., Bridgton
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 *Fessenden Mrs Sarah, Fryeburg
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 Field Mrs Abigail, Belfast
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 Harlow Sarah P., "
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 Hopkins Mrs Jane, Ellsworth
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 Hurd Rev Carlton, Fryeburg
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 Ladd Mrs John "
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 Lane Rev Joseph
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 Little Rev Valentine, Lovell
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 Mitchell Mrs Nancy M., "
 Mitchell Mrs Jacob, North Yarmouth
 Mitchell Miss Elizabeth T., Bath
 Mitchell Miss Susan Ann, Bath
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 Mosely Mrs Nancy, New Gloucester
 Mordough Rev John H., "
 Mordough Mrs Adeline, "
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 Morse Rev Stephen, Biddeford

- Morse Seth, South Paris
 Morse Elisha, "
 Morse Miranda, "
 Morton Mrs Sarah W., Hallowell
 Morton Rev Alpha, Temple
 Moody Mrs Sarah, Hallowell
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 *Norton Winthrop B., Oxford
 Norton Charles E., South Berwick
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 *Nourse Rev Peter, Ellsworth
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 Rice Mrs Lucy, "
 Rice Wm. W., "
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 Richardson Eunice T., Gilead
 Richardson Wm., Bath
 *Richardson Mrs Wm., "
 Richardson John, "
 Richardson Miss Harriet E., "
 Richardson Wm. P., Bath
 Richardson Henry S., Bath
 Richardson Mrs Hannah T., Bath
 Richardson Frederick L., Bath
 Richardson John G., Bath
 Richardson Mrs Maria, Bath
 Richardson George L., Bath
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 Richardson Mary J. Bath
 Richardson Amos, Fryeburg
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- Rogers Benj. T., New York
 Rogers Mrs Hannah C., Bath
 Rogers Mrs Sarah, Bath
 Rowe Miss Prudence, New Gloucester
 *Russell Mrs Hannah, North Yarmouth
 Russell Mrs Deborah, Portland
 Russel Mrs Betsey, Bath
 *Rumery James S., Saco
 Sanford Thomas H., Bangor
 Sanford Miss Harriet E., Hallowell
 Sanford Miss A. E., "
 Sawyer Rev John, Garland
 Sawyer James, Saco
 Saunders Amos, Waterford
 *Scott Rev Jonathan, Minot
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 Scammon John F., Saco
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 Scammon Miss Sarah N., "
 Selden Calvin, Norridgewock
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 Seabury David, North Yarmouth
 Seabury Mary L., "
 Seabury Rev Edwin, New Castle
 Seabury Eliza L., North Yarmouth
 Seabury Mrs Dorcas, "
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 Seavey Miss Hannah B., Scarborough
 Sewall Rev J., Chesterville, 2d time
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 *Sewall Henry, Augusta
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 Sewall Rev Samuel, Sumner
 Sewall Matilda J., Winthrop
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 Sewall Miss Lucy, Kennebunk,
 Sewall Mrs Hannah, Hallowell
 Sewall Lyman, Sumner
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 Sewall Rev W. S., Brownville
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 Sewall Rev David, Robbinston
 *Searle Rev Joseph, North Bridgton
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 Snell Mrs Jane C., Ellsworth
 Soule Rev Charles, Norway, 2d time
 Soule Mrs, "
 Soule Moses, Freeport
 Soule Rufus, "
 Souther Samuel, Fryeburg
 Souther Miss Mary, "
 Souther John W., "
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 Souther Samuel Jr., Bangor Seminary
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 Sprague Harriet E., "
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Tappan Miss Elizabeth W., "	Wells Mrs Samuel, Hallowell
*Taylor John, Bath	*Webster Ebenezer, Jr., Cape Elizabeth
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Tenney Mrs Martha "	Webster Wm. Fryeburg
Tenney Rev Sewall, Ellsworth	Webber F., Castine
Tenney Mrs Sarah, " 2d time	Weeman James P., Freeport
Tewksbury Rev George F., Albany	Weston Rev Isaac, Standish
Tewksbury Sarah, "	Weston Rev James, "
Thompson John, Mercer	Weston Mrs James, "
Thompson Mrs Sarah, Bath	Weston Nathan, Madison
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Thornton Mrs E. B. "	Weston Mrs Ann S. "
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Thatcher George A. Bangor	Weston Mrs Jane N., Eastport
Thatcher Mrs Lucy F., Mercer	Weston Ann S.
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Thurston Mrs David, "	White Rev Henry, Bradford
Thurston Rev Stephen, Prospect	White Rev Calvin, late of Gray
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Vail Rev Joseph, Brimfield, Mass.	Yeaton Rev Franklin, St. Stephens, N. B.

A

DISCOURSE

DELIVERED IN THE

CONGREGATIONAL CHURCH, ROWLEY,

AT THE

ANNUAL THANKSGIVING,

NOVEMBER 26, 1846.

BY REV. JOHN PIKE.

BOSTON:

PRINTED BY S. N. DICKINSON & CO.

1846.

THIS Discourse is published to meet the wishes of several of those who heard it. If it shall serve, by the form it now takes, to disseminate more widely, in the place where it was delivered, those principles which are essential to national and individual happiness, its publication will not be in vain.

To the Congregational Church and Society of Rowley this Discourse is respectfully inscribed,

BY THEIR SINCERE FRIEND AND MINISTER.

DISCOURSE.

EZEKIEL, 21: 27.

I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is.

WE have fallen upon strange times. Nations have assumed the prerogative of Deity, and are struggling to overturn, and overturn, and overturn, that the principles which they suppose to be right may universally prevail and govern. There is much of the sentiment and feeling abroad which the old Roman had when he rose in his place in the senate, and with all gravity and solemnity said, "Carthage must be destroyed." Now it may be that many a nation ought to meet the fate of Carthage before the brightest age of the world will come, but then it is a very important inquiry, who is to do the work, what institutions are to be raised upon the ruins of the old, and how the destruction and renovation are to be effected. And it is my purpose this morning to start three inquiries; whether there are grounds enough for these contending nations of the earth to regard themselves as the messengers of Deity to overturn each other; whether it is desirable to impose or press in the least the institutions of one upon the rest; and whether, if there is reason this should be done, and to us belongs a portion of the work, the sword is the best instrumentality.

In the first place, then, we are to inquire what ground there is for this feeling and conviction among many of the nations, that theirs is the office, and that they are the messengers of Deity to overturn the rest. When Napoleon was preserved on the Italian bridge, where the balls were flying thick as the drops

of rain in a summer's shower, he called himself the "child of destiny," and thought that Providence or fate had appointed him to lead the armies of his country to authority over all Europe. But when Moscow was burning; when the early cold was freezing his soldiers almost by the side of their very fires; when the snow for miles had lost its whiteness and was tinged with blood; when the streams, if they could flow, flowed with human gore, and the bridges fell to sink rider and horse in a common ruin; when the warrior himself was coming dejected and alone into Vienna,—had he not reason to think that his thoughts had been in advance of his destiny, and that God meant him for shame and confusion, rather than for glory or power? And so, when for months this nation has been in arms, and yet is hardly upon the threshold of a great country; when its victories have been gained with great sacrifice of life; when the national treasury is already empty, and the national expenses, as has been stated by very high authority, are but little less, if any, than half a million a day; when the sense of a large portion of the people shudders at the loss of life and treasure; when many miles of country stretch before the army, from which every vestige of food is likely to be swept, and every fountain of water dried up, ere it can again contend with the Mexican force; when there is such a heartfelt disgust of the people whom we resist, — I had almost said of all the civilized people of the earth, — with our character and conduct, is it not becoming in us to begin to suspect that we have mistaken our calling, and that this spirit to overturn a neighboring country, instead of being in the sight of God our glory, is nothing but our shame?

When God wished Israel to destroy the nations of Canaan, and erect his own institutions upon the ruins of their idolatrous ones, he appeared to them, and gave them his command, and wrought his miracles to insure their success. But there is no voice from heaven, no special command, no working of miracles, to designate the contending nations of the present day as his emissaries for the reformation of the world. Nor do there appear to be any circumstances which show that Providence has designed them for this.

There was much said of the British aggression upon China; that a country so long shut up ought to be opened to the world; and that the favor of God and the thanks of men were due to the nation that forcibly did the work. But this is a strange principle. If a man keeps within his own precincts, what propriety in interfering with him, though he builds an impassable wall, and wishes not the communion or approach of his neighbors? And so had that nation a right to its rest and retirement. It asked no protection or favor from the nations, and so none had a right to claim, still less to enforce, that it open its commerce, and promise its protection and favor to them. The encroachments of the French upon the islands of the sea, are without a single circumstance that indicates they are following the will of God; for so distant a territory is unneeded, and their government is undesired, and their protection is unasked, and with their religion the native population have no sympathy. Nor are the leadings of Providence more distinct to us, in our present inglorious contest. We have manifestly gone before Providence. In receiving the country which had made a part of a neighboring nation, before that nation had sanctioned its separation, we went beyond the leadings of God. It is much the same as if the anti-rent community of a sister state should throw itself upon the protection and kindness of the state of Massachusetts, and Massachusetts should struggle with New York because it would not acknowledge their rights. Every man that years ago went into Texas knew its relation to Mexico, and the claims upon it to observe Mexican laws, and while the laws continued as when he went, though not the happiest and best, it is true, the breaking out of contest against the national government was little better than the rising of a few discontented spirits in our cities against the municipal power, which seemed to bear hardly upon them. It was not God's voice calling us on to *cover* freedom. It was the voice of *land speculators*, *slave-holders*, and *selfish adventurers*, which is *by no means* in harmony with the voice of God. But if we went beyond Providence in receiving Texas, how much more in protecting it. Suppose it were necessary

to keep an army always on its borders, — which, after all that is said, may have as little influence in preventing aggression, as the always clenched fist of the boy in keeping him from attack, — yet what reason for going beyond those borders? What evidence that the voice of God was calling us beyond the river Nueces, when all the new territory that we had was bounded by this, and all beyond it was claimed by, and in the actual possession of, a foreign power? On the borders of that river, we might have remained until Doomsday, and not a soldier's gun been fired, or the occupations of a single hamlet disturbed. If the sayings at the Mexican court were short, and the feelings of her people somewhat tumultuous, and the treatment of our ambassadors somewhat cold, it was what we must necessarily and reasonably have expected; and, if it became a motive to guard well our borders, it was far from being a reason to press beyond them.

There was something said in Congress the last session, of "the right of our manifest destiny," to spread and prevail upon this Continent. If this saying was meant for an argument to justify the extension of our domain, it is hardly possible to treat it with anything better than contempt. It is difficult to know, — though the providence of God, which is sometimes adverse as well as prosperous, may allow us to enlarge our territory greatly, — what right we have to spread ourselves over a wider space than that which we can make beautiful and fruitful. At least it is difficult to say what propriety there is in encroaching upon the territory of others, and making the boundaries of countries no more than lines of sand upon the sea-shore, which the wave of an advancing and greedy population can at any moment obliterate. The voice of God is rather calling us to stop, than go forward. The growth of ages cannot now occupy the territory, which we may peaceably possess. If there is anything to which Providence now invites, it is to raise these farms to a higher degree of cultivation, and occupy these waterfalls, to give to our manufactures a finer texture, and to our commerce a safer course and surer return, to multiply among us the works of taste and the

triumphs of science ; and not to thrust ourselves beyond the bounds of civilization, and become almost reduced to barbarians that we may gratify the love of empire, and have the name of great possessions. This seems now to be the calling of the nations, not to overturn others, but to overturn all that is corrupt in principle and hateful in practice within themselves, to rise above party passion and sectional division for the general good, to change their legislation if it is narrow and partial, to break the yoke of oppression, and make justice less tardy upon the feet of crime, and give authority to those, who will exercise it in the *fear of God* and the *love of men*.

But we must pass to the second inquiry, whether it is desirable to press, as some are disposed to do, the institutions of the nations upon each other. There are some institutions which ought not to be perpetuated in the countries where they now are, much less to be spread. And there are some, which however good for the nation that has them, may lose their virtue the moment they are transferred.

It is well for us to set a high value upon our institutions. But then it is well for us to remember, that there is nothing in the history of the world more plain, than that they are more easily established than maintained. Republics have always run a certain cycle. Throwing off the restraints of tyranny, the people have established a very conservative system, in which the wisest and best of the country superintended and controlled ; as was the case with this nation when Washington was our President, and men of the firmness and wisdom and sincerity and patriotism of Hamilton and Adams and Jefferson managed our legislation, and the bone and the sinew of the land, whose industry and skill had acquired for them a little homestead which it was for their interest to guard, were found alone at the ballot-box. Then there has gradually arisen a class who have demanded that one restriction after another be taken away, burning with fever as they have just been burning in Rhode Island, and never satisfied until the last principle, which looks like distinction between intelligence and folly, industry and idleness, acquired property and unnecessary poverty, has been

swept from the statute book. Then come the demagogues, as selfish as tyrants, and often with a tyrant's power. And last of all is one of these demagogues raised above the rest, who with the sword in hand controls them, or sweeps them all away, and makes his little finger thicker than the original despot's loins. This is the cycle which republican governments have always been running, as surely as the whirlpool runs its round, swallowing up its waters in the terrible vortex.

Things change greatly with a change of place. It is somewhere said, that some liquors are made safer and better by crossing the seas, and there is reason enough for us to be thankful if it is so. But republican institutions do not thus grow better. You have only to cross the Gulf of Mexico, and plant them in Vera Cruz, and they become as different as the unconfined fire amid combustibles, and that which shall beam out to-day safely and happily upon your thanksgiving hearths, and your family circle. The whole history of South America shows, that liberty and order cannot be preserved there, save by more efficient institutions than ours. The civilization of Mexico is very imperfect, and wisdom there is very narrowly diffused, and purity still more narrowly than wisdom. The celebrated Burke once made this remark, — "The effect of liberty to individuals is that they may do what they please: we ought to see what it will please them to do, before we congratulate them upon its attainment." And so I have often thought, the effect of these republican institutions is that nations may be permitted to govern themselves; but we ought to see how they will exercise their self-government, before we can tell whether they have a blessing or a curse. There are not wisdom and honesty and self-respect enough to warrant us in thinking, that many nations of the earth could bear for a single day the popular power which is abroad in this.

It is true that this Constitution of ours is a glorious thing, and worthy of the eloquence of Webster, when he says that it is "the ark which has borne us over the political ocean of the world, when agitated by a thousand whirlpools." But to what purpose is it, if it may be transcended whenever men please,

without a blush or complaint, and secretly and silently they may admit the raging influences which are ruining the hopes of those without. Was it not a step beyond the Constitution, when the President ordered the army from the Nueces to the Rio Grande,—from our own territory into that of a foreign power? Was not the Constitution passed, and left far behind, when Texas was admitted to the Union? Jefferson declared, that it was his deliberate opinion, that the Constitution of the United States did not allow the purchase of Louisiana from a foreign power, and the addition of it to the Union, and that an amendment was necessary to sanction such an act. But here was a stranger thing,—the addition of an independent community,—the annexation of a foreign nation. And has not the spirit of the Constitution been a thousand times violated, when the abolition petitions have been treated with less deference in our Congress than they would have been at a monarch's throne? And is not the organization of a civil government in the provinces of Mexico, by our Generals and Commodores, a marked disregard of that Constitution, in which the people have given neither to the President, nor their legislators, the shadow of a right to do any such thing? The Constitution is no better than a rope of sand, in the hands of bad men. There must be another ark encircling the ark of which Webster speaks, and this must be made of those unfailing materials,—the wisdom and virtue of communities.

It is true, the power of the Chief Magistrate is limited; but then you can hardly fail to see how growing it is, and how it is exercised. The offices of this land are multiplied a hundred fold since the time of Washington. And the Executive may touch the wires in the most obscure corner of the country, and give them what vibration he pleases. This is a startling fact in democratic institutions. When Cromwell had destroyed the monarchy of England, he did not look for his officers from his own party, merely. He chose a man for his Chief Justice, who told him that he would not take his civic oaths, nor acknowledge in any way the legality of his government. And the only reply of Cromwell was, that "since he

did not approve his title, all he required of him was to administer, in a manner agreeable to his pure sentiments and unspotted character, that justice without which human society cannot subsist ; that it was not his particular government, but civil order itself, which, as a Judge, he wished him to support." But the great danger is, that under republican governments there will be but few Cromwells, and that the offices, from the highest to the lowest, will be filled with party men, whose business will seem rather to be the sanctioning of particular principles and particular individuals, than the discharge of those duties to which the office calls them.

There is one thing more worthy of our notice ;—I mean universal suffrage. It is beautiful in theory, this taking up of a degraded and penniless and friendless man, who was nothing in his own land, and making him an equal at the ballot box, with those who have intelligence to guide them, and homes and property to care for and defend. I hope we shall pass the ordeal safely, and so may have a strong argument for spreading this system in every land. But philosophically and historically thinking men must be constrained to doubt, not to say be utterly unbelieving on this point. The nations of the earth have not been able as yet to sustain the fiery trial.

I have heard it said, that in a town not far distant from this, there are now eight hundred voters who pay almost no tax, and who in any vote they may give, hazard almost nothing. Now it is plain that if the country throughout were like this town, and some of our cities, which are in a far worse condition, its institutions would be changing as the waves of the sea, and the peace and order and happiness of the community be hardly maintained a single day. It is because there are such towns as Newbury and Rowley, scattered thick through the land, where there is a thriving farming population, and where every young man is industriously struggling to acquire, or has already acquired a little homestead, whose worth and beauty he wishes to preserve, that the peace of the community is unbroken, and the government continues as the fathers left it. It is the almost endless division of property here, that is

going to be a great source of safety. And if the influx from other lands continues as it has been, and the vast multiplication of manufactories makes the population of our villages like that which our cities now have, you will see whether the principle of universal suffrage, instead of being the boon upon which we may pride ourselves, is not the grave of our hopes. The history of the past shows, that this must be the case. And to think of opening the ballot box universally in every nation under the sun, would seem worse than pouring the light of day upon eyes that have been used to the darkness of years.

But it remains to inquire, in the third and last place, whether, —if we may suppose the institutions of one nation ought to be given to others, and one or more may seem to be called by heaven to overturn the rest,—it is well that the work should be done by the sword. Perhaps monarchies may well spread themselves by the sword, but I am sure it is the worst servant that ever a republic employed. When it has destroyed the enemy, it is almost sure to be turned against the hand that has unsheathed it. The Roman senate sent Pompey to Pontus, and he returned to it like an eastern conqueror, and obliged it, without examination, to confirm all the acts of a three years' war by a single vote. Sylla came back with his army to Rome, and slaughtered the citizens with as much zeal as he had their enemies, and made himself a sovereign despot. And with our knowledge of the past, we should say that when a republic takes to armies and navies for the purpose of spreading and preserving its power, it is about as self-possessed and reasonable as the passenger at sea, who when the vessel was in danger of being wrecked, lashed himself to the sheet-anchor as the best method of preserving life.

This has sometimes been felt. When people suspected that the elder Adams wished to increase the military, and to place our dependence much in standing armies, the mere suspicion helped to terminate his administration; because men believed that the thought of his heart, though sincerely and patriotically maintained, was dangerous. When Van Buren recommended an army of two hundred thousand men, the

days of his office were numbered. And the people will soon begin to see that an army of fifty or a hundred thousand men, under a man who gains the confidence and love of the soldiery, is more to be dreaded than rejoiced in. Things have not yet come to the state in which they would dare return to rule. But employ them for a few years, and intoxicate them with victories, and identify their name with all that is honorable and safe to the country, and *then see*.

I was interested last winter in a remark which I think was made by Calhoun, — “My opinion is, that if you will wait a series of years, and let the population spread far and wide over the territory of Oregon, and let them see and feel our growing institutions, that they will cast themselves freely into our arms, and that will all be ours, — a part of which we must now lose by struggle or compromise.” This would seem to be the true doctrine for republics. Wait, and let the nations see your free institutions, just as Ohio has sometimes waited, to let Kentucky look and see which is best for her interests, — a population of slaves or of freemen. We may see what this course will do. Mexico was looking up to us, opening her ports to our farmers, mechanics, and merchants, and in the fairest way to be overcome by our intelligence, industry, and morality. But we chose the sword in preference to these honorable arms. And now they burn with hatred towards us. There is not a stronger sentiment among the divided people, than dread of our republic; and perhaps it would be hardly too much to say, that they would rather attach themselves to European monarchs, than to the United States. And this dread and abhorrence will grow until the sword has retired from their bounds.*

* Since this Discourse was delivered, the Chief Magistrate of the country has presented to Congress his annual message, in which the blame of the present contest is charged entirely upon our enemies. That there is blame on both sides, in all great national contentions, candid minds would seem to be ready to admit. And however much we may respect “the powers that be,” it is but duty to say, that all these causes of war, so burningly stated, fall before the simple truth — that “war is to be the last resort.” It would seem to have been much more noble, and a sufficient manifestation of resentment for our grievances, to

There are two great reasons why we can do but very little with the sword; the first of which is the great wages of our soldiery. You may fix their wages by government; but, since the government springs from the people, you must raise them to near the level which the people are accustomed to obtain. I believe the pay of our soldiers is eight dollars a month. The pay of the British soldiers, though nominally four dollars, does not amount to more in value than one fourth part of this sum, and may be reduced to nothing, as an arbitrary government may see fit. So that the pay of an army under a republic soon runs up to a most exhausting amount, and the government must throw off the burden, or sink beneath it. In ancient times, when war came, the people would not trust to the inefficiency of a republic, which almost allows the soldier to fix his own price, but appointed a dictator who could enroll men where he pleased, and on what terms he pleased.

But there is a second reason why we can hope but little from the sword, — the constant encroachment upon the government by private men, who handle its monies, or whose services are required to aid in carrying on its wars. If you want the powder or the arms, you must pay extravagantly; and if you wish your armies transported, you must be inordinately taxed for it. The transport of our soldiers from New Orleans to the seat of war has, during a few months past, cost the government a most exorbitant amount, — as numerous examples, it is believed, might be easily specified to show. With a government of the efficiency of the European, all hope of speculating upon its necessities are at an end, for it may take your vessel or your time, and pay the amount it may deem appropriate. So that while a monarchy can carry on its wars, and feel no difficulty in regard to their support, a republic must be gradually sinking through that spirit of speculation which is everywhere abroad, and which it has not power to check.

have interdicted commerce, and far more likely to have been attended with a happy result. When two thirds of a Message must be occupied in proving the justice of our course, it seems to be rather a strong proof, that its justice is not very clear to the common sense and pure feelings of the people.

These are not reasons why we should throw off our government, and assume one more arbitrary and efficient; but they are reasons why we should not use the sword, for which such a government is so necessary. A republic may do well for us in peace, but is as little fit for a long foreign and aggressive war, as one of your skiffs for the ocean when the hurricane has come. True, we weathered the revolution, and the shorter war of 1812. But it was when we had just started in our course, and were bound together by a common aversion toward Great Britain. Armies and navies were by our very homes, and we were instinctively led to guard our property and life. Men had not lost the reverence for authority which years of connection with sterner governments had inspired, nor learned that they can embezzle large sums of public treasure, and escape as easily as some slighter depredators, who now-a-days commit their crimes, and with hardly the shadow of a punishment go free. But the case is altogether different when it comes to the prosecution of a war away from home, and men have been so long free as to learn the corruptions they can practise, and how they can with impunity practise them. Then if a long foreign war does not destroy a republic, it is because a miracle saves it.

Here then I leave the three inquiries with which I started, with the three plain answers,—that the leadings of providence do not call us, or England, or France, or Russia, to overturn the governments of the earth; that the form of government in one nation may be by no means desirable for others, even though better in itself than that which they enjoy; and that if one nation is to mould another to its own shape, especially if the change is to be made by a republic, the sword is the last instrument to be used. We had better leave to God what belongs to Him. And if any of the governments of the earth shall hinder the reign of His Son, they will all be modified or destroyed in a way that He shall plainly mark out. For He has said; “I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is: and I will give it Him.”

My hearers, let us to-day be satisfied with the responsibilities we have, and not seek to extend them. Let us struggle to perfect our own government, and not be fretted into a fever because that of other nations is not like ours. Let us beware that Mexico do not tempt us, which if it is associated with boundless wealth, ought also to be associated with expected ruin. See to it, that your families and village and land grow up under wholesome restraints, and pure religion, or you will soon sit down by a fallen republic, as Marius upon the ruins of Carthage, with none able to tell which is most to be mourned over,—the fallen country, or the miserable and forlorn outcast that is left to behold it.

Pray for your nation, and the kindred nations of the earth, —a voice more acceptable to heaven than the roar of your cannon. And be more than ever thankful, that “He whose right it is,” is destined to reign from sea to sea. The kingdoms of the world may change or fall to ruin, but then you know a better is to take their place. Prepare then, if you do not see it on earth, to rejoice over it in heaven, to swell that general thanksgiving which shall pervade the world, and in concert be echoed through the skies, when “He whose right it is” shall reign, and “the kingdoms of this world shall become the kingdoms of our Lord and his Christ.”

A

DISCOURSE

DELIVERED AT STOUGHTON, MASS.

AT THE

FUNERAL OF REV. CALVIN PARK, D. D.

ON

FRIDAY, JAN. 8, 1847.

BY

REV. RICHARD S. STORRS, D. D.

OF BRAINTREE, MASS.

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DISCOURSE.

REVELATION 14: 13.

“AND I HEARD A VOICE FROM HEAVEN SAYING UNTO ME, WRITE, BLESSED ARE THE DEAD WHICH DIE IN THE LORD FROM HENCEFORTH; YEA, SAITH THE SPIRIT, THAT THEY MAY REST FROM THEIR LABORS, AND THEIR WORKS DO FOLLOW THEM.

It was the saying of a holy man, long since removed to heaven: “When parents tell little children who have played all day, you must go to bed, they are ready to cry; but a laboring man is glad when night comes, that he may go to rest. So to wicked men, death is unwelcome; but a child of God, who hath labored and suffered, is glad when death comes, that he may rest from his labors.”

Such is the general truth. The good man, or faithful servant of God rejoices in the prospect of release from a world of toil and conflict; he feels himself to be a stranger here, and longs earnestly, at times, to be at home. And yet it cannot be denied, that frail nature, in the strongest believer, revolts from the last great conflict. Death is a foe whose power is dreaded by every individual, throughout the wide range of the animal creation. In man, FAITH sometimes gains the victory, after many a hard fought battle with corruption and fear. But who that enjoys life, loves it not? And who that loves life, fears not death? That fear is an instinctive principle, not to be eradicated from the hu-

man bosom either by reason or faith, but only subordinated to the higher principle implanted there, by the grace of God. It is a principle too, as necessary to the preservation of the race, as are the natural appetites for food and repose. Not a century, if even a single year would run its course, ere the whole family of man became extinct, but for the mighty force of this instinctive love of life, and dread of death.

And beside this, so much is depending on the exchange of worlds,—passing from a state of probation into a state where character and destiny are fixed beyond the possibility of change;—there is so much room for self-deception here; so many, there is reason to believe, are actually self-deceived; sin is so exceedingly sinful; the accumulations of guilt are so far beyond the mind's grasp; the impartiality with which it will be weighed in the balances of the upper sanctuary is so certain, and the fearfulness of its consequences unrepented of, is so inconceivably great, that the mind of the timid believer is overwhelmed, and he shrinks from the encounter with his last enemy. In comparison with these considerations, the sundering of all the ties that bind him to kindred and friends, the cutting off of his purposes, and the abandonment of his possessions are nothing. All earthly good he can freely forego, and even joyfully plunge into the cold stream that divides him from his heavenly home, if he have the assurance of an interest in that love which has conquered death, and triumphed over the grave.

And what is the evidence of an interest in that love? Not a voice from the opening heavens, nor visions of the day, nor dreams of the night, nor the kind feelings or flattering opinions of men, nor the strong impression of safety created by carelessly indulged notions of di-

vine benignity and power, or human virtue and imbecility ; but it is an inward longing for deliverance from sin, and for perfect assimilation to God ; for triumph over evil passions and wayward propensities, and for a spirit of entire devotedness to God's service and glory ; it is the hungering and thirsting of the soul for righteousness ; it is deep self-abasement, self-distrust, and self-loathing ; it is a firm reliance on the merits of Christ alone for acceptance with God, and a sincere respect to all God's commandments. These are some of the prominent characteristics of the true believer ; and he in whom they are found, has no reason to fear for himself the consequences of death.

But in few believers are they so strongly marked as not to admit of doubt. Sin mingles with all we think and say and do. There is pollution, though disallowed, in the best of men. And if hope and confidence in regard to our own, or the good estate of others, depend on absolute exemption from sin, and entire conformity to God, then, farewell all sustaining hope, till the full fruition of heaven's happiness be attained. But it is not so. Perfection of character is not the grand requisite for "dying in the Lord." It is a broken heart and contrite spirit ; the spirit that exclaims, "Lord ! I believe ; help thou mine unbelief !" He who has this spirit is blessed in death ; his works follow him ; he enters into rest.

The blessedness of dying in the Lord, is the main topic of meditation suggested by the text. The time of entering on this blessedness is a subordinate topic, deserving consideration.

In describing the blessedness of dying in the Lord, it may be remarked, first, that death inconceivably increases the believer's knowledge. "Now we see

through a glass darkly, but then face to face ; here we know but in part ; then we shall know even as we are known." The objective light that God gives us in this world is abundant ; but through the weakness of our sight, or the dulness of our powers of apprehension, it avails us little. We have the revelation of God, exhibiting his character, the mode of his existence, the principles of his government, and the grand design of all his works ; together with man's character and relations to God, and his duties and responsibilities ; and also, the existence of angels and fallen spirits, with their mighty powers, active agencies, and diverse destinies. But by the veil that sin hath drawn over the understanding, and the power it exerts on the affections, and the consequent neglect of attention, study and prayer, our knowledge is limited, confused and imperfect. Did we search the Scriptures as Christ commands, and lacking wisdom ask it humbly of God, and faithfully bend ourselves to the labors of piety, the difficulty of understanding them would measurably vanish, and the precious truths they reveal would shine forth upon us resplendently and effectively, filling us with delight immeasurable. But the eye that fastens habitually and intently on earthly things, is thereby unfitted to gaze delightfully on those that are heavenly. It is with the eye of the mind as with the bodily eye, it instinctively shuts itself against overpowering light when accustomed to the confinement of a darkened room. The mind familiarized to objects of sense, in their nature opaque, ill bears the presence of objects of faith, illuminated from the eternal fountain of light. But death removes these hindrances to the clear vision of the believer ; it shuts up the mind to spiritual objects alone, and bars out objects of sense forever.

And in this change of circumstances, let those mysteries of revelation that now baffle reason and demand implicit faith come before the eye, and they are plain as the first rudiments of Christian knowledge. The consistency of all parts of God's revelations with each other, is intuitively seen as well as devoutly acknowledged. The mysteries of Providence, too, how lofty, how profound, how unsearchable ! On them light falls, on the other side the tomb. There, it will be perfectly understood, why the guilty so often escape the retributions of justice, and the innocent suffer ; why the ungodly prosper in the world, and the righteous drink the cup of bitterness ; why fools rise to honor, and wise men live and die in obscurity ; why the good man perisheth from the earth, and his persecutor triumphs ; why the faithful companion, the provident parent, or the dutiful child are removed to the land of silence, and the vilest and most abandoned of earth's children are spared to curse their generation. All that man knows here, pertains to the bare outskirts of creation, and to the most simple of the elements of divine government. Death conducts him to the grand central point of all God's works, and reveals to him in detail the principles on which every movement of God among his creatures proceeds. The field opened to survey is immensity ; angels are his instructors and guides, while on outstretched wing, he passes on from world to world, exploring the wonders of creative power, and admiring the monuments of divine benevolence and skill. His knowledge of God is immeasurably expanded ; his insight into the plan of redemption is inconceivably enlarged ; and though eternity alone will suffice to perfect his acquaintance with the riches of divine grace, yet in comparison with what

he now knows, the first dawn of heaven's light will be like the rising up of infancy to manhood in a moment.

Secondly, death will change faith into vision, and hope into unmingled enjoyment. Here, the man who lives for God at all, must live by faith alone. He believes, and is established. He trusts, and is not disappointed. Sight, he has none. Reason moves on in darkness, ever halting, stumbling and falling. But so far as one has security and consolation, it flows from faith, a sweet commitment of every interest and desire to the disposal of unerring wisdom. And this is a principle of great strength, holding fast the soul amid the roaring of the waves, and the bursting of the storm on the unsheltered head. Aside from it, man has no solid ground to stand upon; all is marsh and quicksand also. Opinions he may have, a thousand speculations he may indulge; and in what he terms philosophy, he may boast himself of exhaustless resources in time of need; but all is vanity and vexation of spirit still. Nothing can support him but faith in God. Though for a time indeed he may harden himself against suffering, or contrive to forget his afflictions, and comfort himself with the thought that his is only the common lot of humanity, yet this is not support; it is only the short relief gained by him in whom the fever rages, when he changes his place and keeps the pain. But faith in God is a support, firm and enduring. It is the rock in mid ocean, against which the billows rise and dash in vain. It brings peace to the troubled spirit, and rouses it to a bold defiance of every foe. Its language is: "If God be for me, who can be against me!" It is a mighty principle, rendering him who lays hold of it "steadfast and immovable" amid perils and sufferings, looking only to the day

of the glorious appearing of the great God and Saviour.

But faith itself, with all its grandeur, is not vision; nor is it the actual possession of the good on which its eye fastens. It renders earth pleasant, but converts it not into heaven. It is the evidence of things not seen, but it is not the things themselves. On the other hand, death realizes to the believer all and far more than all which faith had dimly discerned. It opens his eye fully on the ineffable glories that overspread the throne of God and the Lamb; introduces him to the society of the just made perfect; makes him the companion of patriarchs and prophets, of apostles and martyrs; renders him inaccessible to temptation; invests him with a crown, a sceptre and a kingdom, and anoints him to the office of an everlasting priesthood. More than eye hath seen, or ear heard, or the heart conceived of; infinitely more is made his, unalterably his, by the single stroke that has detached him from earth, and planted him in the midst of the general assembly and church of the first-born in heaven.

Thirdly, death gives rest from toil. "They rest from their labors." And if rest to the laboring man be sweet, whether he eat little or much, how sweet beyond conception must be the rest of heaven to him who pursues his toilsome way, through a world of sin and death, clouded with doubts and fears, and beset on every side with perplexities and woes. The "rest" of the believer in another world is not inactivity, it is not sloth, it is not indolent repose. O no! The body may find rest in the ceasing of all action, or in the luxury of the soft bed and downy pillow; but the spirit finds rest only in perpetual movement, in the pursuit and attainment of high and noble ends, unem-

barrassed by the clogs of flesh, and the demands of sensual indulgence.

Death lays the body of the believer in the grave, and there it rests from toil. It sleeps, undisturbed by the clamors of appetite, by the calls of duty toward friends and dependents, and by the alarums of conflict between neighbors or nations, till waked by the archangel's trump. Even this is a consolation to one whose unceasing anxieties and unremitted labors fail to meet the demands of nature and of friendship on the physical energies. But this is not the great thing that fills the eye of the inspired penman. It is the "rest" of the spirit from the temptations of the world, from the unceasing influence of the law in the members, from the thralldom of sin, from the persecutions of the great adversary, from fears of self-deception, and doubts of acceptance with God. These are evils that more or less afflict every believer during his whole sojourn on earth. There is no escape from them, except through the gateway of the grave. Death gives him rest from them all. It introduces him to a sphere of action where they can reach him no more, and where he may realize the devout desire of his heart to glorify God without interruption, and increase in holiness and love without a moment's suspension of his intellectual and spiritual activities.

What connection, if any, departed spirits have with this world, we know not. Whether they are ministering spirits to their surviving friends, or are employed on errands of love to other parts of the universe, we have not light enough to determine. But that they are occupied in furthering the great designs of God, and carrying out into execution his vast purposes of benevolence, none can question. Even in this world,

no man liveth unto himself; much less can any man live to himself in heaven. But no weariness is there. No day brings a burden and heat upon the spirit. No inhabitant of that blessed world ever says, "I am sick;" no sorrow is felt; no tear is shed; all mount on wings that never tire, and fly with a speed that never falters to fulfil the missions entrusted to them. Their zeal is ever glowing, and their ability is equal to their zeal. Activity is their element, and day and night, without intermission or exhaustion, they celebrate the high praises of their God and Redeemer. No passion disturbs them; no conflict alarms them; no enemy opposes them; no languor oppresses them. But surrounded by a multitude that no man can number, where every eye is turned on Him who is the chief among ten thousand, and every voice says, "Thou art worthy to receive blessing and glory, wisdom and thanksgiving, honor, power and might, forever and ever," their sympathies are fully awake to all the purity of affection, and fervor of devotion pervading the vast assembly; and with seraphic fire they join the loud swelling chorus, "Not unto us, not unto us, but unto thy name be the glory."

Fourthly, death gives them the full reward of all their works of faith and labors of love. They have wrought for God. Possibly they may have done no more to bless the world directly, than others; but they have done it for God's sake, and not their own. It may be they have given but a single cup of cold water to the thirsty, but they have given it in Christ's name. Or their means and opportunities may have been limited, so that the visible good they have accomplished is small. Nor will it be asked them at the bar of God: "What were your talents," but how were the

talents improved which you had? Not, "what estimate did you put upon your own labors," nor "what estimate did your fellow men put on them;" but did the love of Christ constrain you? did you prize Jerusalem above your chief joy? did you watch and pray for the salvation of those for whom Christ died? did you devote yourself to the diffusion of the gospel? Did you provide for your families, did you prosecute your daily labors, did you feed the poor, and visit the sick, and clothe the naked, and comfort the wretched, in obedience to the authority and in imitation of the example of Christ? If so, the rewards of grace are theirs. A reward of merit, no creature can claim. None can do more than duty requires. After having done all, every one must say, "I am an unprofitable servant." But God, of his boundless mercy, is pleased to bestow rewards upon the humble and faithful, that he may manifest his own glory, and increase the happiness of his offspring.

It is often said, that believers are no better than other men, and are equally faulty in their exhibitions of feeling and outward deportment. In some respects it may be so. Certain it is that they claim no personal superiority over others; for it is the language of their lips and hearts: "I am the chief of sinners." Still there are points of radical difference. The believer trusts in God, and renounces his own righteousness; he abhors himself, and relies on Christ alone; he studies to please God and bless his fellow men, by self-denial, by prayerfulness and spirituality of mind, and by ordering his whole conversation aright. In a word, he aims at universal obedience, how far soever he fall short of it. And all his reward for this, in the present evil world, beyond the involuntary respect paid to

every man of moral virtue, is reproach, and more or less of contempt. Not unfrequently indeed is he calumniated and persecuted and treated as the offscouring of all things. He is even more plagued and chastened than other men ; and is prevented by the force of religious principle and conscientious motive, from aspiring to the elevation that awakes the ambition of others, and is content to move in an humble sphere, and pass on to the grave, unknown to fame, and having no other record than is found in the Lamb's book of life.

But that record, drawn by the eternal pen, will be brought forth on the last great day ; and in presence of the assembled universe it will be said to the righteous : "I was an hungered and ye gave me meat ; I was thirsty and ye gave me drink ; I was a stranger, and ye took me in ; naked and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me." "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Of the greatness and glory of this reward, who can conceive ? Their works unknown to men or disregarded, are all remembered, attested, published and openly rewarded by the great Judge of quick and dead. And, so pure, so large, so enduring, and so glorious is the reward, that language cannot describe it, nor imagination conceive it.

A second and subordinate topic, suggested by the text, and deserving of a moment's consideration, is, *the time* of entering on the blessedness of those who die in the Lord. "From henceforth," saith the Spirit ; that is, immediately on their removal from earth.

When the dust returns to the earth as it was, the spirit returns to the God who gave it. Death, and admission to the presence of God are simultaneous.

The unphilosophical and chilling theory has sometimes been proposed, that between death and the resurrection, the soul remains unconscious both of good and evil; and not a little labored argument has been urged in support of it. But it too plainly conflicts with Scripture I apprehend to be admitted at all, by those who rely on "the law and the testimony" for their instruction.

Whence came Moses and Elias when they met Christ on the mount of transfiguration, if the souls of men sleep till the resurrection? Why was Stephen shown the glories of Jesus standing on the right hand of the throne, and inspired to cry, "Lord Jesus, receive my spirit," if he were yet to sleep in the dust of the earth for thousands of years? And, did not Christ die for his people, that whether they wake or sleep, i. e. whether alive or dead, they should live together with him? Did not the first Christians groan, earnestly desiring to be clothed upon with their house from heaven? And when burdened with the tabernacle of the body, did they not long that mortality might be swallowed up of life? Was it not gain for them to die? But how could it be gain for them to die, losing all the pleasures of hope and of communion with God in this world, if death were a sleep, unbroken till the resurrection? And then,

Christ says to his disciples, "Fear not them which kill the body, but are not able to kill the soul." Is this injunction reasonable, if the body and soul sleep together in the grave? One may be destroyed, it appears, while the other remains unharmed; or one may

die, while the other lives. But if both descend to the grave together, why is not the soul as truly destroyed as the body? And then, the parable of Dives and Lazarus is founded on the assumed fact, that the spirit lives and acts after its separation from the body, as truly as before. Christ would show by the parable, that all means for the conversion of the sinner, apart from those established and known, must prove inefficient; and therefore affirms, that if one arose from the dead, acquainted with the secrets of the invisible world, he could not convert a man resisting the testimony of Moses and the prophets. But vain would be the reasoning if the dead know nothing of the secrets of that world. And certainly they know not those secrets, if the body and soul sleep together. Say not that Christ merely assumed a theory adopted by the superstitious Jews. He had not assumed and thus sanctioned it, had it been false. He predicated none of his instructions on the baseless assumptions of those who hated him without a cause. Moreover,

We are assured, that "God is not the God of the dead, but of the living." Yet he declares himself to be the God of Abraham, Isaac and Jacob, who died thousands of years ago. Did not their spirits still live, in what sense could he declare himself to be their God? To the penitent thief on the cross, Christ said, "Verily this day shalt thou be with me in paradise." Is paradise to be found in the unconscious repose of the grave? Paul says to his brethren, "Therefore we are always confident, knowing that while we are at home in the body we are absent from the Lord; we are confident I say, and willing rather to be absent from the body, and to be present with the Lord. Can any testimony be more decisive of the fact, that on the dissolution

of the body, the soul of the believer is immediately present with Jesus? And again he says, "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better, though to abide in the flesh is more needful for you." Could Paul, with all his love to his brethren, and his power of doing them good, have desired to leave the world for a state of unconsciousness, rather than remain and bless them by his counsels, prayers and labors? Is annihilation, 'till the trump of the archangel sounds, sweeter to a benevolent mind like his, than active usefulness? O no!

When the Christian dies, then, he goes at once to be with Christ. His conscious existence is not for a moment interrupted. The body is but the soul's outer garment, and a filthy one too. Its putting off no more interrupts the actings of the soul, than the putting off of our clothes at night interrupts the action of the body's vital organs. Indeed the unclothing of the soul leaves it to act with inconceivably greater freedom than before. The body is its clog, its burden, its heartless prison keeper. The moment of death is the moment of its deliverance and introduction to the land of perfect freedom, and of its first breathing of the pure and invigorating airs that refresh the angelic myriads. It neither knows nor fears any more the bondage under which it groaned here below; nor does it cry out any longer, "O wretched man that I am, who shall deliver me from this body of sin and death!" It bends its way, under angelic convoy, toward the throne of the great Invisible, and mingles its admiring shouts and exulting songs with those of the ten thousand times ten thousand, and the thousands of thousands, whose joys are inconceivably great, immaculately pure and endlessly enduring.

Our subject calls us to a few reflections.

1. The death of the saint is precious. It is precious in the sight of the Lord, and ought to be so in ours. When we think of the blessedness involved in it, and consequent upon it, how can we mourn! The loss of survivors may be great, but that loss is only for a moment. The gain of those who die is immeasurable, for it is eternal. They are agitated by alarms no more. They are afflicted with pain no more. Sickness and sorrow, disappointment and woe, they have no longer to encounter; their last battle has been fought; the victory is achieved; the crown is on their heads! O their unspeakable blessedness! Not a cloud ever darkens their sky; not a storm lowers over them, nor beats on their habitation; not a fear startles them, nor a regret troubles them. The glories of the celestial city surround them; the harmonies of heaven's music enchant them; the raptures of the redeemed absorb them; and onward they look to an eternity of pleasure, as holy and elevated as can flow from the bosom of God and the Lamb! Is it love, that would compel them to return to a vale of tears, and a scene of doubtful but perpetual conflict, for the sake of sharing with us the fruitless toils, and numberless trials of a world so dark, so vain, so changeable as this? Or, is it not such selfishness as should make us blush? O! their death is precious. Weeping friend! remember this, and dry your tears.

2. The imperfections of departed Christian friends should never be remembered but for purposes of self-improvement. None are perfect while here. All that Christ loves are burdened with sin, and at one time or other their sinfulness appears, and occasions even more of grief to themselves, than of regret to others.

When they are gone from us, we are too prone to ruminate on this, till doubts arise, and fears oppress us, lest they were deceived through life and are disappointed at last. This is not right. When and where did the Christian live who sinned not often and to his own heart grievously? Is it only the perfect who enter heaven? Then none from earth enter there. It is enough that their imperfections and sins were their grief and shame, and that they strove and prayed for deliverance. Did they repose themselves on Christ? That is the question. Did they labor to approve themselves to him, and to possess a larger measure of his Spirit? Did they love his disciples, and his ordinances, and his example of purity and devotedness? Did they aim at the enlargement of his kingdom, and study to do good unto all men, holding them back from destruction? We know not the heart of any man; but manifold inconsistencies of character should not inspire corroding doubts, where the evidence is clear of a broken heart and contrite spirit. Still, one consideration should be always present, namely, that death places our friends just where a God of infinite benevolence and wisdom, of perfect holiness and truth determines they shall be.

3. Heaven will witness the reünion of all those who die in the Lord. The separation of Christian friends is short. In spirit, it is no separation at all; for they continue to love the Lord and labor in his service, whether on this side of Jordan or the other. And so far as the body is concerned, the only difference between a believer on the other side, and one on this, is that the former is dead, the latter dying. The whole of life is but a protracted dissolution. "I die daily," is true of all men; and the Christian should realize it

to be true of himself. He is always dying; and let him "bear about in his body the dying of the Lord Jesus" too, and he shall welcome the termination of the long continued strife, and go home to those who will no more return to him, and like them "be ever with the Lord."

Christian friends will know each other beyond the grave, and love each other, with a purer heart and more fervent spirit than belongs to them now. There they will recount their toils and conflicts here; commune of all that has interested them as Christ's disciples, and of all they have enjoyed together through his munificence; and will thus be prepared to swell the louder note of praise in view of the unsearchable riches of that grace, which first renewed, then justified, sanctified, and glorified them in heaven. Who then would not gladly leave behind him the vanities of earth, for the glories of Paradise! Who would not exchange a prison for a palace, thralldom for liberty, the garments of mortality for the white robes of the saints, and the groans of an hospital full of the dying, for the living songs of the upper sanctuary!

But to the more immediate object of our present assembling. Suddenly we are called to pay the last sad tokens of respect and love to the remains of a revered father and beloved brother in the gospel. The venerated man, who for so many years has ably and successfully sustained offices of the highest importance to the church and the world, as well as the more common relations of life; and who has largely shared the confidence and esteem of a wide circle of judicious friends and active co-workers, now "rests from his labors."

We had hoped that his life might be longer spared, and that though retired from those spheres of public usefulness which he had filled so long, he might still continue to be the counsellor of his younger brethren, the helper of all who love the Lord Jesus Christ, the stay of his family, the fearless advocate of God's holy truth, the unflinching guardian of social order, and the steady patron of whatever is lovely and of good report within the walls of Zion. But God's thoughts are not as our thoughts.

The last counsels of our friend have been given, his last labors performed, his last looks of love exchanged, and his last prayers for the welfare of his family and the world poured forth. We see his erect and noble form no more. We hear not again the familiar tones of his voice, nor feel the animating influence of his mild yet piercing eye. He leads not our devotions any longer, nor expounds to us the Scriptures, nor fortifies us in the belief of eternal truths by impregnable argument, nor teaches us to dive into the fathomless mysteries of revelation, and bring forth thence aliment for our faith, weapons for our warfare, and supplies of consolation demanded by our trials. Whatever of light or love, of caution or encouragement, of hope or salutary fear, we shall henceforward derive from him, will come to us through the recollections of the past, instead of the communications of the future. Gone to the land of silence, partaking no more of all that is done under the sun, but absorbed forever in the realities of the invisible world, he has done with us ; but God forbid the thought, that we have done with him. For though the life that he has lived in the flesh be closed, its influences remain to bless each surviving friend on whom they have gratefully fallen, quickening to activity in duty, and

inspiring the lively hope of glory, honor, and immortality.

We say not absolutely, that our deceased friend and father now knows the blessedness of the dead who die in the Lord, for God alone knoweth the hearts of men. But we believe that he hath entered into rest; and, that his works following him, will evince to the assembled universe the integrity of his heart, and the purity of mind with which he gave himself to the business of life. We believe it, not because he avowed himself a disciple of Jesus, nor because he cherished confidence in himself as an heir of God, nor because he shared not in the imperfections and sins of fallen humanity; but because deliberately and perseveringly he aimed to accomplish the work given him to do, and maintained a consistent Christian conversation, doing justly, loving mercy, and walking humbly. We believe it, because he was ever ready to every good work, though it cost him sacrifice and self-denial; because he took shame and confusion of face to himself in view of his purest services; because he obeyed habitually the injunction to esteem others better than himself, and knowing the heart to be deceitful above all things and desperately wicked, was ever slow to speak of his own religious experience. We love therefore to open the ear to-day to the voice that came from heaven eighteen hundred years ago, saying to the holy apostle, "Write! blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

The Rev. Calvin Park, D. D. was, born at Northbridge in this State, Sept. 11, 1774. At nineteen years of age, he became a member of Brown University,

R. I., and was graduated with distinguished honors in 1797. On leaving college he put himself under the direction of the Rev. Samuel Austin, D. D., of Worcester, and pursued a regular course of theological study, with a view to the gospel ministry. In the year 1800, he received and accepted the appointment of Tutor in Brown University, and continued in that relation, until chosen to the office of Professor of Languages in the same institution, and subsequently to the Professorship of Moral Philosophy and Metaphysics. In these highly responsible offices, he continued five and twenty years, filling each and all of them with the same fidelity by which he was characterized in his later years. Few men, it is believed, have been better qualified for the business of instruction in those departments of science, whether by clearness of mind, thoroughness of investigation, punctuality and precision of habit, love for his employment, or aptness to teach.

While employed as a literary instructor, it was his delight to preach the gospel to his fellow men, and he generally devoted his Sabbaths to the supply of some destitute pulpit in the vicinity of the college. But it was not till May, 1815, that he was ordained as an Evangelist, by the Mendon Association, with a view to his greater usefulness in the churches. And not long after the resignation of his Professorship in the University in 1825, he commenced those ministerial services which he had always loved, in the Evangelical Society of this town; was installed pastor of the church in December, 1826; and here continued his labors till 1840, when he resigned his pastoral office, though continuing to live among you as a fellow citizen and a man of God, always ready to every act

of neighborly kindness, of Christian charity, and fraternal love toward his brethren in the ministry, and in behalf of churches in affliction.

Of his manner of coming in and going out among you, after the dissolution of his pastoral connection, I need not speak. Ye are witnesses and God also, how holily and justly and unblamably he behaved himself among you, striving to give none offence, but to enlighten the ignorant, reclaim the wandering, strengthen the faithful, reprove the evil minded, comfort the afflicted, and adorn the gospel of God in all things. Much less is it needful to remind you, who once formed his pastoral charge, that his entrance in among you was not in vain, but his coming unto you was as that of an angel of God; that he "was bold in his God to speak unto you the gospel of God with much contention;" that his exhortation was not of deceit, nor of uncleanness, nor in guile; that not at any time he used flattering words, nor a cloak of covetousness; that of men he sought not glory, neither of you, nor yet of others; but that he was gentle among you, even as a nurse cherisheth her children; for then were ye weaker than at this day, and suffered much from apprehension of inability to sustain the ordinances of God, and gathered around him as children about a father; and his labor and travail ye remember, how he labored night and day because he would not be chargeable to any of you beyond your ability to bear, while he preached unto you the gospel of God.

As a builder of the walls of Zion, he was not the man to daub with untempered mortar, but ever proved himself a workman who needed not to be ashamed. As the ambassador of God, he declared his whole counsel, whether men would hear or forbear, always exer-

cising himself to have a conscience void of offence toward God and men. In his views of the great doctrines of the Bible he harmonized rather with Augustine, and Calvin, and Edwards, than with the too prevalent latitudinarianism of either the past or present ages. Indeed, he might well be termed a Calvinist of the strictest sect, made so, not by servile devotion to the theories of great and good men, but by study, experience and prayer. It need not be said to those who knew him, that he was an independent thinker, and acknowledged no other master than Christ; but he never disdained to "follow the footsteps of the flock" because Christ's chosen leaders of the flock were everywhere spoken against, as men who turned the world upside down. He sought the truth; he found it; he laid fast hold of it, and would not let it go. I aver not, that all his philosophical speculations were correct, nor dare I aver that they were wrong. Confessedly, "to err is human." But the essential principles of the gospel lay clearly in his mind as Jesus announced them, as Paul preached them, as all the apostles illustrated and maintained them. And, as they lay in his mind, so he brought them forth publicly and privately, enforcing the claims of Jehovah to absolute and unlimited sovereignty; the obligations of man to unqualified submission and unreserved obedience; affirming the perfect holiness, justice and benevolence of the law of Sinai, in its precept and penalty; and the glorious manifestation of God's righteousness and grace in the sacrifice of Calvary, and in the terms of repentance and faith, which are propounded to the acceptance of the transgressor, as the indispensable tokens of his acceptance of the sacrifice. There were no ambiguities in his preaching, no wanderings

from the main point of his argument, no artful evasions of difficulties that lay in his path, and no meretricious adornings prepared to cover up an offensive doctrine. He gloried in the cross of Christ, that is, in the great system of revealed truth, of which Christ is the grand central luminary, by which he himself was crucified to the world, and by which alone any man can be saved.

If he was not in manner the most popular of preachers, it was rather because he scorned to cater to what he deemed a vitiated public taste, than because he wanted the original talent, the strong imagination, and the impassioned ardor that enter into the composition of the effective pulpit orator. Thought, simple, just and sublime thought, illustrated by unadorned language, and confirmed by logical argument, appeared to him the chosen instrument of the Holy Spirit, to accomplish the regeneration of the individual soul and of a dying world, apart from the flitting graces of studied oratory, and independently of all other devices of man's ingenuity. And such was the prevailing sentiment of the age in which his habits as an actor on the theatre of public life were formed. But of thought, such as might well cause the knees of Belshazzar to smite together, and arouse a slumbering world to the inquiry, "What must we do to be saved," his sermons were full; and had the thunders of his voice and the lightnings of his eye, equalled the splendor of his conceptions and the power of his reasonings, he had fallen below few if any preachers of the land, in the effectiveness of his public addresses.

And then, though not insensible to the pleasure arising from a conscious meeting of public expectation, and from expressed satisfaction in his labors on

the part of personal friends, no one, knowing him little or much, could fail to perceive, that to all the sterling excellences of his character, there was superadded a modesty hardly less excessive than uncommon. It was in his nature to retire from public observation rather than to court it, to seek the shade of the grove rather than the sun light of broad day, for the manifestation of his purity and moral heroism. This affected alike his public performances, and his ordinary intercourse both with friends and strangers, particularly in reference to the religious exercises of his own mind, which he never obtruded on the attention of others, and rarely communicated but with great prudence, but which he yet guarded with great assiduity and conscientiousness. It has been very happily remarked by one who knew him well, "We have always been obliged to infer his feelings on all subjects, as he never was disposed to express them."

But he has met the last enemy, and conquered. Though his flesh has yielded to the unequal strife, it gives us joy to know, that his spirit was calm and cheerful to the end, so far as physical suffering permitted its development; and that while the firm grasp of disease had in some measure paralyzed his mind, and concealed from him the rapid approach of dissolution obvious to others, he knew to the last all who surrounded him, and gave them the comforting assurance: "One thing I know, or think I do, that God is good. He has manifested his goodness in the great scheme of redemption, and in all the dispensations of his providence. It is well that we are not always to live. I never saw as I have within a few years the littleness of the world, and the value of the hope of a life to come."

Time was, when the buoyancy of youth, the thought of manhood, and the consciousness of matured vigor in our revered friend and father, were sustained by the parental smile, the groupings of youthful intelligence and affection around him, the confidence of a wide circle of the virtuous and the learned, and the devout attention of multitudes to the gracious words that proceeded from his lips. And time was again, when the infirmities of age had banished the sprightliness of youth; when the pupils of his charge had become scattered, and absorbed in the onerous duties of life; when the companions, patrons and admirers of his labors, had nearly all gone down to their last resting place; and when a generation had arisen that knew him not, nor understood the wisdom of years to be like apples of gold in pictures of silver. Verily, every man at his best estate is altogether vanity; he walketh in a vain show, and is disquieted in vain; and whether he heap up riches or honors, or the materials of fame or pleasure, he knoweth not who shall gather them. And it becomes him in the spirit of the early patriarch to say, "I would not live alway;" and in the spirit of the sweet singer of Israel, "Lord, what wait I for? my hope is in thee."

Such we believe to have been the spirit of our departed friend; a spirit baptized into that flood of light and glory, which cometh down from the eternal throne, through the channel of a Saviour's obedience to the death, and his consequent promise of eternal life, and also through the rich daily providence which directs the steps, supplies the wants, and alleviates the sorrows of every living thing. In this spirit did our friend aim to meet the events of life, to dare the terrors of the grave, and venture before the bar of the great Invisible. And,

in this spirit he calmly fell asleep three days since, having served God and his generation more than seventy-two years. "Mark the perfect man, and behold the upright, for the end of that man is peace."

"How blest is our friend, now bereft
Of all that could burden his mind!
How easy his soul, that has left
His wearisome body behind."

After so brief and imperfect a sketch of the life, death and character of our venerated and beloved father, I may be allowed, in all simplicity and tenderness, to address those who feel, and justly feel themselves deeply afflicted by this unlooked for and solemn dispensation of providence.

And to her whom God in this event hath made a widow, after but a few years of conjugal endearment, there is surely abundant consolation in a review of his promises of protection and support. Not only has he forbidden all men to afflict you, but commanded them to do you good, to plead for you, and make you a partaker of the blessings they enjoy. Nay more; he styles himself distinctively the God and the Judge of the widow in his holy habitation. Trust in Him, and you shall want nothing. Your affliction hath not sprung from the ground. Chance causeth not your tears to flow. The just God and the Saviour hath done this. His hand hath mingled the wormwood and the gall in your cup; and the same hand is stretched out to sustain you, and bottle up your tears, and pour into your bosom the oil of joy and gladness, and write upon your heart the heaven-enrapturing truth, "The Lord God omnipotent reigneth." "The Lord gave, and the Lord hath taken away," and can

you not add, "Blessed be the name of the Lord!" O let him be your confidence and song in all the remainder of your pilgrimage, and he shall never leave nor forsake you, but guide you by his counsel, and afterward receive you to glory; making you experimentally to know the blessedness of those who die in the Lord, and rest from their labors.

Peculiar and hitherto unknown emotions must today swell the bosoms of the fatherless. You have felt before, the anguish of separation from the embraces of her who bare you; and it was no common grief that oppressed you then, if at all proportioned to the maternal tenderness and worth consigned with her to the grave. But, the mother gone, you had a father still, whose home and heart and hand were always open to your comings and filial greetings. Wherever you went in quest of health or knowledge; whatever disappointments befel you, or sicknesses overtook you, or sorrows depressed you, or comforts flowed in upon you, or honors clustered around you, you threw back your thoughts on the paternal mansion, and knew that a heart was there, sympathizing in all your griefs and pleasures, and pouring forth prayers and thanksgivings to God on your behalf. For many years did you look up to him affectionately, as the safe guide of your youth; and faithfully during those years did he provide for your wants, listen to your complaints, direct your steps, pour instruction on your minds, and stimulate your improvement; and, equally provident for the necessities of your moral nature, he poured the light of God's truth on its depravities, directed your eyes to Him who taketh away the sins of the world, and urged you to "seek first the kingdom of God and his righteousness." And when, as you hoped, you

severally surrendered yourselves to the claims of Jesus, and enquired, "Lord, what wilt thou have me to do?" when you girded upon you the armor of the gospel and entered the high places of the field; when you found favor with Zion's friends and gained victories over principalities and powers, and bearing off the field the trophies of grace, threw them into the arms of the great Captain of salvation; knew ye not that ONE heart on earth above all others rejoiced in your successes, and sent up to heaven its fervent petitions for your preservation from all evil, and your more widely extended usefulness? But that paternal heart has ceased to beat. Its prayers for you are ended. The smile that used to play on the father's lip whenever he met you, will be seen no more. The voice that has so often aroused your courage, and animated you to hallowed labor, you will hear no more. The silver cord is loosed; the golden bowl is broken; the pitcher is broken at the fountain, and the wheel at the cistern. You need not the exhortation from me, to be followers of God and of him, as dear children; nor to love one another as brethren; nor to regard with kindness the bereaved companion, whom he chose to be the solace of his declining years. Sure I am, knowing the vows of God that are upon you, that you will go to your heavenly Father now, and pour your griefs into his bosom, and take counsel at his lips, and gird yourselves afresh to your respective duties, and honor your departed parents by increased fervency of devotion to those labors from which they have rested, and thus learn experimentally, the blessedness of the dead who die in the Lord.

And what shall I say to those who were once the people of his charge, and from his first entrance among

them till the day of his death, the people of his love? Shall I say, "You are bereaved?" You will long remember with tenderness the ties of a sacred relationship that only the great destroyer has finally dissolved; a relationship whose results eternity only will disclose in all their amplitude. You knew him to be diligent in business, faithful in instruction, mighty in his reasonings from the Scriptures, pathetic in his appeals to your consciences, patient in spirit, disinterested in sacrifice, and willing of himself according to his power, yea, and beyond his power, to minister to your necessities. He bore you upon his heart. He carried you up to the throne of God in the arms of faith and prayer. He longed for the salvation of you all, and loved you the more abundantly, the less he was beloved. What had been your feelings to-day, had God continued him in the pastoral relation to you, till the hour of his dismissal to the higher employments of heaven, I will not pretend to divine; but that they had been less mingled with painful regrets, and more thoroughly imbued with gratitude for the continuance of his relation to you till the last, I can easily imagine. When you shall see his equal among you in the pastoral office, God only knows. His superior, be assured you will never see. But, for the past, be grateful; for the present, watchful; for the future, trustful; and assuredly, the good seed which he has abundantly sown among you, will spring up and bring forth fruits, in which the sower and the reaper shall rejoice together, when they rest from their labors, and experimentally learn the blessedness of the dead, who die in the Lord.

To this community at large, it will not I trust be

deemed assuming, if I say that the providence which now summons us to the house of prayer, has a voice loud enough to reach every ear, and distinct enough to affect every heart that beats in unison with the high claims of public interest. A great man, a good man, and a man honored of God has fallen in the midst of you. Others indeed have occupied more elevated stations, and stood higher in the world's esteem, and gathered around them a larger amount of withering honors. But few have possessed nobler powers or warmer affections, or a more glowing zeal for the welfare of their generation; all, however, concealed from the eye of the superficial observer, by deep humility before God, and an instinctive shrinking from public gaze. His was no obtrusive worth, no fitfully generous impulse, no ostentatious zeal like that of Jehu, nor boastful spirit like that of Absalom; but like the servant whom God upheld and in whom his soul delighted, he neither cried, nor lifted up, nor caused his voice to be heard in the streets, trumpeting his own praise, or disparaging the virtues and usefulness of others. How much soever he might differ from those about him in religious opinions or feelings, he invaded the sanctuary of no man's heart, nor impugned his motives, nor sought his injury, but labored for his welfare, and rejoiced in his prosperity. Not less distinctively was he the friend of man than the friend of God; nor less the foster father of every child he met, than the brother of the child's father. Like God, in his measure, "he was no respecter of persons," but did good unto all men, even to the evil and unthankful. The loss of such a man to any community is a breach upon it great like the sea, which heaven only can compensate

by raising up others in the same spirit, and disposing all, both young and old, to profit by the example of so eminent a benefactor of his species. But to such a loss are you, my respected friends, subjected by this stroke of death. May gracious Heaven remember you in your affliction, and give you others to aid your efforts in raising up a whole generation, who shall cultivate the spirit of their departed friend, and like him ever be found treading the walks of usefulness, till they are summoned to rest from their labors, and learn experimentally the blessedness of the dead, who die in the Lord.

My brethren in the ministry will indulge me in a single word to them. "Our fathers, where are they, and the prophets, do they live forever?" Must we die? Must these bodies of ours mingle with the dust, and these spirits take their flight to other worlds? Must these tongues be silenced, these eyes and ears be closed, these hearts cease to beat and these limbs to bear us on errands of love to the poor and the wretched, the sick and the dying? Even so, has Heaven decreed; and this day's solemnities constrain us to admit—shall I say the melancholy, or not rather the glorious truth—that *we must die*. Listen again to the last expressed sentiment of our departed friend and father. "*It is well that we are not always to live.*" O yes! it is well to look on earth as no home of ours; to look on death as our deliverer from sin and sorrow; to look upward, and die daily, in the lively hope of that rest which remaineth for the people of God. Then would our profiting more clearly appear unto all men; in the study, our minds would be quickened and enlarged; in the pulpit, our hearts would be elevated and warm-

ed ; in our daily converse with fellow travellers to eternity, our tongues would be loosed, and turned on themes of everlasting interest ; and our whole deportment would be such as becometh the gospel of Christ. What need we so much, as a deeper toned spirituality, a more distinct apprehension of eternal realities, and a more adequate impression of our responsibilities to God, to impart an unction to all our instructions, and a heavenly aspect to all our intercourse with the world, carrying home to the most thoughtless mind a conviction of the reality and power of the gospel we preach ! Then would success follow our labors ; the Holy Spirit would descend and rest upon our congregations ; and it would be our delightful privilege to take by the hand and lead to the celestial city, very many who are now in the broad way to destruction.

This day, my brethren ! what does it witness ? Two of our revered fathers in the holy ministry ceasing from their labors on the same morning, are borne to the house appointed for all men on this same evening.* Humble, devoted and lovely were they in their lives, and in death their Lord has not divided them. Many were the hours of their sweet fraternal intercourse while they lived ; and uninterrupted and eternal, we trust, will be their purer, nobler intercourse in the world of spirits. They have left us, never to return. Their faces we shall see, their voices we shall hear, and the fraternal pressure of their hands we shall feel no more. Yet we follow on, and soon like them shall pass away, to be known no more among the living.

* The death of Rev. Daniel Thomas of Abington occurred on the same day, and his funeral was solemnized at the same hour, with that of Dr. Park.

Are we ready? Dear brethren! are we ready? Can we hope to say with Paul, at the closing up of life, "I have fought the good fight, I have kept the faith, I have finished my course, and henceforth there is a crown of righteousness laid up for me?" Then "shall we know and taste and feel" the blessedness of the dead who die in the Lord, and who rest from their labors, and their works follow them.

NOTE.

It is stated in the preceding Discourse, that Dr. Park was ordained as an Evangelist by the Mendon Association of Congregational Ministers. His ordination was attended at Franklin, Mass., May 17, 1815, and the services were as follows. Introductory Prayer by Rev. Mr. Judson of Uxbridge; Sermon by Rev. Dr. Crane of Northbridge, from 2 Thess. 3: 1; Consecrating Prayer by Rev. Mr. Howe of Hopkinton; Charge by Rev. Dr. Emmons of Franklin; Right Hand of Fellowship by Rev. Mr. Wood of Upton; Concluding Prayer by Rev. Mr. Fisk of Wrentham.

His Installation as Pastor of the Evangelical Congregational Church in Stoughton, took place Dec. 13, 1826. Rev. Mr. Ferguson of Attleborough offered the Introductory Prayer; Rev. Dr. Emmons of Franklin preached the Sermon; the Prayer of Installation was offered by Rev. Dr. Storrs of Braintree; the Charge was given by Rev. Mr. Fisk of Wrentham; Right Hand of Fellowship by Rev. Dr. Burgess of Dedham; Address to the Church and Society by Rev. Dr. Cogswell of Dedham; Concluding Prayer by Rev. Mr. Gay of Bridgewater.

The funeral of Dr. Park was attended on Friday, Jan. 8, at 1 o'clock, P. M. After a prayer at the house by Rev. Mr. Perkins of Weymouth, the procession moved to the meeting-house, where the invocation was offered, and selections from the Scriptures were read by Rev. Mr. Cornell of Stoughton; the Funeral Prayer was offered by Rev. Dr. Hitchcock of Randolph; the Sermon was preached by Rev. Dr. Storrs of Braintree; and the solemn services were concluded with prayer by Rev. Mr. Sheldon of Easton. A large number of the pupils of the Public Schools attended the Funeral, and walked in procession to the tomb.

A DISCOURSE,

ADDRESSED TO THE

CONGREGATIONAL CHURCH AND SOCIETY

IN

LYNDON, VT.

By JONATHAN PARSONS GREENLEAF.

“By it he being dead, yet speaketh.”

NEW-BRUNSWICK, N. J.
RUTGERS PRESS.

1843.

P R E F A C E .

The following discourse was never delivered. The circumstances under which it was written were peculiar. The author, who had been educated at the Union Theological Seminary in Prince Edward County, Virginia, had been licensed to preach in April 1842, and for a short time was assisting the Rev. Dr. Plumer, in Richmond, Va., when he received an invitation to take charge of the Congregational Church in Lyndon, Vt., where he had spent several years of his younger life. High in the hope of becoming a useful minister of the Gospel, he made immediate preparation to enter on the duties before him. In a necessary stop on his journey, for a few days with his friends at New York, he found a few fragments of time which he employed in writing this Discourse, intending to preach it on his first Sabbath in Lyndon. The very day it was finished, which was the day previous to his expected departure on his journey, he was suddenly attacked with a violent hemorrhage of the lungs. This, of course, laid him aside at once, and changed every plan. After a few weeks, he recovered a little strength, and in the course of the summer made a journey to Lyndon, in the hope, and with some flattering expectation of ultimate recovery. But he was unable to preach, and relinquishing his call, returned to New York. It was supposed that a winter spent in a milder climate, and especially a sea voyage, would prove of lasting benefit. He accordingly embarked at New York on December 1st 1842, in the Ship "Henry Thompson," bound for Marseilles, where he arrived January 9th. During a month spent in that city, he apparently recovered fast, and appeared to himself and to all who saw him as having laid the foundation of permanent health. Thus he embarked for home, on February 11th, and for nine days continued in apparent good health. On February 20th, without a moment's warning, he was attacked again with violent hemorrhage, which continued every few hours, until the evening of the 22d, when he peacefully fell asleep in the Lord, at the age of twenty-four years, and three months. The vessel was then in the Mediterranean, in Lat. 37 d. N. Lon. 1 d. 30 m. E. There his body was committed to the deep, to rest until the final resurrection, when "the sea shall give up its dead."

In looking over his manuscripts since his death, it seemed desirable to his friends to preserve some trifling memorial of him. In selecting the Discourse here presented, regard was had only to the peculiar circumstances under which it was written, and the hope that it might prove useful to those for

whom it was originally intended. Some of his sermons are of a high order as literary productions, and had his reputation as an accurate, tasteful writer, or as a finished scholar, been consulted, another selection would have been made. But the aim in this thing is solely that which we trust governed his riper years—a desire to do good, without the attempt to be thought learned, or eloquent, or great. Hence the Discourse is given, precisely as he wrote it. It was a special effort, made for the Church at Lyndon, and made under very peculiar circumstances. In an important sense, it was his dying production: it was the last sermon he ever composed; and it may be considered as a voice from the grave, speaking specially to that people. To them therefore, it is respectfully and most affectionately dedicated.

S E R M O N .

“ Therefore came I unto you without gainsaying, as soon as I was sent for ; I ask therefore for what intent ye have sent for me.”—ACTS 10 : 29.

They are feelings which words poorly express that fill my heart and suffuse my eyes as I stand before you for the first time—feelings of unusual character and unusual intensity. The circumstances under which we are placed, demand of me no apology for any mention I may make of the past—for any reflections that arise relating to the present occasion, or for any inquiries respecting the future, I may suggest. I stand within the same sacred walls that echoed to my footsteps *twelve* years ago : How changed is the scene ! You who have trodden these courts without intermission from that time to this may not perceive the change ; but to one whose recollection of it is, with but a brief exception, as it was nine years since, the alteration is but too apparent. “ Time, who brings some change to all ” has not left us untouched. Those who, at that day, were with myself, mere children, have grown up to manhood and womanhood, and are taking the places in church and state, and society, their fathers and mothers then occupied. Nor has the change been confined to them. The middle-aged have likewise been affected : there are silvery locks here that then were of glossy blackness—the frost of Time has bleached some heads that then could vie with the raven’s wing—on some the almond tree has blossomed. There are forms bending and breaking with years, that then were erect in the prime of vigorous manhood : there are lingering steps here that then were light—there are darkened eyes that then

were bright—the smile has been saddened on many a happy and beaming countenance, and furrowed brows before me tell that the plowshare of care and sorrow has been driven over them, and that the harvest has been grief. And there are vacant places that I last saw filled: the loved—the lost! where are they? They have gone from your firesides and family circles—the young—the middle-aged—the old—some have gone to distant parts of our own, or to foreign lands—some have gone to the grave: the memories of many are fresh in my mind as well as yours: they come back to me with all my boyish recollections—they are associated with all around me, and if these hills and valleys, and these familiar scenes—and this sacred desk should fail to remind me, there are mounds in yonder churchyard that speak in a tone that cannot be unheeded, and that bring back other days which I can never think of unmoved.

But why should I dwell on the past! It is enough to ask why are we here to-day in the respective places we occupy? Let me adopt the words of Peter to Cornelius as they are recorded in Acts 10: 29, “Therefore came I unto you without gainsaying, as soon as I was sent for; I ask therefore for what intent ye have sent for me?”

You have sent for me to my distant and adopted home, and once more I stand among my almost native hills and valleys. May I ask, with Peter, “for what intent ye have sent for me?” Why do you seek the preaching of the gospel? Is it that you cannot help acknowledging the obligations that rest upon you to learn God’s will and obey his precepts, and therefore you wish to compromise with your conscience by procuring the stated ministrations of the word, and then resting satisfied without making any further efforts towards your own personal salvation? Is it because you desire to be like those around you in maintaining the decent and orderly worship of God? Is it that you know it to be reputable, and of good report that occasionally you should come up to the courts of the Lord’s house and acknowledge him as your

Creator and Preserver? Is it that you wish to put these external duties in the place of personal religion? These things are indeed lawful and highly proper so far as they go, but they are insufficient: all these may be done, and still there be no part nor lot in the matter, so far as concerns your own soul and its immortal interests. But do you seek the preaching of the gospel because it is from God—because you love its truths—because it is the only ground of salvation—and because you desire to have a personal interest in the atonement which it provides? Are you willing and desirous to hear the *truth* preached? Are you ready to listen with attention to those doctrines which abase man in the dust—which represent him as an unworthy and ungrateful sinner—as an apostate from God—a rebel from the just authority of his king—a disobedient child sinning against the kindness and love of his father, and which at the same time represent God as the Sovereign of the universe—the Supreme Arbiter of all things—the God of providence and of grace—the God benevolent and kind, and merciful—yet just—who respects not persons, and who is not pleased with the sacrifices of the lips if the heart be far from him, and who will not spare the guilty? Are you ready to hear him proclaimed from week to week as the author of salvation and not yourselves—as the being who implants the seed of the spiritual life in the heart, and who cherishes and sustains it, conquering by his invincible grace all the opposition of the human heart, till the sanctification of the believer, commenced and carried on by God in the soul of man, is at last made perfect when the bonds of flesh that now hamper and harass and clog the immortal mind are left in that grave through which all must pass, and which will soon receive us to its cold and silent embrace, as it has already received our fathers?

Is the answer of Cornelius yours: "Now, therefore are we all present before God, to hear all things that are commanded thee of God"? I cannot but trust it is, and encour-

aged by that belief am bold to open my mouth before you and preach to you those things I find in his word. The—Bible—the Bible, is the great storehouse, from which we draw all our doctrines and all our exhortations. In these days of departure from the faith—these sad days of the decline of scriptural and vital religion—of the uprooting ancient landmarks—of wandering after novelty—of confounding error with truth and mingling the bitter with the sweet, it becomes us to stand fast by the bulwarks of truth, and hold to the bible as the only safe anchorage when error and falsehood come in like a flood. “To the law and to the testimony; if they speak not according to these things it is because there is no light in them.” Just so far as the doctrines and teachings of men conflict with, or fail to conform and correspond to the words of holy writ, just so far they are “damnable heresies,” and deserve the reprobation of every lover of the church and of God. Search then the scriptures: by that standard must all doctrines be tried, and to that they must all conform: that and nothing else, is the test to which all must be brought, and by which all must be measured.

It shall be ours to preach God the Sovereign and man the subject: the good old doctrine of salvation by grace—the doctrine of apostles and prophets—of primitive christians, of the glorious army of martyrs—of the noble band of reformers, and of every sound, evangelical church at the present day, shall be held up before you: and at the foundation—the corner stone of the whole system—is the death—the sufferings—the obedience and merits of Jesus Christ: “Other foundation can no man lay than that is laid—even Jesus Christ,” says the Apostle Paul:—there we build and rest secure, and with him say, “God forbid that I should glory save in the cross of our Lord Jesus Christ.” In virtue of his death and atonement ALONE, is salvation offered to men; and the same gospel is offered to all, be they princes on their thrones, or the vilest criminals in the darkest dungeons of justice. Salvation through a crucified Redeemer—the

doctrine of the cross, is the gospel, and by *excellence* THE doctrine of the Bible. Grace to conquer the stubbornness of the heart, repentance and reformation of life as prerequisites to the application of atoning blood, and evidences of the pardon of sin through it, are necessary antecedents. Woe be to him who preaches any other gospel than this: "if any man," as Paul wrote to the Galatians, "preach any other gospel unto you than that ye have received, let him be accursed." "Though we—though an angel from heaven preach any other gospel than that Paul preached—let him be accursed." Marvel not then if you hear often and much about the Saviour of sinners: let it not be to you as a twice told tale—close not your ears against it, as to something of indifferent or unpleasant character—for that doctrine alone will save your souls if they are saved at all. But that you be correctly taught and well versed in the important doctrines and leading truths of the Bible is not enough. There remains something else for you to do: "work out your own salvation with fear and trembling." There is something to be *done* besides a belief in the truth: "the devils also believe and tremble." "*Work* out your salvation:" expect then frequent exhortations to rouse you to your duties: man is prone to neglect—and above all other things, those which belong to his eternal peace; continually does he need to be reminded of them; often is he in danger of being lulled to sleep by some syren enchantment, or led astray by some moral ignis fatuus that besets his path, unless, he be often aroused by some note of warning, of the dangers that impend. The precepts of the word of God about every day life and conversation—manners and morals, duties toward God—toward our fellow man—to ourself must be frequently urged, or we shall forget and omit them. And if you expect to hear any of God's demands on us modified to suit the carnal mind—if you would have them lowered to the depraved appetites and sinful tastes of unregenerate men—if the gospel of the Son

of God must be brought down to a level with the so called sciences of man's invention, which are remoddled to suit times and places—if you would have your ears tickled with a sound, and your consciences lulled sweetly to sleep with an opiate—if you wish the word stripped of its terrors and the sword of divine justice blunted of its point and edge—if you would have salvation offered you on any other terms than repentance and faith in the blood of Christ—if you would be taught to build on any other foundation than the rock of ages—I pray God you may never hear them from my lips.

I have thus stated in brief the doctrines—the most prominent, and leading general truths it becomes my duty to set before you in all their subdivisions and minor, but not less important parts: doctrines founded on the character of God as an infinite and unchangeable being, and of man, as fallen, erring, sinful, and on all the relations that exist between them. The truth in its simplicity—the pure milk of the word—is all I wish you to receive from me; as far as I can draw it from the Bible it shall be my happiness as well as duty to present it to you. Against errors in doctrine and practice I will testify—against the pitfalls and snares that beset the way, I will, in God's name, warn you; it shall be mine to explain the way of salvation, and invite, and urge you to enter and walk therein that you may be safe. I can unravel no mysteries: I can see into no things which God has left unrevealed, or pry into no secrets which he has not seen fit to open before enquiring minds. That there is one God—that there are three persons in that Godhead—and that each is separate and distinct, and yet consistent with unity, are truths of revelation which we receive and preach—but who shall explain them? That the adorable Saviour was truly the Son of God and God himself—and yet born of a woman and as truly man, who can doubt who attentively studies God's word: and yet who shall explain the modes of his various existence? Who shall teach us that which God has not revealed? That God alone is

the author of salvation,—that he begins and carries on the life of God in the soul of man—that he is also the finisher of our faith—the sanctifier of every believer and the preserver of every saint, is too evidently set forth in his word for any one to doubt: and yet man's own moral accountability remains untouched, and he is just as much bound to seek for his own salvation—to strive to enter in at the straight gate—to promote his own holiness, and is equally guilty if he neglects these things as if there were no eternal and immutable decree, and as if the whole of his salvation was begun, carried on, and finished by himself and his own personal exertions alone: who shall explain to our finite understandings and darkened minds how these two consist? God's sovereignty and man's responsibility! No one will attempt it who does not assume to be wise above what is written: no one will dare pry into the secret things of God, but he who has no proper sense either of the dread majesty of the Deity, the perfections of his law, or of his own fallen and blinded condition, and the great sin of presumption. The plain teachings of the word of God I will endeavor to explain and illustrate; both as they concern the attributes of Deity and the character and condition of man: the duties that arise from these relations it shall be mine to enforce—duties commanded in his word and enforced by his providence—and in regard to the proper performance of which he has ordained those solemn sanctions—an endless state of being in another world, either of happiness or misery. Above all things else it becomes me to set forth before you Christ crucified—the only source of pardon and salvation: this is the great duty of the ministry—the great theme of preaching to hold up—as Moses held up the serpent in the wilderness—the Saviour crucified for sin, whose blood alone can heal the maladies of the soul. My friends, a weight of fearful responsibility rests upon us all: it becomes him who preaches to do it faithfully—with plainness, earnestness, sincerity, or the blood of immortal souls, will be required

at his hands: it becomes those who hear to hear as for their lives—as if every warning were to be the last that would reach their ears. It is doubtless true that they are doubly guilty who perish in the broad light of gospel day: they are inexcusable who know their Lord's will and do it not: remember the fate of Capernaum which was once "exalted to heaven" by great temporal and spiritual advantages, but was at last "cast down to hell"—destroyed in this world by a destruction almost unparalleled in character, and unheard of for atrocity—and in the world to come reaping the bitter fruits of eternal punishment, for her continued rejection of the Saviour, and her obstinate refusal to hear and obey the words that would have brought salvation. "Take heed how ye hear," is an exhortation full of meaning, and that can scarcely too often be repeated: on its proper consideration hang eternal interests. They who *hear and do* are the only ones who are safe. God has called himself a jealous God, He challenges the exclusive regard and obedience and worship of all his creatures: they who endeavor to serve both Him and mammon—they who like Naaman the Syrian bow in the temple of Rimmon as well as bring their offering to the Lord—they who pay an outward deference to his commands and to all appearance, receive the word gladly, while it is either forgotten or wilfully omitted in their daily practice—they who with the lips acknowledge God, but in their lives show that they are devoted to another master, and are governed by other laws than those he has enacted, will but too surely find in the end, that they have lost all the benefits they might have derived from the one and gained none of those advantages they hoped to reap from the other. If you have taken measures to obtain the faithful preaching of the gospel, sincerely desiring to hear the truth, whether it be unpleasant or not, I trust it is with equally sincere intention that you will practice it. Brethren, the time of our sojourning in this world is short—it is but for a night; prudence demands that what is to be done should be begun at

once and done quickly ; if you have souls to be saved, and have no hope that they would be saved, should you die in your present condition, it is high time that you attend to it. Of all the lamentations—the bitter—the disconsolate—the despairing lamentations that are written in this book, there is no one more heart-rending than that uttered by the Jews on one occasion : “ the harvest is past—the summer is ended and we are not saved.” God grant that such may be the lamentation of none of you, who are putting off from day to day and from year to year the business of eternity.

There is much land here to be possessed : in this town of nearly two thousand inhabitants, probably not four hundred make any profession of a change of heart and an interest in the covenant of grace : four-fifths then of all the inhabitants of Lyndon are by their own confession travelling the broad road : what a thought ! that out of every five persons you meet four of them are walking the way that leads to eternal death : four of them are marked with a mark—could we but see it, like that which distinguished Cain : in their present condition and character and prospects they are doomed men. It was the custom in the Roman Empire, to punish a legion or a cohort, and sometimes a whole army that had rebelled or mutinied, by decimation—as it was called : that is, every tenth man was put to death, and this was considered a most appalling spectacle : here it is not *decimation*—it is not *one in ten* that is cut down and goes his own way to death, but *four out of every five* are, by their own confession, on their way to the place of execution, and eternal punishment : and yet none seem to be alarmed at it—neither the victims themselves, nor their friends around them, who know their circumstances, their conditions, and the probable fate that awaits them : and they go on their way to the grave with a song, or a jest, or a laugh, like the doomed lamb to the shambles, or like the victim to the altar, adorned with wreaths of flowers, and sporting even on the very brink

of death. Truly there is much work to be done: there are many immortal souls in this community on whom the sun may be shining his last annual round, and to whom this summer and this harvest may be the last day of visitation. If the grace of God is to come to them during this season it must be in answer to the fervent prayers of many pious hearts in this community, for the prayer of the righteous availeth much: if the instrumentality Providence employs be blessed, either to the edification of the people of God or to the conversion of sinners, it will be because God has been enquired of to that intent by the remnant of his spiritual Israel which he has established here.

I know that the means He employs are feeble, and of themselves, worthless, but the power is of him. I know that I come to you under disadvantages under which a total stranger would not lie: it is with fear and trembling that I undertake to preach to you: these are the same scenes that were the witnesses of my boyish folly; before me are many of the same persons who knew me in former days, and whose recollection of me must be unfavorable: I know that "a prophet hath no honor in his own country:" but how inscrutable are the ways of Providence! since it is ordered that within the very walls where I have spent many a holy hour in sinful thoughts, I should at last come to preach;—that where perhaps I uttered mockery, now, should offer prayer;—that the same people, for I see some of them before me, from whom I received reproofs in days that are past, should now seek instruction and receive a word of exhortation from my lips. Since Providence has thus ordered things which we could never have foreseen and hardly believed, may there not be reason to hope that he has a work here even for me to do, and that he will bless even the feeble instrumentality he has seen fit thus to call into requisition!

I rest the subject with you here: for the manner in which the word is dispensed to you, the preacher is accountable to

God ; and for the intent with which you hear, you are likewise to settle between your consciences and heaven. Remember this, that to whom much is given of them much will be required ; and that they who hear with any other intention or desire than to know the truth that they may obey it, are heaping on their own heads the coals of devouring wrath, and by their own act, aggravating their own punishment.

May that truth which is able to make us wise to salvation, and that wisdom that cometh down from on high be ours. Amen.

THE SABBATH AND FREE INSTITUTIONS.

A

S E R M O N ,

DELIVERED BEFORE THE

American and Foreign Sabbath Union,

MAY, 1847.

BY MARK HOPKINS, D. D.

PRESIDENT OF WILLIAMS COLLEGE.

B O S T O N :

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S E R M O N .

ISAIAH lviii. 13, 14.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day ; and call the Sabbath a delight, the holy of the Lord, honorable ; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words : then shalt thou delight thyself in the Lord ; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father : for the mouth of the Lord hath spoken it.

It is plain, that the purity and perpetuity of the civil institutions of the *Jews* depended on their keeping the Sabbath. Nothing can be more explicit than the promises and threatenings of the Bible on this point. It is not in the text alone, that the Sabbath is singled out, and that national blessings are made to depend solely upon the performance of its duties. The same thing is stated even more explicitly by the prophet Jeremiah. “And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein ; then shall there enter into the gates of this city, kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem : and this city shall remain forever.” “But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day ; then will I kindle a fire in the

gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." So we find this subject was viewed by Nehemiah. He fearlessly and vigorously sustained the Sabbath, in his capacity as a magistrate, and expressly assigned as a reason, its connection with the perpetuity of their civil institutions. "In those days," says he, "saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." In the Chronicles, we find it assigned as the object of the captivity, that the land might enjoy her Sabbaths, for it is said, that "as long as she lay desolate she kept Sabbath." In these passages the Sabbath stands alone; in others, we find it associated with the highest moral duties, and sustained by the same sanctions with them. Thus, either through the natural laws of God, or by his direct interposition, there was a peculiar connection between the national prosperity of the Jews and the keeping of the Sabbath.

But the duties of the Sabbath grow out of no peculiar relation of the Jews to God; the promises and threatenings connected with it are such as we never find connected with any mere ritual or ceremonial observances, and as show conclusively that he who uttered them regarded the law of the Sabbath as of equal authority with the rest of the decalogue; and we believe that the history of

God's providence, both with regard to individuals and to communities, will show that this law is still unrepealed. Well then may we consider, as we now propose to do, "THE IMPORTANCE OF THE SABBATH TO THE PURITY AND PERPETUITY OF FREE INSTITUTIONS"—those under which we live, and in the success of which all the hopes of our country are placed.

And here the first point to be noticed is, that the perpetuity of free institutions must depend on their purity. It would not be honorable to the providential government of God, nor for the best interests of man, that corrupt institutions, under whatever form, should be permanent. Corruption, seeking to work out its own ends, must come into collision with every principle of the virtuous, and with every instinct of society for self-preservation; and such a state of things neither can, nor ought to be, quiet, or permanent. There will be, and we say, let there be, overturnings, and overturnings, till He shall come whose right it is to reign, and who will reign rightly. But free institutions, just in proportion as they are free, must furnish scope for this corruption to do its work, and this can be prevented only by keeping them pure. The danger to such institutions *now*, is not from without, but from corruption within, working in the name and under the forms of liberty—wearing her garb, and using her watchwords.

What then do we mean by the *purity* of free institutions? This must refer both to the spirit in which they are administered, and to the ends which they secure. The administration of free institutions in their true spirit, implies a right state of the moral nature; a choice of right ends, and of the means of attaining them, implies an enlightened intellect; and hence *free institutions will be pure, only when all who vote, and all who hold office, shall be intellectually qualified to perform those functions well, and when they shall perform them from proper motives.* Thus, and thus only, can these institutions be

rightly administered, and their legitimate ends be secured. This is only another form of affirming the necessity of knowledge and virtue in the individuals composing a free community—the necessity, not certainly, as is often supposed, of all knowledge, but only of that knowledge of rights and of duties which is indispensable to virtue and subservient to it.

If this idea of the purity of free institutions be correct, we are thrown back, for every rational ground of confidence in their perpetuity, upon the elevation and purity of individual character. That this is the true foundation of institutions really free, the only condition on which they can be enjoyed, or be permanent, was clearly seen by our Fathers; and is in accordance with the plainest principles of common sense, and with the methods by which God accomplishes ends in his natural government. In estimating the duration of a house, does common sense regard chiefly its form, or the nature of the materials and the manner in which they are united? In holding this globe together, does God hoop about a vast mass of loose particles by an external force? or does he bestow gravitation upon every individual particle, and thus secure the permanence of the whole by the qualities of the individual parts? The attempt to effect any radical improvement in society, merely by different forms of association, is an attempt to make particles of sand adhere together by changing their position. Remaining as they are, they will not adhere, and it will avail nothing to put them in the form of a triangle or a square or an octagon. No, if mortar is to be made of sand it must be done by adding lime, and when every particle shall have thus acquired an adhesive property, a solid body may be formed that shall endure for ages. This condition, so clearly seen by our Fathers, we ought to see and cheerfully to accept. We ought to regard it as a high distinction of free institutions, that they become pure and perfect only as those for

whom they are administered advance towards their true dignity and end, regarded as members of the higher economy of God's government.

From what has now been said, it will appear, that in considering the importance of the Sabbath to the perpetuity of free institutions, we have only to regard its effect upon their purity, that is, virtually and ultimately, upon individual character.

Nor, in considering this, is it to be supposed that the purity of free institutions will depend solely on any one thing. The life of man, simple as it seems in itself, does not depend upon warmth alone, or upon air, or food alone, but upon the combined agency of them all, and if any one of them should be removed, life would cease. So there may be, and we suppose there is, a circle of agencies each of which is indispensable to the life of a free people, and it becomes a question for the philosopher and statesman, no less than for the divine, to ascertain what these are. Now what we say is, that the Sabbath, suitably observed, comes within this circle. We would not exaggerate its influence; we would detract nothing from the value of other agencies—of family government—of popular education—of a purified literature. These, and other agencies, may come within this circle; but what we now assert, what we wish to establish in this discourse, as sustained both by reason and by revelation, is, that the Sabbath, suitably observed, does come there.

This position I would now proceed to sustain; but it cannot be done understandingly, unless, as every thing will turn upon that, we still inquire, in a preliminary way, what we mean by a suitable observance of the Sabbath. That the first day of the week will continue to be distinguished in some way, cannot be doubted; but no one can suppose that this, of itself, would secure the proposed end. If we would receive practical benefit from the Sabbath, we must do by it as we do by any thing else which

we put to a practical test—we must use it for the end for which it was made. The day must not be set apart for idleness or vice, but must be a Sabbath, kept in the manner and for the purpose designated by God.

Respecting this purpose of the Sabbath, and the manner in which it ought to be kept, I know there are different opinions ; but if its *purpose* can be ascertained, the manner of keeping it must be also, *since any manner would be suitable which would accomplish that purpose*. If the Sabbath was given solely with reference to the physical well-being of man, then any mode of keeping it which should secure physical rest would be suitable. If it was given to man as needing amusement ; or such cultivation of the social affections as is found in friendly visits, and in dinner parties ; or as needing the relaxation there is in idling or sauntering abroad, or in reading novels and light literature,—then any mode of observing it will be suitable which will secure these ends. But if the Sabbath was given to man as having a religious nature, and derives its chief significance and obligation, its beauty and its grandeur, from the relations it implies between man as an immortal and an accountable being, and that God who made him, and redeemed him, and will judge him at the last, —then will it be suitably observed only as it is observed religiously—in the contemplation of those relations, and in preparation for an immortal life.

But on this point, can any one doubt, who looks at the moral state of man as related to a holy heaven, or at such passages of the word of God as I have chosen for my text ? In this passage we not only find national blessings promised in connection with the Sabbath, but a specification, most beautiful and full, of that manner of observing it with which alone these blessings can be fully connected. Here man is plainly regarded wholly as a moral and a religious being. It is supposed that he has, and may properly have, pleasures and interests of other kinds ; but these

are to be held in abeyance, and the day is to be devoted to honoring God in those duties of which he is the immediate object, and to the enjoyments which flow from a contemplation of his holy and glorious character, and of our relations to him. Men are not to do their own ways, or find their own pleasure, or speak their own words. The meaning of these expressions can hardly be mistaken, and I leave them without comment, to be interpreted by the consciences of those who are disposed to a lax observance of the day. These parts of the text are negative and prohibitory, and present that aspect of the Sabbath in which the world generally view it. They regard it as a species of lent, on which the meats of worldly enjoyment are to be abstained from, only that they may be devoured the more greedily the rest of the week. Hence it seems to them a dull, tedious, unprofitable day. They are at a loss what to do with its hours, and exclaim with some of old, "When will the Sabbath be gone, that we may set forth wheat!" But the same principle is applied here that lies at the foundation of all Christian self-denial, *which is always the denial of an inferior part of our nature for the sake of that which is higher.* Men are not commanded to withdraw themselves from their ordinary business, and pleasures, and courses of thought, that they may pass into a state of vacuity, or as a penance; but for the purpose of meeting the great and essential wants of man as at once a social and a religious being, and of rising into a region of higher and purer enjoyment. There are great positive duties to be performed, and high pleasures to be enjoyed; and no Sabbath is ever truly kept, except in the performance of these duties and in the enjoyment of these pleasures. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt *honor him*—then shalt thou *delight* thyself in the LORD."

These views do not seem to me to need the sanction of human authority ; but perhaps it will commend them to some who hear me, to find them adopted by a distinguished novelist and man of the world. "If we believe," says Sir Walter Scott, "in the divine origin of the commandment, the Sabbath is instituted for the express purposes of religion. The time set apart is the 'Sabbath of the Lord;' a day on which we are not to work our own works, or think our own thoughts. The precept is positive, and the purpose clear. For our eternal benefit a certain space of every week is appointed, which, sacred from all other avocations save those imposed by necessity and mercy, is to be employed in religious duties. The Roman Catholic church, which lays so much force on observances merely ritual, may consistently suppose, that the time claimed is more than sufficient for the occasion, and dismiss the peasants, when mass is over, to any game or gambol which fancy may dictate ; leaving it with the priests to do, on behalf of the congregation, what farther is necessary for the working out of their salvation. But this is not Protestant doctrine, though it may be imitated by Protestant churches."

Having thus shown that the perpetuity of free institutions depends on their purity, and stated what we mean by the suitable observance of the Sabbath, I now proceed to show, first, that such an observance of this day will infallibly secure the purity and consequent permanence of free institutions; and secondly, that without the Sabbath these cannot be secured.

And that the Sabbath thus observed, would secure the purity and consequent permanence of free institutions, appears, first, because it would presuppose a right state of mind towards God.

There is evidently a peculiarity in the law of the Sabbath, as a test of simple obedience, and of a temper generally right towards the divine government. For obedience

to the other commandments, reasons may be found in the obvious interests of society and of the individual ; but this is so far from being the case with the Sabbath, that of all the ten commandments this is the only one concerning which the question has been raised whether it was moral or positive. This is not because the connection between the violation of this law and its results is less certain, but that it is less immediate and obvious. Its sanctions do not come directly, as when one puts his hand into the fire ; but they come according to another general method in God's natural government, remotely, as in the effects upon the social fabric, of intemperance, or licentiousness, or revenge. Of these, individual instances may seem slight, and alarm on account of them may be mocked at ; yet through them there will gradually steal in a moral malaria that will poison and blast every thing noble. Thus it is more especially with the Sabbath. God has infallibly linked cause and effect here, he has plainly revealed that connection ; yet the chain itself which binds them together is often concealed, or revealed only to the eye of faith. Hence it is that Sabbath-breaking is what has been called a *leading* sin ; it is the point at which men naturally break away from God ; and when that is fully done, nothing can restrain them from any crime, but the absence of temptation or the fear of detection. Under these circumstances, let an individual devote the Sabbath to religious duties, public and private, honoring God and delighting himself in him, and he will show that regard to the principle of duty, as such, which will make him a good citizen—a pillar of strength to free institutions. He who thus walks humbly with his God, will do justly and love mercy.

I observe secondly, that such a mode of keeping the Sabbath would insure the purity and consequent permanence of free institutions, from its effect upon the intellect of the community.

It ought not to be forgotten that Christ originated, in inseparable connection with the Sabbath, the first great and permanent system of popular instruction that the world had ever known. He was himself "a *teacher* come from God," and one part of his commission to his disciples was, that they should *teach* all nations. True the object of Christ was higher than mere instruction ; it was persuasion and moral renovation ; but since the moral and religious nature are reached only through the intellect, this necessarily implies much thought and much knowledge on subjects that naturally stir the human soul to its lowest depths. The man who knows the only true God, and Jesus Christ whom he has sent, and who seeks to apply practically the instructions of Christ, may be unable to read, he may know nothing of the classification of natural objects on the earth or in the heavens, but his intellect cannot be dormant or unimproved. He has a knowledge that is life eternal, and that will naturally draw other knowledge within its range. And this knowledge is to be made accessible to all classes of people. Constrained by the love of Christ, his ministers are to go out into the highways and hedges and compel them to come in. Nor in doing this are they to employ declamation, or rant, or fanaticism. They are, as Paul did, to *reason* of righteousness, temperance, and a judgment to come ; and it is impossible that a community should hear these and similar topics treated earnestly and wisely from week to week, and not come up to that intellectual elevation which would fit them to be members of a free community. An *individual* may, indeed, as was just intimated, have the knowledge of God and of salvation without general knowledge ; but this could not be the case with a community. Wherever there is an enlightened ministry and the instructions of the Sabbath, there, as all experience shows, will be schools, and the diffusion of general intelligence. The very familiarity with the Bible

itself, its history, its doctrines, its precepts, its poetry and its prophecies, implied in a suitable observance of the Sabbath, would preclude the possibility of an ignorant people. It is to be observed, too, that all knowledge is not, according to a popular fallacy, equally related to the well-being of free institutions. There is much knowledge, literary and scientific, that may be, and has been, the instrument or the ornament of tyranny and vice. But the knowledge drawn from the Bible and the Sabbath, is precisely that which is adapted to stimulate and direct the moral nature. It is that knowledge of duties and of rights which is essential to virtue, and which is needed in connection with it as the foundation of free institutions. Hence a people who keep the Sabbath as did our Puritan Fathers, attending church and studying their Bibles, not only may be, but will be, a free people. No power on earth can enslave them.

But thirdly, such an observance of the Sabbath would insure the purity of free institutions, by its elevating, and softening, and harmonizing effect upon the feelings of men.

In the present state of the earth, and of the moral nature of man, labor is necessary, and is for his good; but in itself it is an evil, and as stimulated by avarice or as enforced by necessity or by power it has been one great cause of the degradation of the race. Constantly enforced, it must deteriorate alike the body and the mind. But let now this burden be removed one day in seven, as recognizing not merely the physical wants of man, but his spiritual capacities and his higher affinities, and who can estimate its elevating effect? It places him at once in new relations. Let him, if need be, go down and toil six days in the mine of worldly gain,—it may be his duty, and God may be with him there,—but on the seventh, let him come up and breathe a purer air, and dwell in the sunshine of a brighter light. Let him see that he has

interests higher than those of earth, and that God has given him time to attend to those interests which no man has a right to take from him, and he feels at once that he is recognized as a child of God, and an heir of immortality. The very stillness of the Sabbath then becomes the voice of God, speaking to his heart of that sympathy which he feels for the transient and feeble races of time. He rests, after the example of God. He remembers that Redeemer who on this day rose from the dead, and that heaven to which he has ascended, of which the Sabbath is at once a type so beautiful and for which it is a means of preparation so necessary. And now let this stillness be broken by the sound of the Sabbath-bell; and having put off the garments and the soil of labor, let him go up with that outward purity, and that seemliness of appearance, which comport with the purity and order of divine worship, and let him unite with his family, and neighbors, and with the great congregation, in the services of God's house; and there is something in this outward decorum, in the reverent posture, in the voice of prayer, and in the notes of sacred praise, that is softening and humanizing, that must touch the feelings, and modify the associations, and tend to remove what is coarse and unseemly in the general deportment. Hence, what is called the rabble, is never composed of those who habitually attend a Protestant church; and where all should do this, there would be no rabble.

It is however with the harmonizing, still more than with the elevating and softening tendencies of the Sabbath, that our argument has to do. When men come together as the children of a common parent, bound alike to the grave and to the judgment seat; when they enter into the presence of that God, before whose eternity human life is but a point, before whose greatness all human distinctions are inappreciable, upon whose bounty all are equally dependent, and whose mercy, as sinners, all

equally need,—they must seem to themselves and to each other to stand upon the level of one common humanity, and there will be a powerful tendency to produce that feeling of brotherhood—of equality and affection—which lies at the foundation of our institutions. The rich and the poor meeting together under circumstances to make them feel that the Lord is the maker of them all, the rich will be humbled, and the brother of low degree will be exalted ; pride and envy will be felt to be equally out of place ; hostile and rancorous feelings will be subdued ; he that is seeking to be forgiven his debt of ten thousand talents, will forgive that of a hundred pence. Surely if the Sabbath, thus kept, had been devised for the purpose, it could not have been better adapted than it is to promote that spirit of kindness, of equality, of mutual forbearance and regard, upon which the happy working of free institutions so much depends.

But I remark again, that the main effect of the Sabbath, thus observed, upon the purity and consequent perpetuity of free institutions, is to be found in its bearing upon the public conscience.

This is the point on which every thing must turn. Let the public conscience be sensitive and enlightened, and the one indispensable condition of free institutions is secured. This would involve knowledge enough for the successful working of such institutions ; but without this, they can be sustained by no amount of knowledge, or refinement, or civilization. But the public conscience is often either seared, or perverted, and those evils which pervade communities under the sanction of such a conscience, are the last to be seen and thrown off by individual virtue. And not only may a seared conscience fail to see the enormity of such evils, but not seldom does a perverted conscience take sides with them and seek to throw over them the banner of right. This has been so with war, and slavery, and polygamy, and duelling, and

the sale of intoxicating drinks. This is so now with many practices sustained even in the church. They would certainly disappear before a sensitive conscience fully enlightened by the word of God. It is indeed wonderful, since the conscience is that faculty in man which God intended should control all the others, and since its actual power when fully awakened is so great, into what torpor and imbecility it may fall, and how it will quietly permit, and share in, general enormities that cry to the very heavens. But in proportion as the public conscience falls into this state, whatever may be the condition of society in other respects, that confidence, public and private, which is its only cement, will infallibly disappear, the bonds of social order will be relaxed, every right will be endangered, and security will be sought at the expense of liberty. But, on the other hand, let the conscience be sensitive, and it will prevent all intentional infraction of right; let it be enlightened, and it will prevent all violation of it from mistake. It will necessarily draw public attention to every abuse in the customs or institutions of society, and will gradually so correct public opinion as to put an end to those abuses. The law of reason and conscience in the individual, will take the place of the law of the land as a formal precept armed with an external force, and society will become instinct with a principle, which, in securing to every man his rights, will necessarily secure to him the largest practicable or desirable liberty.

But while this office and importance of the conscience cannot be denied, we shall look in vain to human wisdom for any institution or arrangement designed to render it enlightened and sensitive. Hence its perversions and torpor among heathen nations, and the striking fact, that, where the Sabbath and its accompanying light has not existed, no instance can be pointed out in which an established moral evil has been attacked and removed on moral grounds. Who ever heard of a case among heathen

nations in which infanticide, or polygamy, or lying, or slavery, having once been incorporated into the institutions and habits of a nation, has been attacked and eradicated through the native light and power of the conscience of its people? Who expects to hear of such a case? But that the Sabbath cannot be religiously observed by a people having the Bible in their hands, without improving the conscience, is obvious from the very nature of the case. Religious instructions and services, both in public and in private, elucidate and enforce those rights of God, and those duties towards him, which must include a regard for every right of a fellow creature which he has constituted, and a performance of every duty which he has commanded. The Sabbath, therefore, is God's institution for training the moral nature of man. It is his appointed school-day for the race, that they may learn lessons of piety and moral goodness; and what sight could be more beautiful or sublime than that of the whole race sitting at the feet of Jesus and hearing his words? Then should they know that highest of all freedom with which the truth makes men free; then fraud and oppression would cease; then every individual would understand his duties and his rights; and society, presenting thus, from week to week, an even surface for the impress of divine truth, would be enstamped with the image of heaven.

But since civil freedom is so great and high a result, it may seem to some strange that it should be secured by an observance of the Sabbath and a cultivation of the conscience, in which that result is not directly contemplated. But this is only in accordance with a great principle, which we find recognized every where in the works and in the word of God, *that incidental advantages are always best secured by aiming at the highest possible results.* Thus, in a plant, he who should obtain the blossoms and the fruit, would of course have the fragrance and the leaves. Thus, physical well-being is best secured by that

exercise which is sought for a further end. Thus, he who seeks first the kingdom of God and his righteousness, shall have all other things added unto him. Thus, he who would find his life, must lose it. Thus, it is always the highest expediency to do right. Thus, when the Sabbath is kept holy, every physical and intellectual advantage connected with it is most fully gained ; and thus, when man is trained to become a citizen of heaven, he will be best fitted to be a good citizen in a free republic. It is indeed a high evidence that both the Sabbath and free institutions are from God, that they hold the same relation to something beyond themselves, that the chrysalis does to the winged insect, or that the twilight does to the full day, and that free institutions may be gradually merged and lost in the perfect government of God, as the light of the Sabbath may fade into the light of heaven.

Having thus shown that a suitable observance of the Sabbath would insure the purity and permanence of free institutions, it only remains to show, as was proposed, that without the Sabbath these cannot be secured.

The question here is, not whether a people who had never known the Sabbath, but who had days set apart for religious observances, and in whom the spirit of reverence should be cultivated in connection with a false religion, could sustain free institutions in their purity. Probably the very imperfect, and turbulent, and comparatively transient freedom of Greece and Rome would be all that could be reached under such circumstances. But the question is, whether these institutions could be sustained by a nation nominally Christian, who should reject the Sabbath ?

And here we must keep steadily in view the contrast between free institutions, and others, as related to moral culture and influence. Let the forces of despotism be well organized, and every thing be subject to minute inspection, and a certain formal and unproductive order—the

order of stagnation and of death—may be preserved all the better for the absence of that general culture and elevation which would fit man for freedom. But a free government, in the last analysis, is self-government. It is simply because men will preserve order, and respect the rights of others, of their own accord, that they do not need soldiers to govern them. But if external force be removed, there is no ground of security but the power of that invisible and eternal law which reveals itself in the conscience, and makes every man a law unto himself. Make this its key-stone, and the arch will not only support itself, but the more it is pressed, the firmer it will be. Hence every thing that weakens moral restraint tends to subvert free institutions, and hence we affirm that such institutions cannot be sustained without the Sabbath.

And that they cannot, will appear, first, because a rejected Sabbath would of itself become a powerful means of corruption. Clearly it could never be reclaimed to the same uses as ordinary days ; and if the sanctions and restraints of religion were wholly withdrawn, it would become for the whole nation a day of idleness, with its consequent temptations and vices. It would be the day for the roll-call and general muster of every division in the army of sin, and would do more to undermine free institutions than all the other days of the week. There are portions of this country now, where there is far more wickedness on the Sabbath than on any other day ; and what shall prevent this city, or any other city, from becoming like Paris, where—and I wish the fact to be noted—a more numerous police is always abroad on the Sabbath.

But again, the same thing will appear from the peculiar relation which the Sabbath holds to many of those means and agencies on which the moral elevation of the community depends. This is not, as is sometimes said, the relation of cause to effect, or of the foundation to the su-

perstructure ; but that of an essential condition, without which the effect could not take place. This relation does not make the Sabbath less important, but it may prevent its importance from being seen. An end can no more be accomplished, unless certain conditions be complied with, than it can unless certain causes act ; and between these there is a broad distinction. The cause of the ignition of powder is the spark, its condition is that the powder be dry. The cause of the movement of the ship is the wind, its condition is that it should be afloat. The cause of the falls of Niagara is gravitation, its condition is the fluidity of the water. If some Archimedes were to move the world, the cause would be the force applied, the condition, a place where he might stand. Of itself, the condition can do nothing, and it may be as essential to evil as to good. The ocean may be there and no ship float upon it, or the ship may bear the black flag of the pirate ; still without the ocean as a condition, we could not have the wealth and benefits of commerce ; without a place to stand on, the world can never be moved.

Now it is back, among the great essential conditions of moral well-being, that God has placed the Sabbath. It is as the soil to vegetation ; it is the place where we must stand to move the moral world, and without it the wants of man as at once a social and a religious being cannot be met. Destroy the Sabbath, and there can be no stated and public recognition of God, and communities would never unite their sympathies before him as the children of one common parent. Public worship, with all its elevating and purifying associations, would cease. The pulpit would be silenced ; revivals of religion would be unknown ; every Sabbath school and Bible class in Christian and in heathen lands would be disbanded ; Christian instruction in families would be diminished or cease altogether ; those great benevolent institutions, whose interests are linked in with the Sabbath and are cherished chiefly in connection

with it, would languish and die ; and every obstacle would be removed to the setting in of one unbroken tide of worldliness and of ungodliness.

Has the true place of the Sabbath now been assigned to it? If so, I may observe again, that free institutions cannot be preserved without it, because the rejection of the Sabbath would be virtually a rejection of God himself.

It is very much from its recognition of the Christian Sabbath, that our government is known as a Christian government. Let legislative bodies sit, and judicial processes go on, on the Sabbath as on other days, and the chief bond which connects the government with the Bible and with the Christian religion would be sundered. Such a course would be, and it would be so regarded by Christendom, a national rejection of the Christian religion and of the authority of the God of the Bible. But, to say nothing of special judgments, which would assuredly come, no dream can be wilder than that of the possibility of free institutions among a people who should, either nationally and in form, or by silent acquiescence, reject the authority of God. "Of all the dispositions and habits which lead to political prosperity," says Washington, "religion and morality are indispensable supports." Again he says, "Let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." This would not only remove all restraint now connected with the idea of God, but, what would be equally fatal, all the attraction and excitement and high assimilative influence by which alone man can reach his true end. If the current of human life is to flow evenly, it must move on and connect itself with God and with eternity. The infinite alone is its

ocean ; and when it feels the attraction of this, then its water is clear, and flowers spring up along the banks. But let infidelity cast a dam across these waters, and they will stagnate and set back, and the surface of society will become a moral morass, breeding pestilence and death. Here is no middle ground. The rejection by a moral being of his essential good, necessitates the choice of essential evil. Man is not as a tree, which a Chinese gardner can dwarf without deforming. The immortal energies will well up, and if they do not flow in right channels, they must in those that are wrong. Wherever there are capacities groping in vain for their object, or there is the sad consciousness of baffled energy setting back upon itself, there will be either some form of melancholy, or the recklessness of vice. Hence the rejection of God not only does violence to the dictates of an enlightened understanding, but to those intuitive convictions belonging to the very nature of a rational and moral being, through which, far rather than by his understanding, man is linked to the divine government, and from the operation of which, however perverted, his nature must ever be essentially religious. But to suppose, when violence is thus done to the nature of man in its very sanctuary, when the sanctions of obligation, and the central idea that makes of the race one family having a common Father, are removed, that men will ever respect the rights or fulfil the duties implied in free institutions, is utter folly. Every form of evil must follow the rejection of God.

I observe once more, that the necessity of the Sabbath to free institutions, may be seen from the character and sources of the opposition that has been arrayed against it. Here Pilate and Herod become friends. Here infidelity and formalism, despotism and anarchy, join hands. The Sabbath elevates man, but it has ever been the policy of civil, and especially of spiritual despotism, to prevent that

true intellectual and moral elevation which would render the people capable of liberty, by amusing them with shows and sports, and by giving them license to indulge themselves in their lower and vicious propensities. Hence the enormous expense lavished by the Roman emperors upon theatres and gladiatorial shows. Hence the present carnivals and shows at Rome, and the fact that the Sabbath is nowhere kept holy where popery is prevalent. It cannot be. This policy of those who keep them in subjection, the people do not, in general, perceive. They are both pleased and degraded by the license granted them, and at the same time their intellectual and moral natures are so controlled, that they either become infidels or superstitiously and fanatically attached to forms. It is as it was of old. "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so." Ah, yes! and well might the prophet add, "and what will ye do in the end thereof?" But though the people have generally fallen into this snare, there is yet one instance in which they did not, and the temper manifested by their civil and ecclesiastical rulers showed how vital they felt this point to be. During the progress of the English reformation, the true place of the Sabbath began to be more clearly seen, and the contest between the enemies and the friends of civil liberty often turned upon this. Indeed it is remarkable that God intrusted the standard of true liberty only to the hands of those who had already learned to honor his Sabbaths. At one time even the justices of the peace, and the judges of the courts, attempted to suppress the wakes and sports which had been prevalent in the times of popery. This was resisted by the higher authorities as interfering with ecclesiastical jurisdiction. The justices then "signed an humble petition to the king," in which they declare that "these revels had not only introduced a great profanation of the Lord's day, but riotous tippling, contempt of authority,

quarrels, murders, &c., and were very prejudicial to the peace, plenty, and good government of the country," and therefore they pray that they may be suppressed. This petition was not regarded, and, says the historian, "to encourage these disorderly assemblies more effectually, archbishop Laud put the king upon republishing his father's declaration of the year 1618, concerning lawful sports to be used on Sundays after divine service, which was done accordingly." This declaration the ministers were required to read from the pulpit, and those who refused, as many did, were turned out of their places. "How many hundred godly ministers in this and other dioceses," says a writer of that day, "have been suspended from their ministry, sequestered, driven from their livings, excommunicated, prosecuted in the high commission, and forced to leave the kingdom, for not publishing this declaration, is experimentally known to all men." Riotous tippling and profaneness were nothing, but a conscientious desire to honor the Sabbath could not be tolerated. Here we see the opposition to the Sabbath, of despotism and formalism; the opposition of infidelity and anarchy showed itself in the French revolution. Infidelity is of course opposed to the Sabbath; and, so far as I know, non-resistants and no-government men now are almost universally opposed to the Sabbath, and make it the object of their special and virulent attacks. Now when we see the battle raging so often and so hotly around this battlement on the walls of freedom, we may estimate its importance in the eyes of the enemy. They feel that if they can gain this, their triumph will be sure.

Is it true, then, that the Sabbath, religiously observed, holds such a place in that circle of agencies on which the well-being of a free people must depend, that it would certainly secure to us the unspeakable blessings of that fair inheritance which has come to us through the suffer-

ings and blood of our Fathers? Is it true, that it must be a pillar in every social fabric where freedom can dwell, and must hold such a relation to the whole, that if any Samson of infidelity could pluck it away, the whole structure would come down in ruins? Then are we appealed to, by every consideration which can move a patriot or a Christian, to do what we can to uphold this sacred institution. This is not, as many seem to suppose, an institution slightly connected with the other arrangements of God. It may seem so at first, but trace its connections and you will find it inseparably blending with all the arrangements of God for the elevation and well-being of man. Its law of rest is enstamped even upon the physical organization of all beings capable of labor, whether of body or of mind, and in its simplicity and variety of adaptation, like the air, and the light, and the water, it bears the evident impress of the hand of God. How simple! and yet, while it meets the wants of the exhausted animal, how evidently was it "made for man" in all conditions and in all his relations! How perfectly is it adapted to the laboring man in his toil, to the young man in his temptations, to the business man in his perplexities, to the scholar in his exhausting processes of thought, and to the statesman as bearing the burdens of public life! How is it adapted to families, consecrating home, and giving opportunity for family instruction; how to communities, as the individuals composing them are related at once to each other and to God, and as needing opportunity both for private and public devotion! How does it blend the social and the religious nature of man, and fit him for a social heaven! How is it related to the Bible, as a book requiring study, and so time for study! How does it connect man with the past, by constantly reminding him of that great event which it commemorates; how with the future, by its glimpses and foretastes of that heaven which it typifies! Kept as God commanded, it would improve the

individual man, physically, intellectually, morally. In his social relations, it would secure purity and harmony; in his civil relations, security and freedom. It would unite man to man, and all men to God. Surely, whatever he may intend, he who fights against the Sabbath, fights against the best interests of his race, and against God himself. Surely this Association is engaged in a work of piety and of patriotism in making known the will of God on this subject.

This connection of the Sabbath with civil liberty, and with every earthly interest of man, I would especially urge, at this point, upon the attention of civilians and statesmen. Let them understand it, and if not as religious men, yet as patriots, they will honor this day, from the honest convictions of their own hearts; let the people understand it, and they will see to it that no man, whatever may be his talents, or his party, shall have their favor, who will disregard an institution so vital to their welfare.

And this leads me to say finally, that while the Sabbath is thus adapted to man, at all times and in all circumstances, there is much in our present position, as related to free institutions and to the hopes of the world, which calls upon us for special interest in this cause. While, for reasons already indicated, there are always peculiar temptations to violate the Sabbath, and we are to expect at this point the first, and not the least violent onset of the enemies of freedom and of religion, there is also much in the circumstances, especially of our western and southern population, scattered as they are, with imperfect means of education, and little organized into societies, which must tend strongly to the desecration of this day. There is, too, pouring in upon us with prodigious and unexampled rapidity, a foreign population not trained in the school of freedom, and if they regard the Sabbath at all, having generally low views

respecting it. This population is of different nations, and languages, and sects, and being clothed at once with political power, and spread over the whole breadth of the land, it must enter, as a modifying if not a distracting element, into all our political and religious combinations and movements. This heterogeneous mass is taking possession of a country of exhaustless fertility and of boundless resources, and is sitting down under a government where there can be no effectual barrier between the people and their immediate will. If now we add to these characteristics peculiar to this country, those of the age—the general activity of mind, the triumphs of science and invention, the power of the press, the wonderful means of communication, and the facility with which vast masses may be concentrated at particular points—we must feel that the elements are combining which shall prepare the way for scenes such as this world has never witnessed. At present, the urgency of want, the facilities for enterprise, the newness and vastness of the country, may conduct harmlessly off the elements of evil. But when the population shall become dense, and its tide reflux, numbering, as it soon must, its hundred millions; when wealth and the arts of luxury shall be increased; then, what complexity of interests! what prizes for ambition! what means of corruption! Then, let the political heavens become black, let the storms of passion be raging, and the waves of faction be heaving and tossing over this mighty ocean; and there is no human power that can prevent the bark of our liberties from foundering and going down. Then will the sun of the brightest morning that ever dawned upon the earth set in storms and in blood. No! no human power can prevent this. If prevented at all, it must be by that God, “which by his strength setteth fast the mountains; being girded with power: which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.” Our hope

is in Him, in his word, in his ordinances, in his Sabbath. Let God be honored in these, and all will be well. Let the Sabbath sun, as he returns, look down upon these multitudes going up, over the hills of New England, and the prairies of the West, to worship together—to listen to the voice of God, to unite in prayer, and in sacred praise—and the purity and permanence of free institutions will be secured. The “people shall be all righteous,” and “shall inherit the land forever.”

THE CHRISTIAN'S OBLIGATIONS TO THE SAVIOUR.

A

SERMON

DELIVERED IN PORTLAND, JUNE 23, 1847,

BEFORE THE

MAINE MISSIONARY SOCIETY,

AT ITS

FORTIETH ANNIVERSARY.

BY REV. CHARLES FROST.

PASTOR OF THE CHURCH IN BETHEL.

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SERMON.

II. COR. V. 15.—AND THAT HE DIED FOR ALL, THAT THEY WHICH LIVE SHOULD NOT HENCEFORTH LIVE UNTO THEMSELVES, BUT UNTO HIM WHICH DIED FOR THEM AND ROSE AGAIN.

THESE words relate to the sacrifice of Christ for the sins of men, and to the design of that sacrifice in forming a people to glorify Him. By the phrase, “they which live,” some have supposed that all who hear the gospel were intended, without any reference to moral character,—literally all who live in the world. It cannot be doubted that it is the *duty* of all to deny themselves, and make the honor of the Saviour the great object of life. He is worthy of this supreme regard; and the Bible requires it of them: it is manifestly the will of God “that all men should honor the Son even as they honor the Father.” But the connection seems to restrict the phrase, in its application, to those who have become dead to sin by the cross of Christ, and have entered on a new and divine life. Christians are *peculiarly* bound to honor Him who died for them. Henceforth they should not, as they have done in times past, live to themselves, but to Christ. Others are not released from the obligation,—others are not excused from the duty; but Christians are *especially* required to give up their own will, and no longer to make their own honor, interest, or pleasure, the principal object of pursuit; but to bring all their feelings and conduct into subservience to the will and glory of the Saviour.

The text furnishes for our consideration,

I. The fact that Christ died for sinners.

II. The object of His death; and

III. The obligations resulting to those who are benefitted by it.

I. *The fact that Christ died for sinners.*

In every part of the sacred volume, great prominence is given to the death of Christ. This event is shadowed forth in the Old Testament, by significant types and emblems; and, during a long succession of years, formed a distinct subject of prophetic revelation. The spirit of prophecy not only announced the incarnation of Christ, but *testified beforehand His sufferings and the glory that should follow*. A still more conspicuous place is given to this subject in the New Testament. "Christ crucified," constitutes the one great doctrine of the Apostles. This is, emphatically, the theme of all their preaching, both to Jews and heathen. Their *writings* every where abound with it. It glows on every page—it warms and enlivens every sentence. They speak of the death of Christ as part of a great system, the very corner-stone, on which the whole fabric of Christianity rests; and as the fact above all others on which they found its claims to universal reception. As a sacrifice for sin, it sustains a relation to the purposes and government of God, and the interests of the moral universe of pre-eminent importance. God forbid, says the Apostle, that I should glory, save in the cross of our Lord Jesus Christ. I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures. In whom we have redemption through his blood, even the forgiveness of sins.

This sacrifice was *necessary*. It constituted a most important and essential part of the work of redeeming mercy. Man, though fallen, is still a subject of the divine Government; and as such is under the sentence of condemnation. The violated law breathes out threatening against him; and the holiness and justice of God require that its penalty should be inflicted in all its righteous severity. Here are obstacles in the way of forgiveness, which utterly forbid all hope, except on the ground of atonement. If sinners are pardoned, something must be done

to sustain the authority of God's law, and render it honorable in Him to remit the penalty. Without the shedding of blood is no remission.

This by no means implies that the Infinite Mind is limited by any thing without itself. Whether God could pardon without atonement, or whether he was unable to devise any other method of recovery for sinners of our race, are questions which creatures can never satisfactorily answer. But having himself provided a "Lamb for a burnt offering,"—having ordained the death of His Son as a sacrifice for sin, it would be great arrogance in us to affirm, that it was either unnecessary or superfluous. This sacrifice is the result of infinite wisdom and benevolence, and consequently adapted perfectly to the great ends of the divine administration; and we are authorized to believe that without it the mercy of God would never have reached this world of revolt and ruin. Darkness visible would have brooded over our prospects,—not one ray of light would ever have penetrated the gloom and horror of the soul. Our whole race must have remained under the dominion of sin while they lived; and would have gone out of the world only to bring forth fruit unto death forever.

I cannot forbear to remark in passing, that the death of Christ is an event of most extraordinary character. Other sacrifices have been offered; but this, among all the works of God, in its nature and design has no parallel. *Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love to us in that while we were yet sinners Christ died for us.*

It is important to remark too, that Christ died, not for one age or country, but for the race. *He, by the grace of God, tasted death for every man. He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. He died for all.*

Yet the death of Christ does not save the soul, nor produce any change in the character of men. Notwithstanding atone-

ment has been made, and *God is in Christ reconciling the world to himself*, many still remain in a state of alienation from God and pursue the road to death. We must look to the *fruit* of redemption—to other wonders of love for effectual salvation. Sinners must repent, believe and be born of the Spirit, and live godly in Christ Jesus, or “Christ will profit them nothing.” The atonement is universal; its application by the Spirit is to those whom the Father gave to His Son before the foundation of the world.

I pass to consider,

II. *The object of Christ in dying for sinners.*

It was the purpose of God from the beginning, to raise up from the ruins of the fall, a people for His praise. They were given to Christ in covenant,—*chosen in Him before the foundation of the world, that they should be holy and without blame before Him in love, having been predestinated to the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.* In the scheme of divine benevolence, provision was made with special reference to this gracious purpose. The Apostles abundantly teach that the death of Christ was an important and necessary part of the work which, as Mediator, He had undertaken. They refer to this event as the great expiatory sacrifice, to declare the righteousness of God for the remission of sins, and for the effectual removal of guilt from the consciences of believers and their entire sanctification in the sight of God. Their language is, *He died for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Christ hath once suffered for sins, the just for the unjust, that He might bring us unto God. But now in the end of the world, hath He appeared to put away sin by the sacrifice of Himself.* The object of the Saviour's death was not limited to the work of atonement. He came to *purify* as well as to *redeem*,—to bring back unconverted millions of our race from sin and wrath, and restore them to the image and favor of God, that he may be glorified.

No provision could have availed for their benefit, which did not include the renewal and sanctification of their nature. We can have peace with God through our Lord Jesus Christ, only as we become reconciled to his holy character and law, and bear his moral image.

The death of Christ not only provides for the honorable exercise of mercy toward sinners, but effectually secures to all who believe, the renewal of the heart unto holiness. As the great High Priest, the blood which He shed for the remission of sins, is of powerful efficacy. *For, says the Apostle, referring to the sacrifices under the law, if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot unto God, purge your consciences from dead works to serve the living God.*

By this one offering of Himself, He has purchased for every believer, redemption from sin, and all the blessings of spiritual life. These blessings are in His hands and at His disposal. He has become the author of eternal salvation to all who obey Him ;—has procured for them the means of grace and the gift of the Spirit for the renewal and sanctification of their hearts.

As far as the kingdom of Christ has been extended in the world, this great purpose has been secured. In the earliest ages, and in the worst of times, God has had on earth, *a people for his praise*. A remnant have been preserved amid the general corruption, to show the efficacy of the Redeemer's blood to cleanse the heart and restore men to the favor of God. In whatever age of a country the friends of Christ have been found, they have been a *peculiar people*. In their character and lives they have been distinguished from the multitudes around them. By their deadness to the world, and their attachment to the word and worship of God—by their self-denials and sacrifices for the cause of religion, they have shown that they were not *carnally-minded*, but *spiritually-minded*, not selfish and worldly,

but disinterested and benevolent; not proud and revengeful, but meek and forgiving; not living or warring after the flesh, but after the Spirit;—living to Christ, following him whithersoever he goeth.

It remains to consider,

III. *The obligations of those who have been benefitted by the Saviour's death.* These obligations include,

First, *the relinquishment of self.* Both reason and Scripture concur in teaching that *creatures*, however exalted, have no right to be selfish. They did not create themselves, and nothing which they possess belongs exclusively to them. What they rightfully possess, belongs to them in distinction from *others*: but it does not belong to them in distinction from God. *The earth is the Lord's, and the fulness thereof.* Besides, selfishness entirely sets aside the order of creation. It is a manifest violation of the first law of being. Among all the Creator's works, what one object has been made for its own exclusive benefit? It has been justly said, that "all we are, and all we have, without any reserve, is the property of God, of which man is merely the trustee, and not the real owner; that all our possessions, both intrinsic and extrinsic, are to be considered as put into our hands, to be rendered as productive, as possible, of good to the creation of which we are a part. Man, the individual, has a property in nothing, the communication of which is necessary to increase the sum of general happiness. The good of the whole demands, with an imperious voice from every component part of it, every sacrifice of which it has need." The measure of our duty, and the extent of the sacrifices demanded of us, for the general good, must, of course, be determined, not by our own will or inclination, but the revealed will of God. Consequently, he who makes his own interest the supreme object of pursuit, or his own inclination the rule of conduct, loses sight of the primary end of his being, and contracts great moral delinquencies: he is chargeable with unfruitfulness to God, and unrighteousness to men.

As the Author and Proprietor of all things, it is suitable that the will of God should be the rule of human conduct ; and that all should be employed in promoting the purposes of His sovereignty. He is a Being of infinite excellence, and the exhibition of His perfections and glory, tends to increase the holiness and felicity of His intelligent creation. Hence it follows, that selfishness not only tends to derange the order of creation, but is a virtual infringement or denial of God's right, and strikes at the happiness of the universe.

But Christians sustain to God the relation not merely of *creatures*, but of *redeemed sinners*. Of no others could it be said with equal propriety, *Ye are not your own*. If creating goodness and preserving care bring claims to the entire relinquishment of self, these claims are almost infinitely augmented by redeeming love.

In addition to all this, the sacrifice of Christ for the redemption of His people, has furnished them with an example of self-denial, which, as His disciples, they are bound to follow. He sought not his own glory ; to save a revolted world from deserved ruin, He humbled Himself to the death of the cross : and from this the Apostle infers the measure of self-denial and sacrifice required of his people. *We ought to lay down our lives for the brethren*. In view of the bitter cup which the Father's honor required Him to drink, He said, *Not my will, but thine be done*. And shall *creatures* claim what belongs only to God ? Shall not those, who have been redeemed by the blood of Christ, imbibe His spirit ? Shall not the love of Christ constrain them to imitate His example, and live to honor and exalt Him who died for them and rose again ? These obligations include,

Secondly, *The entire consecration of all to Christ*. The claims of Jesus Christ upon his people, are paramount to all others. As *creatures*, He had a perfect right to their homage and obedience ; and the obligation is increased by the kind and constant care He has exercised over them, sustaining them in life and crowning their life with goodness. But more than all, the price paid to

redeem them from the bondage of sin, and restore them to a state of holiness and peace, renders them doubly His, and gives him a claim to their affection and services, which can never be cancelled or relinquished. This claim includes not merely the surrender of self, but the consecration of the heart and life to His service and glory.

A prominent and essential trait of the devotedness which the followers of Christ owe to Him is, that they identify themselves with His kingdom, and ardently desire and actively labor to extend its interests in the world, and to bring to Him the travail of His soul, that He may be glorified. Through grace they devote all they are and have to His service, that his purpose of bringing many sons and daughters to glory may be fulfilled. It is not enough that *they* love and follow Him, and will be jewels in His eternal crown; they enter with all their hearts into *His* great purpose of love to save myriads more; that by their example and influence, by their direct efforts and sacrifices, they might become co-workers with Him in extending his kingdom over the earth. This is living to Christ; living in some measure as *He* lived. It is imbibing His spirit—imitating His example, obeying His commands, and making His honor, interest and glory, the great object of pursuit.

If Christians would understand the extent of their obligations to Christ, they must *contemplate the sum of blessings* His death has procured for them. As the transgressors of God's law, all were subjected to the vile and voluntary bondage of sin; and had not the Saviour undertaken for us, our whole race must have gone down to all the darkness and dreadfulness of the second death. Not a ray of hope has ever dawned upon our miserable condition, but from the cross of Christ. Christians therefore should feel, that, by the Saviour's death, they have been delivered not only from the inexpressible corruption and wickedness of their hearts, but from unmitigated bondage and eternal chains, which were their lawful inheritance, and raised to the favor of God and the hope of eternal life.

If Christians would take just views of their obligations to Christ, and have their hearts rightly affected by them, they must *ponder the character and dignity of His person, and the amount of suffering he endured on their behalf.* How affecting is the thought, that, to rescue us from deserved ruin, the co-equal and co-eternal Son of God—the *brightness of the Father's glory and express image of His person*, condescended to stoop and suffer!—that it was “the *Prince of life*,” who was killed; “the *Just One*,” who suffered for the unjust; “the *Lord of glory*,” who was crucified!

But who can estimate the value of that blood, which makes atonement for human guilt, and prepares the way for God to pardon and save the transgressors of his law? The Apostle calls it *precious blood*.

And now what Christian can look at that price by which his redemption has been procured, and feel no emotions of gratitude, and no sense of obligation?—can survey that scene on which the sun forbore to shine, and not have his heart softened and subdued, and raised in eternal raptures to the throne of God, and filled with the outgushings of divine love? In that scene was exhibited the highest act of benevolence the universe ever beheld—benevolence which should bind the heart of Christians in everlasting gratitude and love to their Saviour, and secure the *entire* consecration of their all to His service and glory. Redeemed as they have been by his blood, it is difficult to conceive of any thing that can give additional strength to His claim, or increase their obligations to Him. Christian friends, to whom should we live, if not to that divine Benefactor, who, at the expense of His own most precious life, has brought us back from the borders of the pit, and given us an inheritance among the friends of God? Does he deserve the *name of Christian*, who can so far forget the price of his redemption and overlook the obligations thence resulting, as to seek again his own things; or regard any thing he calls his own too dear and valuable to be consecrated to Christ? Can he *be* a Christian who, in view of

the sacrifice the Saviour has offered, can find it in his heart to neglect his service, and live according to the course and fashion of this world? Are *we* partakers of grace and adoption and hope full of immortality? Let us keep in view our obligations to Christ, and aim to honor Him, and tell the world of his infinite love, that myriads more may be washed in His blood and love and serve Him too.

Improvement.

1. We may here learn *what is needed to secure to the church permanent prosperity and enlargement.*

When the friends of Christ come up to a proper standard of self-denial and devotedness to Christ, living not to themselves but to Him who died for them, an impulse will be given to the cause of Christianity, which no outward circumstances will be able to resist. It is not enough that we are called by the name of Christ, that we send up to Him our daily petitions, and contribute of our substance for the support and extension of the Gospel: if we would see the kingdom of Christ extended, breaking forth on the right hand and the left, we must learn to lay the obligations of the Redeemer's love upon our souls daily, in all situations and relations, giving, in no stinted measure, of love and service to Him who laid down his life for us. A more entire consecration to Christ is needed in all the members of the church. *Ministers* need it. Circumstances peculiar to them enhance their responsibility, and demand high attainments in piety. They are the guardians and almoners of the gospel; and will they stand up in its defence; will they exhibit its truths in their purity and power, and bring out of its treasury things new and old for the benefit of all classes of their hearers, if there be no permanent principle of pious affection,—of strong faith,—of warm benevolence abiding in their own souls? In spiritual things, theirs is a leading position. Preaching is but a part of their work. They are to be examples to others, of meekness and faith, and every good work. And the services to which they are called, in conducting the church in her aggres-

sive movements against the kingdom of darkness, include self-denial, and sacrifices, and trials, which nothing but an impressive and habitual sense of obligation to Christ, will ever be able to sustain.

And *in the church as a body*, there is need of a higher sense of obligation to Christ. Her devotedness is not adequate to the demand made upon her. There is a want of unanimity among her members, and a deficiency of that love which is the basis of union and strength to the friends of Zion. And it cannot be denied that worldliness and sloth, by their benumbing touch, have greatly paralyzed the energies of the church, and involved her in a state of cold apathy. To maintain the cause of truth amid opposition and reproach; to meet and overcome prejudice in all its varied forms; to bring together the friends of Christ and unite them in suitable efforts and sacrifices and prayer to sustain the institutions of religion at home, and to send them to the destitute, will require a degree of deadness to the world and devotedness to Christ but seldom found in our churches. But when the measure of piety in the church is sufficient to bring her talents and wealth and lay them at the Saviour's feet; to awaken her members to a just sense of obligation and responsibility to Him, and unite them in effort and prayer for the extension of His kingdom, she will assume an aspect of comeliness, and be clothed with a moral energy, which will give assurance of rapid progress toward the accomplishment of her great mission of spreading the triumphs of the gospel over the earth.

2. We are reminded by our subject, that efforts to furnish the destitute with a preached gospel, are among the obvious duties of a professed Christian.

No honest doubt can be entertained that the circumstances of communities as well as individuals may give them a claim to charitable aid. Some communities must be furnished with the institutions of religion by the labor and care of others, or they suffer a famine of hearing the word of the Lord. To this work Christians are especially called. They owe it to Christ whose

servants they are, and from whose fullness they have received such rich and varied spiritual mercies, to make Him known to others as the only and the all-sufficient Saviour. Next to cherishing those emotions of gratitude and love which are due to a being of such infinite goodness, they are bound to promote the purposes of that goodness, by carrying out the great principles which He employed for the purity and increase of his kingdom in the world. And from whom can this work be expected, if not from them? Whose bosom should beat with the warm impulses of Christian benevolence, if not theirs who have been redeemed from the thralldom of sin and woe, by a Saviour's blood? To do good to others after the example of Christ, and from love to Him, is one of the first principles of practical religion. And who can claim relationship to Him, if he bears not this resemblance to his benevolent character? The efforts of which we speak, moreover, call into exercise some of the best feelings of the heart, and are adapted greatly to aid Christians in moral advancement; and it is difficult to understand how intelligent, evangelical piety can be cultivated, where works of benevolence are not made a subject of conscientious regard and habitual calculation.

3. We may here *discover and imbibe the high and blessed motive which should incite us to missionary efforts.*

The object of Christian missions is to make the Saviour known to the destitute, that they may learn the efficacy of His grace and become vessels of mercy and show forth His praise. And we should enter upon this work, *that we may honor Christ and save souls.*

The measure of our obligation should render us prompt and cheerful, as well as abundant, in our labors and sacrifices, to send the gospel to the destitute. Has the Saviour loved us, and given Himself for us; and shall we be found wanting in compassion to our fellow men? Shall those, who have been redeemed by a Saviour's blood, regard the field of Christian benevolence as discretionary ground; or the labor needed to make Him known as

a work of supererogation, to which they may aspire or not, as they please?

Nor should we look upon these efforts merely in the light of duty.

The blessedness of our privilege, in being permitted to labor for Christ and do something for the benefit of our fellow men, should urge us onward in self-denials and toils to extend His kingdom and glory in the world. In these labors and sacrifices we are permitted to have fellowship with Christ, and thus to become partakers of His joy. And to the devout heart there is satisfaction in efforts to do good to others. Who has wiped the tear from the cheek of the distressed; or kindled up joy on the countenance of the desponding, without enjoying himself, a satisfaction which no worldly enterprise can impart? Still greater is the satisfaction which results from relieving the spiritual wants of others, and of contributing to their salvation from sin and their preparation for the service and bliss of the upper world. This is a satisfaction of a pure and devoted character, resembling in kind the satisfaction of the Infinite Mind in communicating happiness to his intelligent offspring.

Is another consideration necessary? *Let the glory of the result* urge us onward. It is not easy to measure the amount of good accomplished by missionary efforts on the civil and social interests of men. But while they tend to rouse the dormant intellect, and elevate and purify the character, and spread a moral verdure over the whole face of society, they have a still higher design, and contribute to still more glorious results. They swell the joy of the Redeemer's heart—they multiply the trophies of His grace, and bring many saved sinners to join the everlasting song, *To Him that redeemed us to God by His blood.*

How little, alas, do Christians think of their relations to Christ, and the high and sacred purposes for which he has called them into His kingdom! How seldom do their attachments to Him carry them beyond the pursuit of their own happiness. Hence their reluctance to self-denial and sacrifices for His cause. Did

Christians realize that they have been called into the kingdom of Christ, that they might become co-workers with Him to bless this fallen world, and fill it with light, and peace, and holy joy ; that they have been called to the high and holy employment of bringing to Christ the heirs of His grace, and of filling the heavenly world with redeemed and sanctified souls to enjoy its perpetual and immeasurable bliss, how trifling and insignificant would the things of earth appear ! Would they not blush with conscious shame that their attention had been so almost exclusively confined to themselves, that they had scarcely suffered a thought to glance beyond their own immediate welfare.

O for more enlarged and scriptural views of our obligations to Christ—for that divine faith which shall identify us in feeling and interest with His kingdom ; and for those all-absorbing meditations on the perfections and glory of the Saviour, in which self shall be swallowed up and forgotten, and we shall be made to feel, that, having been bought with a price, it is our highest privilege, honor and duty, to live to *Him who has loved us and given Himself for us.*

REPORT

Of the Trustees of the Maine Missionary Society, at their Fortieth
Annual Meeting in Portland, June 23, 1847.

THROUGH the good hand of God upon us, we are brought to the fortieth anniversary of this Institution. It was among the earliest efforts to promote the cause of religion and morality, through the charities of the Christian public. We may here stand, and look back with gratitude upon "all the way in which the Lord hath led us these forty years;" while at the same time we devise means and adopt measures to carry forward the enterprise to its completion.

The Trustees would submit their Report, embracing a list of the names of the missionaries employed; their respective places of labor, with the general results of their operations; the financial condition of the Society; as, also, its present state and future prospects.

Alphabetical List of Missionaries employed.

Mr. JOSEPH BARTLETT, Waterville, 2 months.

Mr. A. J. BATES, Carmel and vicinity, 1 month.

Rev. MIGHILL BLOOD, Passadumkeag and vicinity, 2 months.

Rev. SAMUEL BOWKER, Union, 2 1-2 months.

The church here is feeble, and will need still further aid. Mr. Bowker has the pastoral charge of it.

Rev. ISAAC CARLTON, Oxford, 3 1-2 months.

Mr. Carlton writes, under date of 20th ult.—"Five have been received into the church during the year past; two by profession, and three by letter. There are two or three others who will probably come into the church soon by letter. Meetings are well attended on the Sabbath, but religion is in a low state.

Rev. E. G. CARPENTER, Dexter, 4 months.

Mr. Carpenter, under date of 3d inst., states:—"Though I can report no revival, yet on looking back to the commencement of the year, I can discover a steady and gradual advancement. We have, during the year, erected a chapel, and benevolent individuals from abroad have contributed funds for the purchase of a bell."

Rev. ELIAS CHAPMAN, Newfield, 1 3-4 month.

Rev. A. P. CHUTE, Windsor and vicinity, and Harrison, 3 months.

Mr. Chute spent the last month of his mission at Harrison; and has since been installed over the church in that place; the people having assumed to themselves the support of the gospel.

Rev. SUMNER CLARK, Unity, 4 months.

Mr. THOMAS W. CLARK, Phillips and vicinity, 4 months.

Rev. DANA CLAYES, Kennebec and Somerset Counties, 6 months.

Rev. NATHAN COBB, Dedham, 2 1-2 months.

This is a small establishment; but it is reported that "6 have been added to the church by profession, and that their prospects are encouraging."

Rev. ALBERT COLE, Winslow, 2 months.

Mr. Cole has been ordained to the pastoral care of the church in this place, during his mission.

• Rev. A. J. COPELAND, Aroostook County, 12 months.

Mr. Copeland has not yet finished his mission. His location is the eastern part of the County, embracing Hodgdon, Monticello, New Limerick, Bridgewater Plantation, and several other places in the vicinity. In only two of the above places, are there Congregational Churches; and both these are small. His report states:—I have found this an extensive field. To reach its extremes I have been obliged to travel a distance of 30 and 40 miles. The portions to which I have principally confined myself, cover an area of 180 square miles. Scattered over this field are some 200 families, and 1150 inhabitants; 650 of whom are children and youth. God has planted all through this north-eastern wilderness, just that industrious, hardy class of men, requisite to convert the forests into fruitful fields. The permanent and leading inhabitants are enterprising, shrewd and intelligent. It is confidently believed that the "little flock" in Hodgdon, which has been planted and nurtured, thus far, by the Missionary Society, is making advances onward and upward. And the church in Monticello expects to receive several additions at their next communion. They feel that their prospects are brightening. Their united prayer is, *send us help, send speedily.*

Rev. J. H. CONANT, Chesterville and Fayette, 2 1-2 months.

"At Chesterville, no additions to the church. Two or three are expected to unite, the first Sabbath in July. At Fayette, 2 have been added by letter."

Rev. DAVID CUSHMAN, Bremen, 3 months.

“Three joined to the church by letter.”

Mr. HIRAM C. DANIELS, St. Albans, 1 month.

Rev. WILLIAM DAVENPORT, Franklin County, 12 months.

The greater portion of Mr. Davenport's labors have hitherto been in Strong, and will continue to be, during his year's appointment, which will end some two months hence. Of this place he says:—“There is still a desire, and an increasing desire, for the means of grace. Though there have been no conversions, during the year past, yet there have been real advances in favor of truth. Audiences increase in number, and the attention is good.”

Rev. TIMOTHY DAVIS, Litchfield, 1 3-4 month.

“No special attention to religion, and no additions to the church, but an increase in the number of hearers, and an increase in the number attending Sabbath School.

Rev. NATHAN DOUGLASS, Palmyra, 1 month.

Rev. S. S. DRAKE, Levant and Exeter, 3 1-2 months.

“Increased interest in public worship at Levant; but the church is still feeble. One propounded for admission into the church.”

Rev. JOSHUA EATON, Lincoln and vicinity, 12 months.

Mr. Eaton has labored in Lincoln, Patten, No. 11, Burlington, Passadumkeag, and many other places in the vicinity. Of Lincoln, he says:—“One male member was added to the church in January last. Other additions are expected soon. But the church here is few in numbers, and weak in resources.” Of Patten he states:—“The attendance at meeting has been good. Six members have been added to the church, during the year. They feel encouraged.” Of this field at large, he remarks:—“My missionary labors have been spread out over a surface of some 170 miles in extent, north and south, and diverging in sections from three to ten miles east and west. I have baptized 7 children on the faith of parents, and 2 adults on profession; as also, administered the Lord's supper four times in the churches to which I have ministered.”

Rev. HENRY EDDY, Turner, 1 1-4 month.

Mr. Eddy has left this stand, and taken the pastoral charge of the South Church in Kennebunk-port.

Mr. JONATHAN EDWARDS, North Augusta, 1 1-4 month.

Mr. Edwards performed only a part of this mission.

Rev. JOHN ELLIOT, Durham, 1 1-4 month.

This church has assumed the support of the gospel to itself,

having received a bequest from its late minister, Rev. Israel Newell.

Rev. MANNING ELLIS, Brooksville, 1 3-4 month.

Mr. Ellis ministers to two churches in this town. Both are small, and will need continuance of aid, in sustaining the gospel.

Mr. R. W. EMERSON, North Bangor, 1 month.

"Three have been added to the church by profession."

Rev. G. W. FARGO, Madison Mills, 1 month.

Rev. JONAS FISK, Lisbon, 3 1-2 months.

Mr. Fisk reports, under date of 22d ult:—"Though we are not able to announce special refreshings from the presence of the Lord; yet we would not be unmindful of the merciful hand of God towards us. Harmony has happily prevailed among ourselves, and between us and the other Christian denominations around us. Considerable progress has been evidently made in the establishment of the truth as it is in Jesus. The numbers attending on the means of grace have increased, and we have much hope, in regard to the rising generation. There is some evidence that the Holy Spirit is with us, accompanying the truth with *convicting power* if not with *converting grace*.

Mr. GEORGE GANNETT, Skowhegan and South Solon, 1 mo.

Mr. DAVID GARLAND, South Solon and vicinity, 6 months.

Mr. Garland spent the last month of the above mission, in Sweden, where he is engaged to supply the coming year.

Rev. J. S. GAY, ss. 1st Church in Biddeford, 3 1-2 months.

Mr. Gay has taken the pastoral care of this church, during his mission.

Rev. DAVID GERRY, Brownfield and Hiram, 3 1-2 months.

Rev. SOLOMON B. GILBERT, Kennebunk, 2 1-2 months.

Mr. Gilbert left this stand, before his mission closed.

Rev. STEPHEN GOULD, Weld and vicinity, 2 1-2 months.

Mr. Gould, since the close of his mission here, has been ordained to the pastoral care of the church in Poland.

Mr. EUSEBIUS HALE, Piscataquis Co., 12 months.

Mr. Hale's year of labors is not yet closed. His time has hitherto been spent chiefly at Atkinson, Sangerville and Blanchard; though he has supplied in some other places in the vicinity. These churches are all of them small; and united, unable to sustain the gospel without aid. He closes this report by stating:—"Though I have not seen much fruit of my labors, the year past, I hope it will appear, in eternity, that something has under God been accomplished."

Rev. LEONARD W. HARRIS, North Bridgton, 2 1-2 months.

Rev. STEPHEN H. HAYES, Frankfort, 3 1-2 months.

Mr. Hayes writes:—"Recently our fainting hearts have been cheered by some mercy drops from heaven. Three cases of hopeful conversion have occurred among the youth. Though I cannot say we are enjoying a revival, yet there is evidently a greater degree of seriousness than usual. We have had an inquiry meeting for a few weeks."

Rev. ISRAEL HILLS, Dixmont and vicinity, 3 months.

"Three added to the church in Dixmont, and two deaths. Net gain 1."

Rev. MORRIS HOLMAN, 2d Church, York, 3 months.

Mr. EDWIN R. HODGMAN, North Belfast, 1 month.

Rev. ANSON HUBBARD, Andover and vicinity, 1 3-4 month.

Mr. Hubbard has left this field of labor.

Rev. HORATIO ILSLEY, Abbot and vicinity, 3 months.

Mr. W. L. JAMES, Turner, 3 1-2 months.

Rev. ELIJAH JONES, Hebron and West Minot, 3 1-2 mos.

Rev. MARCUS R. KEEP, Fort Kent and vicinity, 12 months.

Rev. REUBEN KIMBALL, Kittery, 3 1-2 months.

"Four added to the church by profession."

Rev. ALLEN LINCOLN, Gray, four months.

Mr. Lincoln states, under date of 31st ult.:—"In times of darkness and discouragement, when we were almost ready to give up all hope of life, we have been revived and encouraged by the Maine Missionary Society. It has been so, during the past year. An important part of our resources failed, and we solicited an additional appropriation, which was granted. The effect has been good. We have in our contributions, returned back to the Society all but ten dollars of the extra appropriation, which is double what we have raised for the cause during any previous year. The aid has also encouraged us in other respects. We have raised among ourselves about \$300 for the repair of our meeting-house. Eight have been added to the church; 4 by letter and 4 by profession, and 6 have been baptized."

Mr. HENRY S. LORING, Orland, 2 3-4 months.

Mr. Loring has left this stand, and is now laboring in Aurora and Amherst.

Rev. AMASA LORING, Shapleigh, 3 1-2 months.

Rev. LEVI LORING, Athens and vicinity, 3 months.

Mr. Loring, before the close of his mission, removed to Massachusetts.

Mr. JOSIAH MERRILL, Washington, Jefferson and Windsor, 2 1-2 months.

The Churches in these towns are all few in numbers and feeble in resources; but might, if united, support the gospel, with some foreign aid.

Rev. JOSIAH G. MERRILL, Aroostook County, 12 months.

Mr. Merrill is pastor of the Church in Washington; but has labored most of the time, for two or three years past, as a missionary in the Aroostook region. His labors have been very acceptable and very useful. Two churches have been organized within the field of his labors; one at Fort Fairfield, at the mouth of the Aroostook, and the other farther up the river. His range of operations is some 30 or 40 miles, including both sides of the Aroostook river. In his report of March last, referring to the preceding quarter, he states:—"I have made about 200 family visits, preached 54 times, and baptized 11 children. An increasing interest in the ordinances of the gospel is manifested generally, throughout the field, a rising in the tone of spirituality among professed Christians, and a growing regard to religious News Papers, among which the 'Mirror' holds the first place, as also encouraging evidence that several 'have passed from death unto life.' In view of all that is to be seen on this field, we may well thank God, and take courage."

Mr. JOHN H. MERRILL, Frankfort and North Prospect, 1 1-2 month.

Rev. ENOS MERRILL, Mechanic Falls, 3 1-2 months.

Rev. S. H. MERRILL, Old Town, 3 1-2 months.

Mr. ALFRED MORSE, Lubec and Whiting, 3 months.

Rev. ALPHA MORTON, Temple, 3 1-2 months.

Mr. Morton spent four months of the year, as a missionary in Waldo County.

Rev. ROBERT PAGE, Carroll, Springfield, Lee and vicinity, 12 months.

Mr. Page's labors have been extended over a wide territory, though it embraces but one Congregational Church. This consists of members in Carroll, Springfield and Lee. Besides supplying in these towns, he has preached in several unincorporated places in the vicinity. "The whole field, (he states,) contains a population of perhaps from 2300 to 2400. In a field so large, and with appointments so "far between," no rapid changes could be reasonably expected. But amid all disadvantages, some things are encouraging. Prejudice has been softened. There is much less of it than there was a year and a half ago. I have generally been treated, in my numerous calls,

including all orders, with civility and hospitality; even in the logging camp it has been so. Something, even much, has been done by way of preparation; and I think that labor hereafter as to direct and palpable results, would be performed to better advantage. One has been added to the church, and two others have letters of recommendation; also one who has never made a profession of religion is desirous of joining.

Rev. CYRIL PEARL, Harrison, 2 1-2 months.

Mr. Pearl has resigned the pastoral office in this church, and has been succeeded in the ministry by Rev. A. P. Chute.

Rev. WOOSTER PARKER, Foxcroft and Dover, 3 1-2 months.

Rev. JOSIAH W. PEET, Gardiner, 4 1-2 months.

Rev. JOHN PERHAM, Madison and vicinity, 3 1-2 months.

Rev. JOHN A. PERRY, Orono and vicinity, 4 1-2 months.

Rev. WILLIAM PIERCE, Lyman, 2 1-2 months.

Rev. WM. W. RAND, Bethel, 3 1-2 months.

Mr. FREDERICK A. REED, Aurora and Amherst, 3 months.

Mr. Reed left this stand before his mission closed, and has been succeeded by Mr. Henry S. Loring.

Rev. HENRY RICHARDSON, Gilead and Dixfield, 2 months.

Mr. Richardson has engaged to spend the coming year with the churches in Gilead and Shelburn, of which he has the pastoral care, and thinks the "prospect more auspicious than in former time."

Rev. WM. T. SAVAGE, Houlton, 4 months.

Mr. Savage, under date of 26th ult., reports:—"The spiritual state of the church here, until about the first of February last, was very low, and the moral tone of the community greatly depressed. Under these circumstances, the pastors in charge of the different congregations in town consulted together, and established a union weekly prayer-meeting, hoping to call down heavenly influence, and secure a preparation of heart in the community, for a united and vigorous effort to promote the cause of God. Soon it was ascertained that some were seriously contemplating their eternal interests, and making to themselves the inquiry, What must I do to be saved?—At this juncture, there arrived ministerial brethren from abroad of the Methodist denomination, who announced a series of meetings, in which all denominations joined. The result has been auspicious, our hearts have all been melted into one. Christians have been revived, backsliders reclaimed, and souls born into the kingdom of heaven. Upwards of 30, it is believed, have been converted to Christ, and the work of grace is still in progress. Several

heads of families have been subjects of the work, but the greater number are among the youth of both sexes.

While, then, God is displaying the riches of his grace to the people of my charge, it is true that he is greatly straitening them in their temporal affairs and prospects. And this will apply to all the region round about. The Liverpool timber market, on which the trade of the St. John waters depends, has for two seasons been unfavorable. The returns have not covered the cost of operating in the woods. Of course, the result is disastrous, and is felt by the whole business community. But we may say, under a kind Providence, 'hitherto hath the Lord helped us;' and would look forward with hope to the future.

Rev. JOTHAM SEWALL, Franklin Co. 3 months.

Rev. WM. S. SEWALL, Milo and vicinity, 3 months.

Rev. N. W. SHELDON, Vassalboro' and Sidney, 2 1-2 mos.

Rev. THOMAS SMITH, Orrington, 2 1-2 months.

Rev. F. P. SMITH, Seabasticook and vicinity, 4 months.

Rev. JOSEPH SMITH, Wilton and Jay, 2 1-2 months.

"Five added to the church in Wilton; one by profession and four by letter. More expected to join soon."

Mr. CHARLES B. SMITH, Cherryfield and vicinity, 1 3-4 mos.

Mr. SAMUEL SOUTHER, North Belfast, 4 months.

There has been a church organized here, and the worship of God sustained for the first time, during the last year. Mr. Souther writes:—"There has been much both in the church and congregation to encourage one to labor. The little village here is the natural centre for a community of at least eight hundred people. It has been very gratifying to witness their interest in attending on the means of grace. The results of their experiment in collecting a new congregation, are thus far highly favorable. A suitable house of worship is under contract, to be completed early in September next."

Mr. J. H. STRATTON, Pittston, 3 1-2 months.

Rev. SAMUEL TALBOT, Alna, 1 3-4 month.

Rev. GEORGE F. TEWKSBURY, Albany, 3 1-2 months.

Mr. PETER B. THAYER, Garland, 1 month.

Rev. RICHARD B. THURSTON, Waterville, 5 months.

Mr. Thurston has been ordained to the pastoral care of this church during his mission.

Rev. DAVID TURNER, New Vineyard and Kingfield, 2 mos.

Rev. SIDNEY TURNER, Bingham and vicinity, 3 1-2 months.

Rev. JOHN A. VINTON, Waterville, 1-2 month.

Rev. ISAAC WESTON, Standish, 3 1-2 months.

Mr. Weston has relinquished this stand, and has been succeeded in the ministry here, by Rev. Wm. W. Rand.

Mr. JOHN B. WHEELWRIGHT, Whitneyville and vicinity, 3 1-4 months.

Rev. HENRY WHITE, Bradford and vicinity, 2 1-2 month.

Rev. THOMAS WILLIAMS, Poland, 3 1-2 months.

Mr. Williams deceased in the early part of the missionary year, and Rev. Stephen Gould has since been ordained over the same church.

Rev. LUTHER WISWALL, Jackson and Brooks, 1 3-4 months.

Mr. Wiswall writes:—"Our Congregation in Jackson gradually increases. The church, I think, is rather improving, slowly but really, in the true elements of Christian character."

Results of the Operations of the Year.

The number of Missionaries employed, during the year now closing, is ninety-two, which is eight in advance of the number employed the preceding year. In the amount of labor performed, there is a still greater increase, it being in the aggregate somewhat more than thirty years. And this amount of labor has been bestowed in every section of the State. Not indeed supplying every place constantly as might be wished, but so far as could be done with the amount of charities bestowed for this object. The society "has done what it could;" has gone to the extent of its means, and it is feared beyond its means. The Missionary Society has no means of its own; and is only the almoner of the bountiful and benevolent, to transfer their gifts to the needy and destitute. Their operations are designed to equalize the privileges of the gospel, among the rich and the poor. The former give; the latter receive; so that there may be an equality. As in the case of the manna rained from heaven, "he that gathered much had nothing over, and he that gathered little had no lack."

Though there has been no general outpouring of the Spirit to enlarge the churches, yet there has been "the strengthening of the things that remain, and were ready to die;" the enjoyment of Christian ordinances among the feeble and destitute; and the extension of operations in the vast waste places in the State. In no year of the Society's labors has there been so liberal a bestowment of aid from the hand of charity. The thanks of the feeble churches have come up from every portion of the wide field.

There is great uniformity in the reports of the missionaries,

situated though they are in different and distant parts of the vineyard. They speak, with very few exceptions, of the low state of religious feeling in their churches, and the consequent want of increase in numbers and resources. The additions to the churches will scarcely fill the places made vacant by deaths and removals. The reports are also equally uniform in stating the harmony and union that prevail; an increasing attendance on the ordinances of worship, and a readiness to contribute according to their ability, in sustaining the means of grace. They also speak, with few exceptions, of a growing interest, and increasing numbers, in Sabbath schools; and an onward progress in the cause of temperance. Never was there manifested a more general desire to secure the stated ordinances of the gospel of Christ; and the openings for labor, at the present time, are of such promise, as to justify much greater enlargement in efforts, self-sacrifices and charities.

Of the 92 missionaries, that have been in the field, 41 have ministered each to a single church or parish; 33 have had charge of two or more churches; and the residue have had a still wider range. Some of them over extensive wastes. One is situated on the Aroostook river; one at Fort Kent, on the St. John; and four others within the limits of the Aroostook Conference. The Society stands pledged for the whole support of all these except one. It is a sparse population, scattered over a broad space, having great wants and small resources. If they are ever built up in the faith and order of the gospel, it must be by the sympathy and aid of their Christian brethren, more highly favored of the Lord. Besides extending aid to the waste places, more than one hundred feeble churches have been assisted, during a portion, or through the whole course of the last year. Without this aid, many of them must have been without stated worship.

Financial Condition of the Society.

The contributions at the last anniversary were all called for, to redeem the pledges of the preceding year. This has usually been the case. The receipts since that period have enabled the Treasurer to meet payments to such an amount, that there remains due, at this time, of the expenses of the year, \$4,753. And in the report of the Treasurer, just submitted, there is stated a balance in favor of the Society, of \$159; which reduces the sum due, to \$4,594.

In the first half of the year, the appropriations were such

as to cover the amount, resolved to be raised in favor of the Society, \$15,000. Since it was known that we must meet the whole by our own contributions, endeavors have been made to restrict the expenditures to somewhat short of that amount. The pledges of the Society have, indeed, been about \$15,000; but only eleven thousand dollars become due within the limits of the year. The Commissions of some of the laborers extend on, a month hence; some two months, and some three months and more. But as that is a season of the year, when little is collected for the Society, it would be desirable, that a sufficient amount should be realized at the anniversary, to meet those claims as they successively occur. The above statement, however, regards only the amount due at the present time; that is, \$4,594; which is about 50 per cent more than has usually been received at the Annual Meeting. One noble effort, on the present occasion, will save the Society from the embarrassment of debt, and give to it a cheering prospect, in its entrance upon the labors of the coming year.

Present State and Future Prospects of the Society.

This Society was small in its beginnings, having its operations restricted to a few places in the centre of the State; but its influence and labors have been gradually extended, till it has reached every corner of our wide-spread territory. If there could be the same enlargement of operation, for five years to come, as there has been in five years past, this field, though so long and broad, might be cultivated to some good effect, in all portions of it. Five years ago, there were 68 missionaries, the following year 75; the next 80. Two years ago, there were 84; and the last year 92. The increase of labors has been in about the same ratio.

There were originally only 39 churches that sustained the gospel without aid from the Missionary Society; not quite one-fifth of the whole number. There are now 89, which support their own ordinances of worship; 50 churches that were once aided, having become independent. If we could persuade fifty churches more, to enlarge their subscriptions, so as to take the same noble stand, it would be an era in the missionary operations, and would give encouragement to the friends of the cause, in their labors to build up Zion. There would then still be left more than 60, to be cared for, and aided in the support of the institutions of religion. One single year of the right hand of the Most High, refreshing and enlarging the churches, would

give a different aspect to the whole face of things. There would be life, and comfort, and joy, and effort. How much there is needed, the effectual fervent prayer—"O Lord, revive thy work."

Since the organization of this Society, many institutions have been established, in the various departments of Christian enterprise; some having our whole land, and others the world even, for their theatre of operation. We shall allude to none particularly, except the American Home Missionary Society; to which this has become auxiliary; (not indeed auxiliary in the contribution of funds, but in union of operation.) It is one of its branches—a part and parcel of the national establishment. That Society has sustained, during the last year, 972 missionaries, in 26 States and Territories, at an expense of more than 130,000 dollars. It has extended its operations to the South, and to the West, and to the far West, covering an almost boundless area. The extensive field, usually denominated the "great west," the Parent Society will continue to provide for spreading over it a Christian and salutary influence. But as to this "great east," we must cultivate it ourselves, or it goes to waste. It is a work confided to our trust. It is our own domain. Let every one build in the part of the temple over against his own house. Let none furnish occasion for self-reproach: 'mine own vineyard have I not kept.'

The Christian community have the means of cultivating this wide field which, with the blessing of heaven, will reward all their efforts, by the spiritual fruits gathered into the garner of the Lord. It may indeed call for self-denials and sacrifices, beyond any thing that has yet been witnessed; but these extra efforts are not without their present reward.—"Godliness has the promise of the life that now is;" and "it is more blessed to give than to receive." Cast your eyes over the vast region of your State, embracing more than 30,000 square miles. You will see feeble churches and wide wastes in every direction. From every point of the compass is heard the Macedonian cry, "Come over and help us." Who would shut his eyes upon such scenes of want? who would stop his ears against such pressing calls? What largeness of heart, what fervent supplications to Him who has the residue of the Spirit, and what consecration of treasures, are demanded to carry forward the work of the Lord!

The movement of the Society must be onward. It would not otherwise comport with the times in which we live, or the

solemn responsibilities under which we are called to act. It would have nothing in keeping with the spirit of the age. It is not seen how the appropriations, the coming year, in the older parts of the State, can be very much diminished, without great detriment to the cause. And in the newer sections, the breakings-in upon the forest will require a corresponding increase in the means of religious culture. The single moral waste, bordering on the north-eastern boundary, with its increasing population, needs two or three additional laborers, who cannot be sent without an increase of means. That is a portion of the field, already white to the harvest.

Let us see how this subject is viewed, by those who are on this wide field of labor. One of them, (the only one who has a pastoral charge in the region, and all the others would undoubtedly concur in the opinion,) writes:—"The missionary in the valley of the Aroostook, has a field not surpassed in importance by anything in the State. No where can labor be more profitably expended. No where can results, present and prospective, be more confidently anticipated. That field, the Society, I trust, whatever be its abundance or its wants, will not overlook. A large population will one day fill up that fertile valley. A pure gospel, and an enlightened ministry, may now accomplish a work there, that shall mould and bless the rising communities for all coming time. To establish the reign of Christ over this extensive field, is a work worthy the ambition and sacrifice of his followers. The Maine Missionary Society is the most efficient agency engaged in the great enterprise. Something has been accomplished the past year; but much, very much, is left for the faith and labors and perseverance of Zion's friends still to achieve. May they urge on the noble work to its glorious consummation."

Conclusion.

The Trustees would, in closing this report, record the death of one of their number, and leave their testimonial of his worth. The Hon. William Richardson was a benefactor to every good cause. This Society he watched over with a parent's care while living, and remembered it bountifully at death. His removal was in the midst of life and usefulness. His labors are closed, and he has gone to his reward. So "we all do fade as a leaf." How timely is the injunction from heaven, "whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither

thou goest." The space of time assigned to man on the earth is short; but sufficiently long, if duly improved, to "lay up a good foundation against the time to come." Let it be our constant concern, our earnest desire and persevering effort, to "serve God in our day and generation;" then, when the shades of evening are gathering around us, death will be peaceful, and eternity glorious.

ANNUAL MEETING.

THE fortieth Annual Meeting of the Maine Missionary Society was held in High-street Church, Portland, June 23, 1847,—Rev. Charles Freeman, Vice President, in the chair, who opened the meeting with prayer and reading the Scriptures.

The annual Sermon was preached by Rev. Charles Frost, for which thanks were tendered to the preacher, and a copy requested for publication, through Rev. E. Jones, committee on behalf of the Society.

The Treasurer's Report was presented, accepted, and adopted.

The Report of the Trustees, prepared by Dr. Gillet, was read by Dr. Tappan, which, on motion of Rev. R. Woodhull, seconded by Rev. J. W. Peet, was accepted, and ordered to be printed for circulation. Both these gentlemen, as also the Rev. Mr. Kirk, delegate from the American Home Missionary Society, addressed the assembly at length. The following named gentlemen were elected officers for the ensuing year:—

Rev. WILLIAM T. DWIGHT, D. D. Portland, *President*.

Rev. CHARLES FREEMAN, Limerick, *Vice President*.

Rev. ELIPHALET GILLET, D. D. Hallowell, *Cor. and Rec. Sec.*

WOODBURY STORER, Esq., Portland, *Treasurer*.

TRUSTEES. The President, *ex off.* and Rev. Messrs. E. Gillett, D. D., D. Thurston, B. Tappan, D. D., J. W. Ellingwood, A. Cummings, E. Pond, D. D., S. L. Pomroy, J. W. Chickering, E. F. Cutter, and W. Storer, Esq.

AUDITORS. William Swan, and William C. Mitchell, Esqs.

The next annual meeting of the Society will be held with the Hammond-street church, Bangor, on the 4th Wednesday of June, 1848.

First Preacher—Rev. CALEB HOBART.

Second Preacher—Rev. E. THURSTON.

TREASURER'S REPORT.

DR. WOODBURY STORER, TREASURER OF THE MAINE MISSIONARY SOCIETY. CR.

To balance of last account settled June 20, 1846.	\$607	88	Paid J. B. Scott per receipt for 13 Shares in the capital stock of Canal Bank, as an investment of Legacy bequeathed the Society, by the late Hon. David Dunlap.	1000	69
To amount of Dividends on Permanent Funds vested in Bank Stocks, and received during the last financial year.	157		Paid postage of letters, &c. since last settlement.	3	59
To Dividends on Trust Fund in the Manufacturers and Traders Bank.	112		Paid various orders drawn by the Trustees since last settlement.	8729	31
To amount of Legacy bequeathed the Society by late Hon. David Dunlap, loaned on mortgage, paid.	1000		Paid for 4 Shares in Manufacturers and Traders Bank, a reinvestment of reduced capital stock.	200	
To interest thereon received.	51		Paid amount borrowed of Casco Bank, and balance of interest thereon.	2011	67
To this sum received for interest on money loaned.	12		Commissions 2 per cent on \$10,709-90.	214	19
To this sum borrowed of Casco Bank.			Balance carried to new account.	159	08
Less discount.					
To this amount received since last settlement, for annuities, gratuities, Life Memberships, Contributions, &c.	1359	91			
	8418				
	\$12,317	79		\$12,317	79

(Errors Excepted.)
WOODBURY STORER,
Treasurer M. M. S.
PORTLAND, June 22, 1847.

The undersigned Auditors, appointed by the M. M. Society, have examined the foregoing account, and find the same right cast and well vouched, leaving in the hands of Woodbury Storer, Esq. Treasurer of said Society, one hundred and fifty-nine dollars and three cents, which is carried to new account.
WM. SWAN,
WM. C. MITCHELL, } Auditors.
PORTLAND, June 22, 1847.

The Society yet retain five shares in the Lewiston Falls Manufacturing Company—a bequest of the late Rev. W. B. Adams, the par value of which is \$100 per share.

The *Permanent Fund* of the Society (the interest of which only is available) consists of eleven shares in the Manufacturers and Traders Bank; Fifteen Shares in the Casco Bank, and thirteen Shares in the Canal Bank, the actual cost of which is \$3122 75.

MAINE MISSIONARY SOCIETY.

THE Treasurer acknowledges the receipt of the following sums, during the financial year, ending June 22, 1847.

<i>Auburn</i> —Benj Beale, an 1846, by Thos G. Mitchell,	2	Means, Tr,	21 46
Cont in cong soc,	3	Ditto at Monthly Concert, by hand of Rev E. Gillett,	20
Cyrus Packard, an 1845,	2	Rev David Starrett, to complete L. M. of his wife Mrs Susan Starrett, by hand of J. G. Holcomb,	10
By Rev T. G. Mitchell.		Levi Page, an 1846, by Rev Dr Tappan,	2
<i>Aurora and Amherst</i> —Ladies Benevolent Association, (paid to O. W. Cooley) by Rev E. Gillett,	15	From ladies in cong soc,	3 50
<i>Andover</i> —Rev A. Hubbard, dona,	2	A gentleman " "	50
<i>Aina</i> —Cont in cong soc, by hand of Rev E. Gillett,	10 35	By Rev Dr Tappan.	
Miss Lois Cressey, an 1847,	2	Monthly Concert, by John Means, through Rev Dr Gillett,	22 83
<i>Athens</i> —Cong soc, by hand of Rev Levi Loring,	4 48	In addition to the monthly Concert in January last, by John Means, through Rev Dr Gillett,	2 00
<i>Anson</i> —Female Cent Soc, \$6,50, cont in cong soc, 4, 18,	10 68	<i>Bangor</i> —First cong soc, by hand of Alexander Drummond, viz:—	
By Rev Mr Perham.		Samuel Veazie,	1
<i>Alfred</i> —W. G. Conant, dona,	2	S. B. Stone 1, George Leonard 1,	2
H. J. Conant, " "	2	Wm Hall 1, S. Chalmers 1, James Allen 2, James Pearson 50,	4 50
A. Hall, " "	2	M. Blunt 1, Mrs Blunt 50,	1 50
Issachar Kimball, " "	2	Henry A. Butler 1, Wm Sanford 8,	9
By Rev Dr Gillett.		Joseph Fobes 1, Charles Weld 1,	2
Cong ch and soc, by Abiel Hall, thro' Rev A. Cummings, which constitutes Rev John Orr a L. M.	20	Augustus C. Allen 1, E. Pearson 1,	2
<i>Albany</i> —Cong soc, 1 67, J. H. Lovejoy, dona, 1 83,	3	Thomas H. Sanford,	2
By hand of Eben Steele.		J. King,	1
Female Benevolent Soc, Miss Mary Ann Haskell, Treas, in part to const some one hereafter to be designated a L. M.	10	T. D. Stickney 1, Chas Phillips 1,	2
Ephraim Flint, an 1846 and 1847,	4	L. C. Woodman 1, Prentiss Fisk 50,	1 50
Jacob H. Lovejoy, dona,	1	E. C. Smart 50, T. N. Mansfield 25,	75
Aaron Cummings, an 1847,	2	James Crosby, which const Wm L. Hyde of Theological Seminary a L. M.	20
Mrs Susan Cummings,	2	H. B. Farnham 50, J. Drummond 25,	75
<i>Augusta</i> —North Parish—Cont by Rev Mr Sheldon,	6	Jos Kendrick 50, D. P. M. Questin 50,	1 00
South Parish—E. A. Nason, \$20 of which is to const his daughter, Margaret Nason, a L. M.	25	John Bradbury 1 12, John Fisk 5,	6 12
Mrs J. W. Bradbury, dona,	2	B. F. Brown 5, A. Titcomb 3,	8
Miss Martha Curtis, " "	1	Isaac Titcomb 1, Samuel Reynolds 50,	1 50
Mrs Reuel Williams, " "	2	James B. Fiske 5, Chas Plummer 50,	5 50
Thomas Little, an 1845 and 1846,	4	Jos Fogg 50, P. H. Coombs 1,	1 50
Mrs E. S. Little, sub,	1	Joseph Brown,	1
L. M. Leland, an 1846,	2	G. S. C. Dow,	1
Miss A. S. Longfellow, an 1846,	2	G. W. Snow,	25
Miss H. M. Williams, an 1846,	2	Wm Sewall,	1
T. W. Smith,	2	John J. Wingate,	1
J. G. Holcomb,	2	G. W. Tucker,	1
B. Davis,	2	Noah Dearborn,	25
Rev B. Tappan and family which const Mrs Wm. Babcock, of Bangor, a L. M.	20	Davis Lumbert,	70
D. C. Stanwood, an 1846,	2	J. R. Lumbert,	1
Cont in cong soc,	53 06	Daniel Kimball,	1
Ditto at Monthly Concert, by John		J. M. Foster,	1
		S. Sylvester,	50
		P. P. Holden,	1
		S. Goodhue,	25
		R. R. Haskins,	5
		B. Haskins,	2
		Jones P. Veazie,	2
		M. Schwartz,	1
		N. Kittredge,	1

H. B. Brastow,	50	North ch and cong subscriptions and	
S. T. Pearson,	1	monthly concert—additional, by H.	
Benj Bourne,	1	Davidson, Tr,	15
Asa Davis	5	<i>Bethel</i> —Benev Soc in cong soc, by hand	
Harvey Reed,	3	of Jedediah Burbank,	14 97
W. G. Hardy,	1	Female Cent Soc, Mrs Frances Bur-	
Asa Walker,	1	bank, Tr, in part to const some one	
Wm Lewis,	50	hereafter to be named, a L. M.	8
E. Adams,	5	Mrs B. A. C. I, Mrs F. C. C. I, C. R.	
B. F. Parsons,	25	C. I, savings of a child,	3
Daniel Morrill,	50	by hand of Rev E. Gillett.	
Wm S. Demast,	2	Benev Soc, by Francis Barker Tr,	8
Dr McKuer,	1	Cont in cong ch and society,	20
J. H. Hunt,	50	Two members of the church to const	
E. D. Porter,	5 25	Rev W. W. Rand a L. M.	20
Samuel Valentine	1	Mrs B. A. Chapman,	1
J. P. Dickinson,	1	P. Twitchell,	1
Nathl Harlow, which const his wife,		By Rev C. Frost.	
Sarah G. Harlow, a L. M.	21	<i>Bluehill</i> —Rev Jonathan Fisher dona, by	
Simon Nowel,	1	Rev Asa Cummings,	1
Leonard L. Morse,	3	Cont in cong soc, by hand of Rev J.	
William Boyd,	2	Sewall Jr. 20 of which to const Mrs	
Joseph Carr,	1	Sarah J. Cole of Saco a L. M.	44 52
George Reynolds,	75	<i>Brownfield</i> —Cont cong soc, by Rev Mr	
Thomas Trickey,	1 50	Gerry,	3
John Trickey,	1	Female Miss'y Soc,	5
Noah Trickey,	50	Cont from cong soc,	2 50
Robert Boyd,	2	By Rev. Asa Cummings.	
William Stacy,	2	<i>Bremen</i> —Cont in ch and soc by hand of	
John Low,	1	Rev D. Cushman,	5
Edward Wiggin,	50	Church and soc of Thomas Johnson,	
Jonathan Morse,	1	by hand of Rev. D. Cushman,	5
David Thomas,	1	Rev David Cushman dona,	2
A Friend,	75	Otis Little, do	1
Sabbath School monthly collection to		James P. Hilton, do	1
const some person hereafter to be na-		John H. Hilton, do	1
med, a L. M.	37	Charles V. Hilton, do	1
Ladies of 1st cong soc which const		Huldah Keene, do	1
Mrs Ann Q. Pomroy a L. M., and Mrs		Betsey L. Trouant, do	93
George Shepard also a L. M.	41	George Hier dona, by Rev Mr Cush-	
James Jenkins,	5	man,	50
Cont on the Sabbath,	7 75	<i>Brownville</i> —Cont in cong ch and soc,	
J. P. Hardy,	6	10 of which is to complete L. M. of	
A Friend,	1	Rev W. S. Sewall,	26 50
Whole sum from Bangor 1st ch and		Female Miss'y Soc to complete L. M.	
soc, 262 82.		of Mrs Miriam P. Sewall,	5 08
Rev J. Eaton dona,	2	<i>Bingham</i> —Cont in cong soc by hand of	
Hammond-st ch and soc, 10 of which		Rev Levi Loring,	4 88
is in part to const Mrs Clarissa Wil-		Legacy of late Henry Smith, in part	
hamson a L. M. by J. S. Wheelwright,		by the Exec through Rev Levi Loring,	50
Tr of Penob Co conf chh,	88 95	<i>Bucksport</i> —Daniel Buck dona,	5
To be added to collections in 1st cong		Mrs Rufus Buck do	1
soc in June last,		By hand of Rev S. Thurston.	1
James B. Fiske, Jr.	1	Cont in cong soc,	35
Hammond-st ch, by J. S. Wheelwright		Monthly concert,	20
Tr. auxiliary Society,	79 35	J. W. Hinks an 1846,	2
James Crosby, dona,	25	Mrs Maria S. Sparhawk dona, by W.	
First Parish Sabbath school, by T. H.		W. Green,	4
Sanford, Treas,	54 17	Monthly concert cong ch and soc by	
1st ch and soc, by J. S. Wheelwright,		Bliss Blodgett,	20
Treas Penob Co conf chh,	58 27	<i>Biddeford</i> —Cont in 2d ch and soc, by	
<i>Belfast</i> —Wm O. Poor to complete L. M.		Rev T. N. Lord,	23
of his son, Clarence O. Poor,	5	1st ch and soc by Nathl Emery Tr,	
John McKinley, an 1846,	2	through Rev J. S. Gay,	6 10
From ch and soc, 2 of which is to com-		Subscriptions in 1st ch and soc in part	
plete L. M. of E. Beeman, and 20 35		to const some one hereafter to be de-	
to const some one of the cong ch in		signated, a L. M. by Rev J. S. Gay,	10 75
that town a L. M. hereafter to be de-		<i>Bradford</i> —B. Spicer dona,	1
signated, by E. Beeman,	22 35	S. Matthews do	1
Cont in 1st cong ch and soc,	21	A friend,	25
Monthly concert in North ch and soc,		Mrs Eliza Eastman dona,	1
by hand of Rev Stephen Thurston,	5	Miss Asha Williams,	2
Ladies Retrenchment Society,	5 40	Mrs E. S. White,	50
A friend of the M. M. Society,	60	Female Cent Soc, by Rev. H. White,	417
by hand of John S. Caldwell.		<i>Bath</i> —Winter St Soc—Jonathan Hyde,	

to const his wife, Mrs Deborah T. Hyde, a L. M.	20	Wm M. Rogers an,	2
Wm Donnell to const himself a L. M.	20	John Hamford an,	2
Gilbert Trufant, in part to const Mrs. Elizabeth Howe of Saco, a L. M.	10	John G Richardson 2, dona 1,	3
Gilbert Trufant, in part to const Mrs Sarah Snipe of Arrowsic a L. M.	10	Contribution,	23 60
Rev John O. Fiske dona,	10	Winter-st ch and soc, by A. R. Mitchell Tr—Thos Harward to const his two children, Elizabeth Harward, and Th P. Harward, L. M.	40 00
Cont in said soc on the Sabbath,	37 33	Geo F. Patten to const five of his children L. M. viz: Miss Statira Patten, James T. Patten, Miss Paulina P. Patten, Miss Ann Augusta Patten, and George M. Patten,	100
John Masters, an 1846,	2	Gilbert C. Trufant in part to const his wife, Mrs. Sarah F. Trufant a L. M.	10
Jona Hyde, do	2	Mrs Nancy Mitchell in part to const her daughter, Miss Lucretia Mitchell, a L. M.	10
Thomas Agry, do	2	Rev John O. Fiske to const Miss Hannah S. Fitz of Brunswick a L. M.	20
David Sewall, do	2	Gilbert Trufant to complete L. M. of Mrs Sarah Snipe of Arrowsic, and Mrs Elizabeth Howe of Saco,	20
Wm Donnell, do and dona,	3	William Donnell an,	2
John Stockbridge dona,	1	David Sewall, do	2
Charles Sewall, an 1846,	2	Richard Nutter, do	2
Thos Harward, do	2	Henry Hyde, do	2
Samuel G. Stinson, do	2	Wm M. Read, do	2
Henry Hyde, do	2	Theod S. Trevett, do	2
Tileston Cushing, do	1	Thomas Agry, do	2
Ammi R. Mitchell, do	2	Hartley Gove, do	2
Thos C. Jackson, do	2	Theo S. Trivett, do	2
Richard Nutter, do	2	By A. R. Mitchell, Tr.	
Gilbert Trufant, do	2	Rev J. W. Ellingwood dona,	50
Hartley Gove, do	2	Female Cent Soc, Mrs Elizabeth H. Hyde, Tr, by hand of Rev Mr Ellingwood,	18
Theo S. Trivett, do	2	Freeman Clark, an 1846,	2
By A. R. Mitchell, Tr.		do do to const his daughter,	20
Rev J. W. Ellingwood dona,	50	Agnes S. Clark, a L. M.	
Female Cent Soc, Mrs Elizabeth H. Hyde, Tr, by hand of Rev Mr Ellingwood,	18	From the 3d ch and cong, viz: this sum "from a friend," to constitute Mrs John C. Crane and Mrs Albert Ailing, of Newark, N. J. Mrs Samuel G. Bowman, Miss Sarah G. Hyde and Miss Lucy C. Kimball, of Bath, Life Members,	100 00
Freeman Clark, an 1846,	2	Levi Houghton, which constitutes himself a L. M.	20
do do to const his daughter,	20	Wm M. Rogers, an 1846,	2
Agnes S. Clark, a L. M.		Charles Clapp Jr, do	2
From the 3d ch and cong, viz: this sum "from a friend," to constitute Mrs John C. Crane and Mrs Albert Ailing, of Newark, N. J. Mrs Samuel G. Bowman, Miss Sarah G. Hyde and Miss Lucy C. Kimball, of Bath, Life Members,	100 00	Gershom Hyde, do	2
Levi Houghton, which constitutes himself a L. M.	20	John Shaw, do	2
Wm M. Rogers, an 1846,	2	Wm Richardson, do	2
Charles Clapp Jr, do	2	Geo W. Kendall, do	2
Gershom Hyde, do	2	Otis Kimball, do	2
John Shaw, do	2	Mrs John Masters, do	2
Wm Richardson, do	2	Rev Ray Palmer, do	2
Geo W. Kendall, do	2	General coll in cong by hand of Rev Ray Palmer,	23
Otis Kimball, do	2	Female Cent Soc Mrs E. H. Hyde Tr, by Rev Mr Ellingwood,	15
Mrs John Masters, do	2	Wm M. Rogers dona, which const Mrs M. Turner of Bath, a L. M. by hand of Thomas Warren,	20
Rev Ray Palmer, do	2	Charles Clapp Jr dona, which const his father Charles Clapp of Bath a L. M. by Rev Asa Cummings,	20
General coll in cong by hand of Rev Ray Palmer,	23	Mrs Nancy Mitchell dona, by Rev Mr Ellingwood,	5
Female Cent Soc Mrs E. H. Hyde Tr, by Rev Mr Ellingwood,	15	Female Mss'y Assoc in 3d ch and soc by Rev Ray Palmer, 20 of which const Mrs John Bovey of Bath a L. M.	28 75
Wm M. Rogers dona, which const Mrs M. Turner of Bath, a L. M. by hand of Thomas Warren,	20	3d cong soc, G. W. Kendall an,	2
Charles Clapp Jr dona, which const his father Charles Clapp of Bath a L. M. by Rev Asa Cummings,	20	Charles Clapp an,	2
Mrs Nancy Mitchell dona, by Rev Mr Ellingwood,	5	Levi Houghton an 2, dona 48,	50
Female Mss'y Assoc in 3d ch and soc by Rev Ray Palmer, 20 of which const Mrs John Bovey of Bath a L. M.	28 75	Freeman Clark to const Mrs Susan T. Phipps of Gorham a L. M.	20
Mrs John Bovey of Bath a L. M.	2	Gershom Hyde an,	2
3d cong soc, G. W. Kendall an,	2	John Shaw an 2, dona 3,	5
Charles Clapp an,	2	Otis Kimball an 2, dona 1,	3
Levi Houghton an 2, dona 48,	50		
Freeman Clark to const Mrs Susan T. Phipps of Gorham a L. M.	20		
Gershom Hyde an,	2		
John Shaw an 2, dona 3,	5		
Otis Kimball an 2, dona 1,	3		
		Wm M. Rogers an,	2
		John Hamford an,	2
		John G Richardson 2, dona 1,	3
		Contribution,	23 60
		Winter-st ch and soc, by A. R. Mitchell Tr—Thos Harward to const his two children, Elizabeth Harward, and Th P. Harward, L. M.	40 00
		Geo F. Patten to const five of his children L. M. viz: Miss Statira Patten, James T. Patten, Miss Paulina P. Patten, Miss Ann Augusta Patten, and George M. Patten,	100
		Gilbert C. Trufant in part to const his wife, Mrs. Sarah F. Trufant a L. M.	10
		Mrs Nancy Mitchell in part to const her daughter, Miss Lucretia Mitchell, a L. M.	10
		Rev John O. Fiske to const Miss Hannah S. Fitz of Brunswick a L. M.	20
		Gilbert Trufant to complete L. M. of Mrs Sarah Snipe of Arrowsic, and Mrs Elizabeth Howe of Saco,	20
		William Donnell an,	2
		David Sewall, do	2
		Richard Nutter, do	2
		Henry Hyde, do	2
		Wm M. Read, do	2
		Theod S. Trevett, do	2
		Thomas Agry, do	2
		Hartley Gove, do	2
		Ammi R. Mitchell, do	2
		Thos C. Jackson, do	2
		Gilbert Trufant, do	2
		Cont on the Sabbath,	37 48
		Mrs Rachel Trott dona,	5
		William Donnell,	1
		Winter-st Benev Soc by hand of Rev John O. Fiske, which const the following persons L. M. viz: Miss Sarah H. Lombard, Miss Harriet N. Mitchell, Miss Elizabeth W. Trott, Miss Sarah B. Church, Jas Oliver and John Foster, all of Bath,	125
		From a member of Winter-st ch by Rev Mr Fiske,	1
		Mrs Eleanor Tallman, which const her daughter Mrs Maria S. Tileston of Boston, a L. M. by hand of Rev John O. Fiske,	20
		Brewer—Mrs Catharine Hardy an 1846,	2
		Manly Hardy,	1
		D. Brastow Jr,	1
		Abner Johnson an 1846,	2
		Mrs J. S. Johnson do	2
		Miss C. E. Johnson, do	2
		Dudley H. Johnson,	25
		A friend,	93
		Mrs Sarah Brastow,	25
		Mrs Boynton an 1846,	2
		Mrs Gragg,	1
		Rev N. Dole, an 1846,	2 00
		Mrs N. Dole, do	2
		Charles T. Dole, do	2
		Benjamin Snow, do	2
		Almira Seco dona,	20
		Miss Sarah Rider an 1846,	2
		Robert Holyoke, do	2
		Jeremiah Skinner,	1
		By hand of Rev N. Dole.	
		1st ch and soc by J. S. Wheelwright,	32
		Tr Penobscot Co conf chh,	8 25
		1st Church by J. S. Wheelwright Tr,	8 25
		Buxton—Female Cent Soc,	7 12
		Cont in cong soc,	

Josiah Jose, ent,	1	Female Miss society, which const Mrs	
Stephen Adams, ent,	1	Huldah M. Hobbs a L. M.	20
Samuel Hill, dona,	1	Jesse Fay dona,	1
Gerry Rounds, 2d,	1	Silas Fay,	1 75
Rev Stephen Merrill, dona,	3 63	By hand of Rev Mr Chapman.	
By hand of Rev Stephen Merrill, \$20		Joseph Jones, by hand of Rev A. Cum-	
of which constitute Samuel Hill of		mings,	2
Buxton, a L. M.		Cont in cong soc, by Rev Nathaniel	
Miss Rebecca Sawyer,	79	Chapman,	15
By Rev A. Cummings.		<i>Castine</i> —Gentlemen's Miss Soc, \$20 of	
<i>Bristol</i> —James G. Huston, to complete		which from Samuel Adams, to const	
L. M. of his wife Mrs E. M. Huston,	10	Miss Mary M. Adams a L. M.	39
Leonard Chamberlain, dona,	3	Collected at Monthly Concert in	
Wm Chamberlain, an 1846,	2	Trinitarian church and soc, by Sam'l	
Cont by cong ch and soc,	8	Adams,	13
By hand of Rev S. L. Gould.		Samuel Adams dona, which const his	
Cont in cong soc,	8	son Wm Foster Adams a L. M.	20
Leonard Chamberlain, an 1846,	2	Benjamin D. Gay, in part to const his	
Sewall Pearson, dona,	2	wife, Mrs Phebe Gay, a L. M.	10
T. H. C.	1	Trinitarian soc, \$20 of which from S.	
By Rev S. L. Gould.		Adams to const his sister, Mrs David	
Wm Chamberlain, an 1847,	2	Ambrose, of Newington, N. H. a L. M.	
By Rev A. Cummings.		and \$10 of which in part to constitute	
<i>Bristol, (R. I.)</i> —A Friend, dona,	2	Mrs John H. Jarvis Jr, a L. M. from	
<i>Brunswick</i> —Miss D. Giddings,	2	her husband, by Benj D. Gay,	60
Miss S. Harding,	2	<i>Chesterville</i> —Isaac French, an 1846,	2
Miss E. Brimigion,	2	Widow Sybil Wood, dona,	3
Miss R. Pennell,	1	Cont in cong soc, by hand of Rev J.	
George F. Dunning,	2	H. Conant,	7 04
William O. B. Dunning,	2	<i>Cape Elizabeth</i> —Female Miss Soc, in	
Prof William Smyth,	2	cong soc, Miss Caroline F. Jordan, Tr.	
Prof A. S. Packard,	5	in part to const some one hereafter to	
John McKeen,	2	be designated a L. M.	10
Mrs D Dunlap,	10	Cont on Sabbath in North Cong Soc,	5 17
Rev Geo E. Adams,	5	South cong soc,	2 88
Friend,	5	By hand of Rev D. M. Mitchell,	
Cont,	41	<i>Cornish</i> —Mrs Jerusha Lincoln, by hand	
By hand of Rev Geo E. Adams.		of Royal Lincoln,	5
Prof Wm Smyth, an 1847,	2	<i>Calais</i> —Female Miss and Education soc	
do do dona,	3	of Rev S. H. Keeler's cong, which	
<i>Bridgton</i> —From late Robert A. Kilborn,		constitutes Rev S. D. Ward, formerly	
to const his mother, Mary Kilborn, a		of Machias, now of Drummondstown,	
L. M. by hand of John Kilborn,	20	Accomack Co, Va. a L. M. by W. A.	
Mrs Ruth Lewis, by hand of R. Lin-		Crocker, Tr, &c,	20
coln,	1	<i>Deer Isle</i> —Female Cent Soc, Mrs H. B.	
<i>Boothbay</i> —Cont in cong soc, by Rev Mr		C. Haskell, Tr which const Miss Me-	
Tobey, through Rev J. W. Ellingwood,	24	linda Small, a L. M. by hand of Rev	
<i>Bloomfield</i> —Cont in Rev Mr Hathaway's		Nath'l Chapman, of Camden,	20
soc,	12 36	<i>Durham</i> —Scales, dona, by hand	
Female Cent Soc, to const some one		of Rev John Elliot,	1
hereafter to be named, a L. M. 2d pay-		Osgood Strout dona,	5
ment, by Rev E. Gillett,	9 39	<i>Dexter</i> —Cong ch and soc, by hand of	
<i>Cambridge Port, (Mass.)</i> —Mrs Sarah		Rev E. G. Carpenter,	50
Moody,	5	<i>Damariscotta</i> —Cong ch and soc at New-	
Mrs Sarah M. Lovejoy,	5	castle, by hand of Rev Mr Seabury,	30
which with \$10 previously contribu-		Thos Woodward, an 1846,	2
ted const Mary Tappan Lovejoy a L.		Mrs C. Woodward, do	2
M. by Rev A. Cummings.		<i>Dixmont</i> —H. Wilder, an 1846,	2
<i>Carroll</i> —Ezekiel Brown, by hand of Rev		Mrs F. A. Butman, do	2
Mr Page,	50	By Rev Prof Shepard.	
<i>Charleston</i> —Abijah Locke,	1	<i>Dixfield</i> —Chas L. Eustis,	1
<i>Cumberland</i> —Ladies Asso in part,	12	Jos Eustis,	1
Gentlemen, do	8 12	L. Ludden,	1
do,	5 50	<i>Dennysville</i> —Cong church and soc cont	
Ladies Asso, by hand of Rev Mr Blake,	2 40	at monthly concert by John Kilby,	22 41
Ladies in the cong soc, to const their		<i>Edgecomb</i> —Cont in cong ch and soc,	17 07
pastor, Rev Joseph Blake, a L. M. by		Joseph Sherman an 1846, by hand of	
his hand,	20	Rev E. Wells,	2
Rev Jos Blake dona, to const in part		<i>Ellsworth</i> —Circle of Industry to const	
some one hereafter to be named, a L.		Mrs C. Herbert a L. M.	20
M.	10	Cont in cong soc, by Rev Mr Tenney,	43 66
<i>Camden</i> —Cont in Rev Mr Chapman's		Cont in cong ch and soc, by hand of	
soc,	10	Rev S. Tenney,	34
Joseph Jones, an 1846 and 1847,	4	<i>Eastbrook</i> —Mrs Charlotte Parsons, by	
Charles R. Porter, an 1845,	2	Rev Asa Cummings,	3

<i>East Thomaston</i> —2nd cong parish, by Rev S. C. Fessenden,	10		
Ladies sewing circle, in 2nd cong parish by Mrs H. C. Thomas, in part to const some one hereafter to be designated a L. M.	10		
<i>Exeter</i> —Elihu Hayes 1, Mrs Hayes 1, Mrs Henry Hill, 1,	3		
By Rev E. Gillett.			
<i>East Brewer</i> —To const some one hereafter to be named a L. M. by hand of J. S. Wheelwright Tr,	16		
<i>Fairfield</i> —Barnabus Freeman dona, Mrs R. Freeman an 1846,	5		
	2		
<i>Falmouth</i> —Paul E. Merrill, an 1846, and 1847,	4		
Female Miss'y Soc, in 2nd ch and soc, Miss Betsey Merrill Tr, by hand of P. E. Merrill, which constitutes Oliver Knight, a L. M.	20		
1st parish cong coll by Rev Mr Dame,	14 38		
<i>Frankfort</i> —1st cong ch and soc, towards making some one hereafter to be named a L. M. by hand of Rev S. H. Hayes,	16 54		
<i>Freedom and vicinity</i> —Friends of M. M. Soc by hand of Thos G. Mitchell,	15		
<i>Foxcroft and Dover</i> —Cong ch and soc by hand of Rev Horatio Halsey,	10 45		
<i>Farmington</i> —Cont on Sabbath, Female aux Soc, Mrs E. F. Rogers Tr, to const John Titeomb Jr a L. M. by Rev Mr Rogers,	20		
Monthly concert, by Rev E. Gillett,	10		
Coll on Sabbath in Rev Mr Rogers' Soc by Rev Asa Cummings,	18		
Jacob Abbot, by Rev E. Gillett,	3		
<i>Freeport</i> —Ladies Cent Soc, Mrs Mary Bacon Tr,	13		
Coll in cong soc by Rev Mr Parsons,	72		
Do additional,	15		
From a Lady by hand of Wm Hyde,	2		
<i>Fryeburg</i> —S. Souther Jr, in part to const his sister, Miss Georgiana Souther a L. M. by hand of Rev Asa Cummings,	10		
<i>Gardiner</i> —Cont in cong soc by Rev Mr Peet,	22		
<i>Gloucester (Mass)</i> —T. Young by hand of Rev Mr Chapman,	1		
<i>Gorham</i> —Sewing circle by Mrs J. G. Mead Tr,	20		
Cont in cong ch and soc by hand of T. Robie,	50 77		
Ladies' sewing circle by hand of Mrs Jane G. Mead, which const Rev. J. Bartlett of Gorham a L. M.	20		
<i>Garland</i> —Cont by J. S. Wheelwright Tr,	7 06		
<i>Gray</i> —Cong ch and soc, which const Rev Allen Lincoln and Mrs Mary Susan Pennell L. M. by Rev A. Lincoln, through Rev G. W. Bourne,	40		
<i>Houlton</i> —Cont in cong soc by Rev Mr Savage,	8 76		
<i>Hampden</i> —Cong ch and soc by Rev Mr Tappan, 10 from J. Curtis Jr, to complete L. M. of B. Freeman of Fairfield and 8 25 of which is from Female cent society,	66 25		
<i>Harrison</i> —Cont and sub in cong ch and soc by Rev Cyril Pearl, to const Mrs Sukey Peirce of Harrison a L. M.	23		
Individuals in cong ch and soc by hand of Philip Eastman, through F. Blake,	18		
<i>Harpeswell</i> —Ladies in Rev Mr Kellogg's			
soc towards const Rev Prof Upham a L. M. by hand of Rev D. M. Mitchell,	3		
<i>Hallowell</i> —Female Assoc Mrs W Stickney Tr,	10		
Rev E. Gillett to const Mrs A. P. Hinkley of Natchez (Miss) a L. M.	20		
Mrs Alden Rice towards her L. M.	1		
Cont in cong soc which includes \$40 from Mrs Sophia E. Bond to const Mrs Julia A. P. Stanley of Farmington and Rev Geo W. Field of Belfast L. M. and \$10 from A. Masters to const Mrs R. C. Masters a L. M. by hand of Rev E. Gillett	97 41		
Female Rel soc, Mrs Sophia E. Bond Tr by Rev Dr Gillett,	18 75		
William Stickney an 1846,	2		
E Dole do	2 00		
Miss Louisa Belden by Rev Dr Tappan, Mrs Sophia E. Bond to const Mr Henry T. Cheever, of Hallowell a L. M. by Rev E. Gillett,	20		
Mrs Sophia E. Bond to const in part some one hereafter to be named a L. M.	10		
Friend of missions,	20		
Rufus K. Page to const Mrs Matilda Page a L. M.	20		
Monthly Concert by Rev E. Gillett,	9 07		
Mrs Sophia E. Bond to complete L. M. of Master George Shepard Bond of the Sandwich Islands,	10 00		
Mrs Sophia E. Bond to const Mrs T. S. Bond of Hallowell a L. M.	20		
Mrs Alden Rice towards her Life Membership,	2		
Female friend of missions by hand of Rev Dr Gillett,	1		
Andrew Masters to complete the L. M. of his wife Mrs Ruth Ann Masters,	10		
<i>Hodgdon</i> —Nathaniel Harrington,	4		
George W. Black,	1 12		
Putnam Shaw by Rev J. Eaton,	90		
<i>Jackson and Brooks</i> —Coll by hand of Rev L. Wiswall,	17 20		
Cont in cong society by Rev L. Wiswall,	32 00		
<i>Brooks</i> —Cont in cong society by same,	8 00	40	
which const Rev Luther Wiswall, and his wife Mrs Sophronia R. Wiswall, L. M.			
<i>Jonesboro</i> —Joseph Sweetser in part to const his wife Mrs Catharine Sweetser a L. M. being part of amount assessed by Co Conf of churches on church in Jonesboro,	5 00		
<i>Kennebunk Port</i> —Mrs Phebe Lord dona, Mrs D. W. Lord dona, by Rev A. Cummings,	5		
Rev Silas Baker,	2		
Eliza S. Baker,	1		
The following sums were cont by lads in Mr Baker's Family school, viz :—			
Chas P. Clark 25, Edw L. Clark, 25,	50		
Chas V. Lord 25, Wm Symonds 25,	50		
Robt T. Symonds 25, E. P. Merrill 25,	50		
Edw Gay 25, C. J. Davis 25,	50		
Silas L. Baker 25, Grenville Baker 25,	50		
Edw Baker,	25		
E. B. Smith,	25		
Woodbury Smith 12 1-2, H. C. Perkins 12 1-2,	25		
First ch and soc sub, by hand of Rev. S. B. Gilbert, \$5 64 of which completes L. M. of A. Moody, residue to			

const in part James Smith a L. M.	14 30	Charles Shapleigh,	1
Mrs Phebe Lord dona, which const		Jotham Winn,	1
Chas B. Dana, of Boston, a L. M. by		Dependence Shapleigh,	1
hand of Woodbury S. Dana,	20	Subscriptions less than 1 dollar each,	8
South cong ch and soc, \$40 of which		amounting to	
const Rev Henry Eddy and his wife		\$40 of the foregoing to const Rev Jos	
Mrs Sarah H. Eddy L. M. by Rev Mr		Loring and Mrs Susan S. Loring L.M.	
Eddy, through A. P. Patterson,	45 10	by hand of Rev Joseph Loring,	
<i>Kennebunk</i> —Union ch, Miss R. Dutch,		<i>Lubec</i> —Solomon Thayer dona, by Rev	
dona, by hand of Rev G. W. Cressey,	4	Dr Gillett,	10
Union cong ch monthly concert, by		<i>Minot</i> —Hervey Stetson, an 1846	2
hand of Rev G. W. Cressey,	10	Daniel Freeman, do	2
Coll in cong ch and soc, by Rev G. W.		Ansel Staples, do	2
Cressey,	40	Isaac Allen, do	2
<i>Kittery Point</i> —Cong soc, by Rev Asa		Moses Allen of Hebron, do	2
Cummings,	10 50	James Washburn, do	2
<i>Knox</i> —Samuel Tilton dona,	5	Mrs Martha Staples,	50
<i>Lewiston Falls</i> —Cont by sub in cong ch		Misses A. and P. Allen,	2
by Rev Mr Drummond,	68 50	Mrs Phebe Hodgkins,	50
<i>Lisbon</i> —Cong soc, by hand of Rev Jo-		Mrs Althea Dinsmore,	50
nas Fiske,	10	Cont in Minot,	4 50
<i>Limerick</i> —Rev Charles Freeman,	4	Rev E. Jones dona,	5
Mrs A. A. Freeman,	1	<i>Madison</i> —Benj Weston an 1846,	2
Eben'r Adams,	1	Cont in cong soc,	5 13
John A. Morrill,	2	Persons in Madison in part to const	
Humphrey Pike,	1	Mrs Lucilla T. Perham a L. M. by Rev	
Other persons,	5	Mr Perham,	10
Wm Swazay dona,	3	<i>Monticello</i> —John Wadlia by Rev J.	
Cont in cong soc, by hand of Rev C.		Eaton,	1
Freeman,	8 00	<i>Mattawamkeag Pt.</i> —Mrs Haines' chil-	
Luther S. Morse,	1	dren miss'y box,	1 16
Mrs Sarah H. Moore,	1	<i>Mercer</i> —Alfred Hatch dona,	50
Miss Eliza Gilpatrick,	1	F. & E. Hatch, dona,	50
John C. Hayes,	1	Mr Richardson dona,	1
Mrs Sally Gilpatrick,	50	Mrs Emerson an,	2
Sylvanus Hayes,	50	John Burr,	1
Gilman Fogg,	50	W. Paine,	1
Cash,	19	A. J. Downes,	50
Rev C. Freeman,	3 31	Mr Heywood 50, Sarah Heywood 50,	1
Mrs S. A. Freeman,	1 00	— Pike,	50
By hand of Rev O. Freeman.		Moses Pike,	1
<i>Lincoln</i> —Individuals,	3	A. Paine,	1
S. B. Lovejoy,	50	— Gates,	1
Widow Bacon,	50	Aaron Barton,	50
By hand of Rev J. G. Merrill.		— Thompson,	1 00
Friends, paid to H. S. Loring, by hand		Dr R. H. Smith,	63
of Rev E. Gillett,	6	Jeremiah Smith, by Rev E. Hathaway	
<i>Litchfield Corner</i> —Female miss soc, by		through Rev Dr Gillett,	50
Rev T. Davis,	6	Dr Crosswell,	1
Isaac Smith, an 1846,	2	A. Crosswell Jr,	1
Thos B. Smith, do	2	Mr Hunt 50c, Mr Wells 50c, by Rev	
Zachariah B. Smith,	2	Dr Gillett,	1 00
Cont in cong soc,	5	<i>Miscellaneous</i> —Aroostook County conf	
Rev Timothy Davis dona,	8	chhs, cont at Houlton and Lincoln, by	
<i>Lewant</i> —Isaac Case,	2	hand of Rev Mr Savage,	14 81
Mrs H. P. Case,	2	Franklin conf chhs at the annual	
Mrs Garland,	1	meeting, by Rev Mr Rogers,	6 56
Others,	6	Penobscot Co conf chhs, cong ch in	
<i>Lebanon</i> —"N. P." dona in a letter to		Dedham,	8
Rev Asa Cummings,	1	Cong ch in Stillwater, to complete L.	
Rev Joseph Loring sub	9	M. of Rev J. A. Copeland,	4
T. M. Wentworth, do	5	Do in part to const Rev J. A. Perry a	
Rebecca Wentworth, do	1	L. M.	9 30
John Rollins, do	1 50	By J. S. Wheelwright, Tr.	
Richard Rollins, do	1	Coll after the annual discourse at Au-	
Isaac Hasey Fall,	1	gusta,	139 68
James M. Hayes,	1	Somerset conf of chhs, paid to Rev	
D. Jones,	1	O. Sikes, by Rev E. Gillett,	14 33
R. Horn,	1	Oxford Co conf chhs, by Rev I. Carl-	
John Lord,	1	ton,	13 67
T. Wentworth,	1	"Lady in Maine," dona, by Rev E.	
F. Moody,	2	Gillett,	3
Joseph Grant,	2	Dividend on stock in Lewiston Falls	
N. Chamberlain,	1 25	Manufacturing Company, by Edward	
Samuel Shapleigh,	1	Little,	30

Dividend on stock in Casco Bank,	45	Monmouth—Neh Pierce an 1846,	2
Dividend on stock in M. & T. Bank,	14	Ebenezer Arnold, do	2
Cont at York Co conf chhs, Oct 1846,		Lucy P. Arnold, do	2
by hand of Rev G. W. Cressey, thro'		<i>Mouni Desert</i> —Dr Kittredg by hand of	
Rev A. Cummings,	12	J. S. Wheelwright Tr & Co,	2
Oxford Co conf chhs—cont at semi-		<i>New Portland</i> —Isaac Hopkins in part to	
annual meeting, Turner, E. Morse,		const Joseph J. Hopkins of Rumford	
Tr, by Rev Joseph Walker,	16 66	a L. M.	5
Cont at semi-annual meeting of Cum-		<i>Newcastle</i> —1st ch and soc by hand of	
berland Co Conf chhs by Rev J. W.		Rev D. Cushman,	18
Chickering,	19 30	Richard Dodge an 1846,	2
Kennebec Co conf chhs, meeting at		Washington Dodge do by Rev E.	
Gardiner,	8 60	Gillett,	2
Somerset conf chhs, meeting at Mad-		<i>New Limerick</i> —Cont on the Sabbath by	
ison, by Rev E. Gillett,	17	Rev J. Eaton,	2 32
By a Friend, by Rev A. Cummings,	2	<i>New Vineyard</i> —Cont in cong ch by Rev	
Washington Co conf chhs, by W. A.		E. Gillett,	2
Crocker, Tr, &c.	55	<i>North Yarmouth</i> —William Sweetser an	
Second instalment of Legacy from		1846,	2
late Charles Hunt's estate, by Josiah		A female friend in 2d church,	4
Pierce, Executor,	62 50	Contribution in do	6 65
"Carolo," by hand of Rev A. Cum-		By hand of Rev Mr Hobart.	
mings,	20	1st parish viz: Rev David Shepley,	5
In a letter to Rev A. Cummings post		Sarah Mason,	3
marked Brunswick,	3	Allen H. Weld,	2
From a friend to the M. M. S. to const		William Chandler,	2
Messrs Joshua B. Osgood, Eliphalet		Matthew Allen,	2
Greely and Wm Goodenow of Port-		Levi Blanchard,	2
land, L. M., received in a letter thro'		Nicholas Grant,	2
the post-office,	60	Thomas Chase an 1846,	2
The donor is informed that the request		do do	3 5
named in the letter enclosing this do-		Tristram G. Cleaves,	1
nation was complied with.		Hosea I. Chase,	50
Aroostook Co conf chh by Rev Joshua		Samuel S. Hayes,	1
Eaton through J. S. Wheelwright Tr		Sylvanus Blanchard in part to const	
Penobscot Co conf chh,	6	Sylvanus C. Blanchard a L. M.	10
Dividend on stock in Canal Bank,	39	Samuel Sweetser dona,	8
Dividend on stock in Casco Bank,	45	do do an 1846,	2 10
do do M. & T. Bank,	14	B. R. Gooch,	50
do on Trust Fund in M. & T.		R. Hayes,	50
Bank,	23	B. Freeman,	1
From various individuals in several		C. Prince,	2
towns by hand of Rev Jotham Sewall,		Jeremiah Mitchell Jr,	1
received by him while on his mission-		E. Burbank,	3
ary tour,	11 33	Thos J. Brown,	1
York conf chhs meeting at Biddeford,		Levi T. Lincoln,	1
by Rev G. W. Cressey Tr,	22 73	Sylvanus Prince,	50
Cumb conf chhs meeting at Falmouth		Reuben Prince,	2
by C. J. Dyer,	22 70	Joseph Drinkwater,	1
Washington Co conf chhs by W. A.		Jeremiah Mitchell,	3
Crocker Tr, 20 of which from Female		T. G. Mitchell,	3
Miss'y and Educa Soc of Machias, to		Charles Moxey,	50
const Mrs Deborah Farnsworth of Ma-		Joseph D. Mitchell,	1
chias a L. M. and 20 to const Rev R.		Daniel Mitchell,	1 50
S. Kendall a L. M. by gent and ladies		A. R. Mitchell,	1
of his society, and 10 from ladies of		Jonathan P. Rowe,	50
cong ch and soc of Whitteville, to		Levi Whitecomb,	50
const in part J. W. Wheelwright a		George Woods,	1 50
L. M.	136 50	Edmund Cleaves,	1
Interest on money loaned,	12	Joseph Chandler Jr,	10
Trust Fund M. & T. Bank, final divid,	84	John W. Seabury,	50
<i>Milo</i> —Cont in cong soc,	3 83	Ezekiel Merrill,	2
Mrs Priscilla Lee an 1846,	2 00	Daniel Coffin,	1
<i>Monson</i> —Cont in cong soc,	6 92	Paul Prince,	50
Female charitable society,	3 25	Mrs Betsey Seabury,	3
The last two sums towards L. M. of	10 27	David Seabury,	5
Mrs Abigail S. Colton of Galesburg,		Albion Seabury to complete L. M. of	
Illinois, by hand of Rev. H. Ilsley.		his wife, D. Seabury,	10
Cont in cong soc—Female benev soc,		Benjamin Seabury,	1
to complete L. M. of Mrs Abigail S.		Philip H. Kimball,	7
Colton of Galesburg, Illinois,	11	J. G. Loring, to complete L. M. of M.	
Mrs Theresa V. Davee in part to const		Rogers, M. D. of Harwich, Mass.	10
herself a L. M.	5	Newell society to const some one here-	
Cont on Sabbath,	5	after to be named, a L. M.	20
By Rev Horatio Ilsley.		By hand of Rev D. Shepley.	

1st cong soc cont, through Rev David Shepley, by hand of Thos Chase Jr,	16 42	Old Town Church—by hand of J. S. Wheelwright Tr,	15 31
Mrs Phebe Buxton, by Rev A. Cummings,	5	Orland—Rev H. S. Loring dona,	50
Walnut Hill ladies' bonev sewing soc,	18	Orrington—Cont in cong ch and society by hand of Rev Thos Smith which completes L. M. of Rev Asa T. Loring of Phippsburg,	5 52
Norridgewock—Rev W. W. Rand dona,	5	J. K. Mayo in part to constitute his daughter Lennette Mayo a L. M.	5
Cont paid to Dr Tappan, by hand of Rev E. Gillett,	15 36	Orford, N. H.—Rev Daniel Campbell, which const himself and wife, Mrs Lucy A. Campbell L. M. by Rev D. Thurston,	40
North Bridgton—Cong ch and soc, Rev L. W. Harris Pastor, by W. Hyde,	17	Pittston—Cont in cong ch and soc,	15
Newburyport—Win Thurston, an 1846,	2	Ladies Sewing Circle, dona, by hand of Mr John H. Stratton,	10
North Edgcomb—Colls in cong ch and soc, by Rev E. Wells,	15 06	Wm Stevens, dona, by hand of Rev Dr Gillett,	5
North Belfast—Members of cong soc, subs,	15	Palmyra—Edw W. Hanson, dona, by hand of Rev N. Douglass,	2
Henry Davidson, an 1847, by Rev A. Cummings,	2	Edward W. Hanson, by Rev Dr Gillett,	1
Norway—From members of cong ch and soc, to const their pastor Rev Chas Packard a L. M. by his hand,	20	Phippsburg—Cont in cong soc, by Rev Mr Loring,	14
New Gloucester—Sewing Circle to aid in sustaining the gospel in Carroll, by Miss A. C. M. Foxcroft Treas,	36	Cong soc by hand of Rev A. T. Loring, through Henry Hyde of Bath,	10
Otisfield—Cont in cong soc,	8 50	Parsonsfeld—Samuel Garland, Samuel Garland dona, by hand of Rev A. Cummings,	5
Gentlemen's coll in part,	1 75	Poland—Mechanic Falls cong ch and soc, by hand of J. H. Hall,	12 85
Ladies do	5	Cont in cong ch and soc, as follows viz:	
By hand of Rev Mr Richardson, in part to const Mrs Lydia Turner a L. M.		Mrs Sarah Cousins dona,	2
Nathan Knight, an 1846,	2	Miss Lucy Cousins,	1
Silas Blake do	2	Miss Susan Cousins,	1
Cong soc, 4 75 of which completes L. M. of Mrs Lydia Turner, by Rev Mr Richardson,	7 25	Miss Mary Jane Cousins,	50
Individuals, by David Knight,	2	Miss Harriet N. Cousins,	50
Orono—First cong and soc—Coney Foster,	1	Asa Hutchins,	25
Mrs J. Colburn,	50	Jacob Rowe,	2
Mrs John Perry,	50	John Merrill,	25
Mrs Coney Foster,	50	Samuel Cousins,	63
Mrs John A. Perry,	50	Mrs Ruth Jordan,	25
Mrs Sherlock Parsons,	25	Mrs Charlotte Briggs,	25
Mrs Eliphalet Gordon,	1 50	Daniel Pierce,	2
Mr and Mrs J. B. Chase,	1	Miss Elizabeth S. Williams,	1
Mrs E. R. Southard,	50	Mrs Sarah P. Williams,	2
Edmund Colburn,	1	Rev Thomas Williams,	2
Mrs Edmund Colburn,	50	Cont in cong soc,	83
Mrs Israel Brown,	50	Mrs Thomas Williams dona, in part to const her son, Thomas O. Williams a L. M. by Rev John W. Chickering,	2
Mrs J. Benock,	50	Pownal—Collections in cong society, by hand of John Noyes,	20 50
Mrs Aroline Ellis,	25	Prospect—Cont in cong society, by hand of J. Freeman, Jr,	17
Joseph Graves,	1 00	Portland—Mrs Elizabeth F. in part to const some one hereafter to be named a L. M.	10
P. R. Graves,	25	Samuel Chase an 1846,	2
Mrs Elijah Webster,	1	Jos Woodbury do,	2
Mrs John Goddard,	2	Cont in 2d cong soc, by E. Wyer,	48 76
Mrs Daniel White,	3	H. J. Libby, to const his wife, Mrs Margaret A. Libby a L. M.	20
Miss Martha Hall,	25	To be added to cont in 2d cong soc, since received,	2
Mrs J. J. Colburn,	58	Rev D. M. Mitchell,	2
J. J. Colburn,	1	Ammi R. Mitchell,	2
Mrs A. G. Brown,	25	Missionary Sewing Circle, Miss Celia Patten, Tr, \$20 of which constitutes Rev J. J. Carruthers, D. D. a L. M.	60
Mrs Dinah G. Emery,	50	A Lady, by Rev A. Cummings,	1
Mrs Hannah S. Graves,	50	High St ch and soc, by hand of Henry Jackson, \$20 of which from E. Steele, to const his wife, Mrs Almira D. Steele	
A. W. Babcock,	1 00		
N. Wilson,	50		
Mrs N. Wilson,	50		
\$10 70 of which to complete L. M. of Rev John Perry of Orono—balance in part to const some one hereafter to be named a L. M. by S. J. Wheelwright, Tr Penobscot Co conf chhs.			
Oxford—Cont in cong soc, by Rev Mr Carleton,	3		
Cont in cong soc by Rev I. Carlton,	6 60		
Old Town—Rev Robert Page dona,	3		
Mrs Robt Page dona, to complete L. M. of their daughter, Abby M. Page,	2		

a Life Member; \$10 from William Hyde, in part to constitute E. F. Duren a L. M.; \$6 from E. F. D. in part to const Chas M. Duren a L. M. \$3, a legacy from Miss Elizabeth J. Hatch; \$10 from Joseph Adams, for five annuities; George Warren, dona, which const his wife Mrs Pamela B. Warren a L. M. \$20, 881 74	
Miss Penelope Martin, dona, 2	
From 'a friend,' do 10	
Mrs Wm Swan, dona to const in part some one hereafter to be named a L. M. 10	
Edward Gould dona to const in part some one hereafter to be named a L. M. 10	
Edward Oxnard, an 1845 and 1846, Joseph M. Gerrish dona, to const some one hereafter to be designated a L. M. 4	
J. B. Osgood, an 1847 and dona, 20	
Mrs J. B. Osgood, 3	
Gabriel Mark, an 1847, 2	
High-street church, dona by Henry Jackson, 25	
High-street ch and soc, balance of subscription, by Henry Jackson, (previously acknowledged, \$385 74) Second Parish (Rev Dr Carruthers') by hand of a committee, including \$10 from Mrs Swan to complete a L. M. to be hereafter designated, 224 12	
Godfrey Mark an 1847, 2	
Third cong soc, \$90 of which from sewing circle in 3d parish, Mrs Deborah Russell tr, which completes L. M. of Mrs Charlotte Harwood, and const Mrs Wm Cammett, Miss Amelia Cutter, and Jas Crie, L. M. and in part to const Mrs Eben True a L. Member, 200 25	
Missionary sewing circle by Miss Cecilia M. Patten, tr, 52	
Ladies' miss'y sewing circle, by Mrs Elizabeth Greely tr, 12	
Rumford—Cong ch by Rev E. S. Hopkins, 8	
do do do 10	
Richmond—Marshall S. Hager to constitute his wife, Mrs Sarah Hager a L. M. 20	
Cont Richmond Corner, 4 61	
Individuals, 2 50	
By Rev P. F. Barnard.	
Sanford—Cont in cong soc, by hand of William L. Emery, through H. P. Storer. 14	
—, by Rev Mr Goss thro' 1	
H. P. Storer, 11	
Cong society by hand of William L. Emery, 2	
Wm L. Emery an 1846, through H. P. Storer, 50	
Searsport—Cong ch and soc, subscription in part, by Rev Mr Thurston, \$20 of which const Samuel Souther Jr, and 20 Pliny F. Barnard (members of Bangor Seminary) L. M. Cont in Rev Mr Thurston's soc, by Rev Asa Cummings, \$20 of which const Rev Luther Wiswall of Brooks a L. M. 30	
Sebec Village—Friends, by hand of Rev Jotham Sewall, 6 03	
Saco—Benev soc of 1st ch and parish, \$20 of which by Rev E. S. Dwight, to const Seth Scamman a L. M. and \$10 of which in part to const Miss Lavinia Scamman a L. M. from Seth Scamman, 105	
Benev Society additional, by hand of Rev E. S. Dwight, 50	
Jonathan King an 1846, 2	
'From five Friends,' in letter to Rev Asa Cummings, \$20 of which const Mrs Sarah H. Goodwin of S. Berwick a L. M. 100	
A friend of Home Missions, by Rev Asa Cummings, 1	
Rev E. S. Dwight which const Dr James S. Goodwin of Saco a L. M. 20	
'From one of the Society's friends,' in letter by mail, 4	
S. L. Goodale, which const Mrs M. G. Nourse of Ellsworth a L. M. 20	
Benev soc 1st parish, by hand of Rev E. S. Dwight, 5	
Jonathan King, an 1847, 2	
From the juvenile members of a family, 1 50 of which the an cont of two little misses, received in a letter by mail, 2	
Shapleigh—Rev A Loring and wife, 5	
Wm Lewis, 3	
Others, 3 54	
Female benev society, 5	
Scarborough—Coll in cong society by hand of John Fogg, 8 01	
A family donation which const Wm Hasty a L. M. by hand of S. Storer, 20	
Female Home Missionary Society, by hand of Mrs Eliza A. Hasty tr, 9	
Swanville—From individuals in the cong soc and one young man not of the church, to complete L. M. of Rev Sumner Clark of Unity, by hand of Rev S. Thurston, 16 50	
Standish—From late Mrs Mary Cram, dona, by hand of Wm Lord, 12	
Cont in cong ch and soc, 2 50	
Rev Isaac Weston, dona, 1	
South Paris—Seth Morse dona, 10	
Ansel Field and wife dona, 5	
Skowhegan—Cont in cong soc by Rev N. Dole, 3 50	
Solon Village—Cong soc by hand of Rev Levi Loring, 3 13	
Sumner—James Hersey 3d, in part to const himself a L. M. 5	
Cont in cong soc through Z. Robinson, by hand of C. Thompson, 6 15	
Sangerville—Cont in cong ch and soc, 6 13	
Springfield—Cont by hand of Rev Mr Page, 1 51	
James Lovejoy by same, 50	
South Solon—Cong ch and society by hand of Rev David Garland, 12	
Sebasticook—Individuals, 7	
Rev Dana Claves by Rev Asa Cummings, 7	
St Albans—J. M. Haynes dona, by Rev Asa Cummings, 2	
Sidney—Mrs Sawtelle by Rev E. Gillett, 1	
South Berwick—Monthly concert collections, 27 86	
Cont on the Sabbath, 27 14	
Turner—Female charitable society, in part to constitute Mrs Sarah H. Ed-	

dy a L. M.	11	Jesse Page an 1847,	2
Cont in cong ch and soc, by hand of		Lewis Vaughn do	2
Rev W. L. James,	8	Sabbath school collection,	13 25
Temple—Female auxiliary missionary		Mrs McLellan dona,	1
society, and cont, by hand of Rev		An Individual,	1
A. Morton, to complete L. M. of Rev		Wm Hovey an 1847,	2
Alpha Morton of Temple,	10	By D. Merrill.	
Topsham—Cont in cong soc, by Rev	11 16	Worcester, Mass—Rev Seth Sweet-	
Mr Clement,		ser, in a letter from Rev J. Elling-	
Ladies in cong soc, dona, by hand		wood,	15
of Rev Jona. Clement,	11	Westbrook—Mrs Catharine Dole, dona,	5
Thorndike—Solomon Stone dona, by		Miss Catharine Dole dona,	2
hand of Rev L. Wiswall,	4	Contribution in the second congrega-	
Thomaston—Female aux soc 1st cong		tional church and society at Sac-	
parish, by hand of Mrs S. F. Wood-	23 27	arappa village, \$20 of which are	
hull, tr,		to constitute Rev Calvin Chapman	
Union—Cont in 1st cong ch and soc,	12	a Life Member, by hand of David	24
by hand of Rev Samuel Bowker,		Hayes,	
Unity—Cong ch and soc by Rev Dr	4	Woolwich—Congregational society, by	
Tappan,		hand of Joseph Garland, through	
Ch and cong by hand of Rev Mr	5 50	Henry Hyde of Bath,	12
Clark,	2	John Stinson, by hand of Rev Asa	
Josiah Murch dona,		Cummings,	3
Uxbridge, Ms—Mrs Sarah J. Cole,	100	Waldoborough—E. Allen,	2
lately of Saco, by Rev Asa Cum-		Mrs S. Elwell,	1
mings,		Juvenile Circle,	2 86
Vassalboro'—Cont in cong soc by Rev	5	Bay District,	2 78
Mr Sheldon,		Rev John Dodge,	1 36
A Friend to Missions, by Rev E.	2	James Hovey to constitute his wife,	
Gillett,	3	Mrs Elizabeth A. Hovey, a Life	
Otis Hawes,		Member,	20
Mrs Mary Buxton, by Rev Dr Gil-	1	Cont in cong society,	19 13
lett,	9 53	Female benev society,	11 25
Winslow—Cong ch and soc,	2	Gentlemen's do do	3 50
Frederick Paine an 1847,		Rev John Dodge, an 1846,	2
By Rev Albert Cole.		Mrs Anna Dodge, do	2
F. Paine an 1846,	2	Mary S. Dodge, do	2
Thomas Rice donation, by Rev E.		Ella S. Dodge, do	2
Gillett,	10	Mrs S. W. Bulfinch, do	2
Waterville—Monthly concert Rev R.		Mrs S. G. Elwell, do	2
B. Thurston's church, by Rev E.	5	L. Winchenbauch, do	2
Gillett,		R. C. Webb, do	2
Wells—Second cong society cont, by	15	Mrs S. Webb, do	2
Rev Benj Howe,		G. Allen, do	2
First congregational society, Rev J.		John Bulfinch, do	2
R. Cushing pastor, by Rev A. Cum-	12	S. Morse, do	2 15
mings,		S. M. Morse, do	2
Winthrop—Elijah Wood an 1846, by	2	James Cook, do	2
hand of Rev E. Gillett,		Mrs Cook, do	2
Additional to cong collection, by the	51	Waterford—A Lady, by hand of Rev	
same,		Asa Cummings,	1
Female Assistant Missionary		Cont in cong society, by Rev J. A.	
Society,	19 19	Douglass,	8
Adin Stanley dona,	1	W. W. Greene dona,	5
By Rev D. Thurston.	20 19	Weld—Female auxiliary society in	
Contribution in the congregational		part to const Mrs Nancy Russell a	
society by the hand of Rev David	23	L. Member,	5 20
Thurston,		Cont in cong society by hand of S.	
Cong Society, by Rev David Thurs-	11 50	Gould,	5
ton,	2	Wiscasset—Female Miss'y society by	
Seth May an 1847,		Rev Mr Balkam,	12 12
Contribution in Rev Mr Thurston's	24 62	Rev Uriah Balkam an 1846,	2
society,	2	Patrick Lenox, do	2
Adin Stanley dona,		Miss L. R. Smith, do	2
Female Assistant Miss'y Soc, Mrs	21 21	Female Miss'y soc, (additional) by	
D. Thurston Tr,		hand of Rev. Mr Bowker,	1 50
Elijah Woods an 1847,	2	Wilton—John Barker an 1846, .	2
Warren—David Starrett an 1846,	2	Seth Bass do	2
Lewis Vaughn, do	2	Contribution in congregational so-	
By Rev E. F. Cutter.		ciety,	2 50
Second cong society, by Rev E. F.	20	Female auxiliary missionary soci-	
Cutter,		ety towards constituting Mrs Jos.	
William Hovey an 1846, by William	2	Bradbury, a L. M. by Rev Joseph	
Hodgman,	19	Smith,	8 50
Second cong society,		S. Strickland dona,	1

Mrs Nancy K. Strickland in part to constitute Charles A. Strickland, a L. Member,	5	by Henry T. Cummings,	1
Windham—Mrs A. G. Merrill, by Rev A. Cummings,	1	Windsor—A Friend, by hand of Rev E. Gillett,	11
Washington—A Friend, Mrs H. Merrill,	2	York—First congregational soc, Rev Mr Ashby pastor, by hand of Jos P. Junkins,	21
By Rev J. G. Merrill.	1	Cont in second cong soc by hand of Joseph Moody, to const Rev Morris Holman a L. M.	20
West Gorham—Miss Rebecca Sawyer,			

Whole Amount in the foregoing list is \$8699 90

WOODBURY STORER,

Treasurer M. M. Society.

PORTLAND, June 22, 1847.

LIFE MEMBERS.

THOSE WITH A STAR PREFIXED, DECEASED.

*Abbott Jacob, Farmington	Babcock Rev Elisha, Thetford, Vt
Abbott Rev Jacob, New York	Babcock Mrs William, Bangor
*Abbott Mrs Betsey, Farmington	Bacon Rev Elisha, Centerville, Mass
Abbott Miss Salucia, "	Bacon, son of Rev E. B. "
Abbott Miss Clara Ann, "	Bacon George, Freeport
Abbott Mrs Hannah B., "	Bacon Mrs George, "
Abbott Rev Samuel P., "	Bailey Lebbeus, Portland
Abbott Alexander H., "	Bailey Mrs Sarah, Bath
Abbott J. S., Norridgewock	Baker Edward W., Portland
Abbott John S., Thomaston	Baker Azariah, Edgecomb
Abbott Mrs Eliza T., "	Baker Rev John, Elliot
Adams Rev Thomas, Brookfield, Mass	Baker Mrs Sarah K., Elliot
Adams Mrs Catharine L., "	Baker Rev Silas, Kennebunkport, Mass
Adams Rev Geo E., Brunswick	Baker Mrs Eliza S. "
Adams Mrs Sarah A., "	Baker Mrs Ellen B., Hallowell
Adams Rev Darwin, Alstead, N. H.	Balkam Rev Uriah, Wiscasset
Adams Rev C. S., Dartmouth, Mass	Barker Mrs Phebe A., Wilton
*Adams Rev Weston B., Lewiston	Barker Samuel F., Calais
*Adams Mrs Harriet E., "	Barker Simeon, Limerick
*Adams Miss Malinda C., "	Barnard Rev Pliny F., Richmond
Adams Rev Jonathan, Deer Isle	Baron E. W., Lebanon
Adams Hannah A., "	Baron Mary Lincoln, Hampden
Adams Miss Mary C., "	Barrell Mrs Huldah, Turner
Adams John Jr., Newfield	Barrett Amos, Winthrop
Adams Samuel, Castine	Barrett Miss Abby S., Portland
Adams Mrs Lucy S., "	*Barrows John S., Fryeburg
Adams Alfred S., "	Barrows John S., "
Adams Miss S. F., "	Barrows Reuel, "
Adams Samuel J., "	*Barrows Thomas P., "
Adams George M., "	Barrows Mrs Ann K., "
Adams Miss Mary M., "	Barrows Miss Ann A., "
Adams William F., "	Barrows George B., "
Adams Rev Solomon, Boston, Mass	Bartlett Rev George, Gorham
Adams Mrs Adeline, "	Beale Samuel N., Portland
Adams Isaac R., Farmington	Beckwith Rev George C., Boston Mass
Adams John C., Bangor	Beckwith Mrs Martha W., "
Adams Eliashib, "	Beckwith Rev B. B.
Adams Miss Mary A., Bangor	Belcher Hiram, Farmington
Adams Rev Aaron C. West Bloomfield, N. J.	Belcher Mrs Evelina, "
Adams Rev John R., Gorham	*Belden Rev Jonathan, Hallowell
Adams Mrs Abigail H., Cherryfield	Belden Mrs Martha, "
Adams Mrs Sarah B., Winslow	Belden Miss Louisa, "
Agry Mrs Sarah H., Hallowell	Belden Jonathan Hyde, "
Akers, William, Buxton	Beeman Edwin, Belfast
Alden Augustus, Hallowell	Bigelow Rev Asabel, Walpole Mass
Allen Rev William D. D., Northampton, Mass	Bishop Rev Nelson, Windsor, Vt
Allen Rev John Wheelock, Wayland, Mass	Bixby George, Athens
Allen Matthias, North Yarmouth	Blake Mrs Sophia C., Otisfield
Allen William, Norridgewock	Blake Mrs Mary G., Bath,
Allen Rev Benjamin R., South Berwick	Blake Silas, Turner
Allen James, Bangor	Blake Rev Joseph, Cumberland
Alling Mrs Albert, Newark, N. J.	Blanchard Charles, Blanchard
Ambrose Mrs David, Newington, N. H.	Blanchard Nathaniel, Portland
Anderson Stephen, Freeport	Blanchard Silvanus, North Yarmouth
Appleton Elisha W., Portland	Blanchard Dorcas, "
*Arnold Mrs Mary Jane, Bath	Blanchard S. W., "
Ashby Rev John L., York	Blanchard Paul G., "
Auld Mrs Elizabeth, Boothbay	Blanchard Silvanus C., "

Blood Rev Mighill, Ellsworth	Cammett Mrs William, Portland
Blood Mrs Mighill, "	Carlton, Rev Isaac, Oxford
Blodgett Bliss, Bucksport	Carlton Mrs Isaac
Blodgett Henry, "	Carlton Isaac, Bethel
Blodgett Mrs Mary, "	Carlton Mrs Daniel Jr, Alna
Bodwell Mortimer, Solon	Carlton William, Camden
Bond Elias, Hallowell	Carlton Edward, Waterford
Bond Mrs Sophia E., "	Carpenter Rev Eber, formerly of York
Bond Rev Elias Jr, Sandwich Islands	Carpenter Rev E. G., Dexter
Bond Mrs Ellen M., "	Carpenter Mrs S. B., "
Bond George Shepard, "	Carruthers Rev James, Portland, 10 times
Bond Miss Thankful S., Hallowell	*Carruthers Mrs Robina, "
Bourne Abraham L, Kennebunk	*Carruthers Miss Jane, "
Bovey John, Bath	*Carruthers Miss Ellen, "
Bovey Mrs John, "	Carruthers Rev John J., D. D., Portland
Bowman Mrs Sarah G., Bath	Chadbourne Miss Betsey, "
Bowker Rev Samuel, Union	*Chase Stephen, Fryeburg
Bowker Mrs Abigail, Bethel	Chase Mrs Sarah, North Yarmouth
Bradbury Mrs Sarah, New Gloucester	*Chapin Rev Perez, Pownal
Bradbury Joseph, Wilton	Chapin Mrs Sarah W., Pownal
Bradley John, "	*Chapin Rev Horace B. Lewiston Falls
Bradley Mrs Catharine, "	Chapin Mrs Horace B., "
Bradley John Jr, "	Chamberlain Benj P., Salem, Mass
Bradley Samuel, Saco	Chapman Rev Nathaniel, Camden, 2d time
Bradley Rev Caleb, Gorham	Chapman Mrs Sarah, "
Breed Rev William J., Manchester, N. H.	Chapman Rev Calvin, Westbrook
Breed Mrs Mary S., "	Chandler Rev Samuel, Elliot
Brett Martin, South Paris	*Chandler Enos, North Yarmouth
*Bridge James, Augusta	Chandler Joseph Jr, "
Bridge Mrs Emily, Winslow	Chandler William, "
Brooks Wm A., Augusta	Cheever Mrs Charlotte, Hallowell
Brooks Mrs Lusanna, Augusta	Cheever Miss Elizabeth B., "
Brooks Mrs Clarissa, Portland	Cheever Henry T., "
Brown James, Danvers, Mass	Chenery Mrs Luther, Wilton
Brown Mrs Elizabeth, Andover, Mass	Chickering Rev John W., Portland, 2d time
Brown George A., Hampden	Chickering Mrs J. W., "
Brown A. G., "	Child James L., Augusta
Brown Mrs Mary Ann, "	Child Mrs Jane H., "
Brown Samuel J. M., "	Child Daniel C., "
Brown B. H., "	Child Ann Eliza, "
Brown Edward P., "	Child James L. Jr., "
Brown Amos, Gorham	Child Hannah S., "
Browne Thomas, Portland	Child Greenville H., "
Browne Mrs Ann, "	Child Rebecca Jane, "
Brown Theodore S., Bangor	Christopher Mrs Lydia, Calais
Brown Mrs Sarah, "	Church Rev A. B., "
Brown Wm S., "	Chute Mrs Mary, Portland
Brown Charles Edward, Bangor	Chute Rev A. P., Harrison
Brown Brooks Dascomb, "	Chute Mrs A. P., "
Brown Robbins, Bethel	Chute John, Naples
*Brown Benjamin, Bangor	Clark Rev Wm, Fryeburg
Brown Rev Chas M., Mount Desert	Clark Wm B., "
Brown Rev John Crombie, St Petersburg, Russia	Clark Henry, Kennebunkport
Brown Asa, Buxton	Clark Mrs Susan Lord, "
Buck John, Orland	Clark Mrs Louisa N., Wells
Buck Sarah T., "	Clark Miss Lois, Portland
Buck John A., Bucksport	Clark Mrs Samuel, "
Bucknam Ichabod, Hallowell	Clark Freeman, Bath
Bulfinch John, Waldoboro'	Clark Mrs Freeman, "
Bullard Rev Asa, Boston, Mass	Clark Miss Frances L., "
Bullard Mrs Asa, "	Clark Miss Agnes E. L., "
Burbank Jedediah, Bethel	Clark Gilman, Foxcroft
Burbank Mrs Frances, "	Clark Rev Sumner, Unity
Burnham Jonas, Hallowell	Clapp Mrs Jane T., Bath
Burnham Mrs Jonas, "	Clapp Mrs Rachel, "
Burnham Seth, Kennebunkport	Clapp Charles, "
Burr Rev Jonathan, Boston, Mass	Clapp Charles Jr, "
Buswell Henry C., Fryeburg	Clay Henry, Ashland, Ky
Buswell Mrs Elizabeth O., "	Clayes Rev Dana, South Reading, Mass
*Byram Mrs Lucretia R., Portland	*Cleaves Mrs, Biddeford
Caldwell John S., Belfast	Cleaves Miss Mary, "
Campbell Rev G. W. Newbury, Vt	Cleaveland Prof Parker, Brunswick
Campbell Rev Daniel, Orford, N. H	Codman George C., Westbrook
Campbell Mrs Lucy A., "	Codman William S., Camden
	Codman Mrs Lucretia, "

- Colburn Rev Jonas,
 Colburn Mrs M. B.
 Cole Mrs Sarah J., Saco
 Cogswell Rev Jonathan, East Windsor
 Cogswell Mrs Jonathan, " "
 Coker Stephen, Alna
 *Cole Rev Albert, Bluehill
 Colby Joseph, Fryeburg
 Colby Mrs Elizabeth, "
 Colby Mrs Ruth M., "
 Collins Miss Sally, New Gloucester
 Conant Rev Joseph H., Chesterville
 Conant Mrs Joseph H., "
 Colton Mrs Abigail S., Galesburg, Ill
 Condit Rev Jona B., Newark N. J. 8 times
 Condit Mrs J. B., " 2d time
 Copeland A. J., Hodgdon
 Crane Mrs John C., Newark N. J.
 Cressey Rev George W., Kennebunk
 Cressey Mrs Caroline M., "
 Crocker Mrs Eliza L., Machias
 *Crosby Rev John, Castine
 Crosby Mrs Hannah, Bangor,
 Crosby Timothy, "
 Crosby James, "
 Crosby Mrs James, "
 *Crosby Charlotte C., "
 Crosby Sarah H., "
 Crosby George A., "
 Crosby John L., "
 Crosby Miss Olive, "
 Crosby James H., "
 Crosby Benjamin, Hampden
 Crossett, Rev R., Alstead N. H.
 Crossett Mrs Dorothea, "
 *Cook Amos J., Fryeburg
 Cook Mrs E., "
 *Cook Francis, Wiscasset
 Cordis Samuel, Winthrop
 Cornish Rev Clark,
 *Cummings Dea Asa, Albany
 Cummings Rev Asa, Portland, 2d time
 Cummings Mrs Phebe, "
 Cummings Henry T., "
 Cummings Miss Hannah, "
 Cushman Rev David, Newcastle
 Cushman Mrs Emeline H., "
 Crie James, Portland
 Curtis Samuel, Wells
 Curtis Theodore, Freeport
 Curtis Ambrose, "
 *Cutler Rev E. G., Belfast
 Cutler Miss Sarah, Hallowell
 Cutter Levi, Portland
 Cutter Rev Edward F., Belfast
 Cutter Mrs Edward F., "
 Cutter Mrs Asa H., Portland
 Cutter Miss Amelia, "
 Cutting John, Warren
 Dame Rev Charles, Falmouth
 Dana Nathaniel, Boston, Mass
 Dana Mrs Phebe W., "
 Dana Charles B., "
 Darling Henry J. Bucksport
 Darling Samuel, Calais
 Darling Miss Martha, Portland
 Davenport Rev John S., Newburyport
 Davenport Miss Elizabeth, "
 Davenport Rev William, Strong
 Day Mrs Eunice, Portland
 Davis Rev Timothy, Litchfield
 Davis Mrs Lucy, "
 Davis Mrs Louisa P., Portland
 Delano Miss M., "
 Deering Stephen, Augusta
 Deering Mrs Caroline, Augusta
 Deering John P., "
 Dickinson John, Amherst, Mass
 Dickinson Mrs Martha, Bangor
 *Dike John, Beverly, Mass
 Dike Mrs Priscilla M., Salem, Mass
 Dike John, "
 Dillingham Cornelius, Freeport
 Dinsmore William W., Norridgewock
 Dodge Rev John, Waldoboro'
 Dodge Mrs Jane C., Illinois
 Dodd Rev John, Norridgewock
 Dole Carlton, Augusta
 *Dole Ebenezer, Hallowell
 Dole Henry Lyman, Hallowell
 Dole Samuel Munson, "
 Dole Mrs Hannah, "
 Dole Ellen Bond, "
 Dole Rev Daniel, Sandwich Islands
 Dole Albert G., Alna
 Dole Mrs Catharine, Westbrook
 Donnell Mrs Harriet Bath
 Donnell William, "
 Dorrance James, Kennebunk
 Dorrance Oliver B., Boston, Mass
 Dorrance Mrs Jane, "
 Doughty William F., Gray
 Douglass Rev John A., Waterford, 2d time
 Douglass Mrs Lucy A., "
 Douglass Rev Nathan, St Albans, 2d time
 Dow Levi, Waterville
 Dow Rev Moses, formerly of York
 Dow Wm H., Bangor
 Dow Mrs Della L., Bangor
 Dow Miss Alice E., "
 Downer Mrs Mary B., Portland
 Downes George, Calais
 Drake Rev Samuel S., Garland
 Drummond Alexander, Bangor
 Drummond Rev James, Lewiston Falls
 Dummer Mrs M., Jacksonville, Ill
 Dummer Mrs Sarah, Hallowell
 Duncan Rev A. G.
 *Dunlap David, Brunswick
 Dunlap Mrs Nancy McKeen, "
 Duren Freeman Hyde, Portland
 Duren William Griffin, "
 Duren Rev Charles, Waitsfield, Vt
 *Dutton Samuel P., Bangor
 Dutton Samuel, Ellsworth
 Dutton Mrs Elizabeth, "
 *Dutton Miss Ruth, Bangor
 Dutton Alice Elizabeth, Ellsworth
 Dwight Rev Wm Theodore, D. D., Portland
 Dwight Mrs Eliza L., "
 Dwight Henry E., "
 Dwight Rev Edward S., Saco
 Eastman Philip, Saco
 Eastman Mrs Mary A., Saco
 Eaton Rev Ebenezer, Mount Desert
 Eaton Rev Joshua, Monticello
 Eaton Mrs Joshua
 Eddy Rev H., Kennebunkport, 2d time
 Eddy Mrs Sarah H., "
 Ellis Rev Manning, Brooksville
 Ellis Miss Hannah P., Hampden
 Ellingwood Rev John W., Bath
 *Ellingwood Mrs John W., "
 Ellingwood Mrs Zeruah, Bethel
 *Elwell Payne Waldoborough
 Emerson Rev Noah, Baldwin
 Emmons Henry V., Hallowell
 Emmons Mrs Lucy, "
 Fales Oliver, Thomaston
 Fargo Rev George W., Solon

- Farley Mrs Betsey, Waldoboro'
 Farnsworth Mrs Deborah, Machias
 Fessenden Rev Joseph, Bridgton
 Fessenden Mrs Phebe "
 *Fessenden Mrs Sarah, Fryeburg
 Fessenden Rev Samuel C., East Thomaston
 Fickey Mrs Rebecca, Ellsworth
 Field Rev George W., Belfast
 Field Mrs Abigail, "
 Field Mrs D., South Paris
 Fisher Rev Jonathan, Bluehill, 2d time
 Fisher Mrs Dolly, "
 Fisher Rev Josiah, "
 Fiske Rev Charles R., Iowa
 Fiske Rev Albert W., Scarboro
 Fiske J. B., Bangor
 Fiske Mrs Mary P., "
 Fiske Miss Rebecca M., "
 Fiske James B., "
 Fiske Rev John O., Bath
 Fiske Mrs Rebecca "
 Fiske Mrs S. H., Northboro, Mass
 Fitz Miss Hannah S., Brunswick
 Flint William, New Vineyard
 Fobes Rev Ephraim
 Foster John, Bath
 Fowler Rev Bancroft, Greenfield, N. H.
 Foote Mrs Amelia S. L., New Haven, Ct.
 Foxcroft Joseph E., New Gloucester
 Foxcroft Mrs Abigail, "
 Freeman Rev Charles, Limerick
 Freeman Rev Amos N., Portland
 Freeman Barnabas, Fairfield
 Frost Rev Charles, Bethel
 Frye Isaac, Fryeburg
 Frye Mrs Ann, "
 Fuller Rev Joseph
 Fuller Mrs Catharine, Augusta
 Gage Mrs Joanna, "
 Galloway Rev J. C., St. Johns, N. B.
 Gale Rev Wakefield, Gloucester, Mass
 Gardner Robert, Hallowell
 Gardner Mrs Susan, "
 Gardner Miss Catharine, Hallowell
 Garland Samuel, Parsonsfield
 Garland John, Newfield
 Garland Mrs Mary L., Ohio
 Gay Rev Joshua S., Biddeford
 Gerry Rev David, Brownfield
 Gerry Mrs David, "
 Gillett Rev Eliphalet, D. D., Hallowell, 2d time
 Gillett Mrs Mary G., "
 Gillett Miss Grace H., "
 Gillett Miss A. P. Caroline, "
 Gillett Miss Helen, Mississippi
 Gillett Edward Payson, "
 Gillett Miss Ann Elizabeth, Illinois
 Gillett John H., "
 Gillett Mrs Elizabeth N., "
 Gilman Sophia Bond, Hallowell
 Gilman Mrs Lucy D., "
 Gilbert Rev S. B., West Greece, N. Y.
 Gleason John, Thomaston
 Godfrey Edwin D., Bangor
 Gooch Rev James, North Yarmouth
 Goodale George L., Saco
 Goodale Mrs P. A., "
 Goodale Mrs Hannah G., Saco
 Goodale S. L., "
 Goodale Ephraim Jr., Orrington
 Goodwin James S., Saco
 Goodwin Mrs Sarah H., Saco
 Goodenow William, Portland
 Gordon Miss Sarah M., Hallowell
 Goss Rev Jacob C., Sanford
 Gould Edward, Portland
 Gould Mrs Althea, "
 Gould William Edward, Portland
 Gould John M., Portland
 Gove Hartley Wood, Bath
 Gray Miss Olive, North Yarmouth
 Grant Joseph, Lebanon
 Graves Joseph, Orono
 Green Mrs Abigail, Farmington
 Green Rev Beriah, formerly of Kennebunk
 Green Mrs Elizabeth, North Waterford
 Greely Rev Allen, Turner
 *Greely Mrs Eunice E., "
 *Greely David, Portland
 Greely Eliphalet, "
 Greenleaf Rev Jona, Brooklyn, N. Y.
 Greenleaf Rev William C., Illinois
 Gregg Rev William
 *Greenwood Mason, formerly of Portland
 *Greenwood Mrs Maria, "
 Greenwood Miss Maria Isabella, "
 Gurley William Wallace, New York
 Hackett Rev Simeon, Sumner
 Hackett Mrs Vesta, "
 Hager Mrs Sarah, Richmond
 Hale Ezekiel, Norridgewock
 *Hale Rev Jonathan S., Windham
 Hale John M., Ellsworth
 Hale Mrs Sarah M., "
 Haley Mrs Dorcas M., Bath
 Hale Abijah, South Paris
 Hamlin Hannibal, Boston
 Hamlin Miss Fanny, "
 Hamlin Rev Cyrus, Constantinople
 Hancock Elias, Otisfield
 *Hardy Rev Jacob Strong
 Harlow Nathaniel, Bangor
 Harlow Mrs Mary, "
 Harlow Charles W., "
 Harlow Sarah P., "
 Harlow Nath Henry, "
 Harlow Thomas S., "
 Harlow Bradford, "
 Harlow Sarah G., "
 *Harrington Enoch, Freeport,
 Harrington Mrs Enoch, "
 Hartshorn Oliver S., Portland
 Harwood Mrs Charlotte, "
 Harward Thomas, Bath
 Harward Mrs Hannah, "
 Harward Miss Elizabeth P., "
 Harward Thomas P., "
 Haskell William B., New Gloucester
 Haskell Mrs H. B. C., Deer Isle
 Haskell Mrs Hannah, Albany
 Hasty William, Scarboro
 Hathaway Rev G. W., Bloomfield
 Hathaway Mrs Mary S. W., "
 Hawes Rev J. T., New Sharon
 *Hawes Mrs Temperance, "
 Hayes Joseph M., Saco, 2d time
 Hayes Mrs Susan, "
 Hayes Miss Lucy L., "
 Hayes David, Sacarappa
 Hayes Rev Stephen H., Frankfort
 Heath Solymon, Belfast
 Herbert Mrs Charlotte, Ellsworth
 Herbert George, "
 Hill Mrs Sarah G., Garnaville, Iowa
 *Hill Mark L., Phippsburg,
 Hill Mrs Abigail S., "
 Hill Mrs Phebe C., Hanover, N. H.
 Hill Samuel, Buxton
 Hills Rev Israel, Dixmont, 2d time
 Hills James, Monson

- Hills Mrs Ann B., "
 Hinckley Mrs A. P., Natchez, Miss
 Hobart Rev Caleb, North Yarmouth
 Hobart Miss Sarah A., "
 Hobbs Huldah M., Camden
 Hodgdon Israel, Parsonsfeld
 Holman Rev Morris, York
 *Holt Rev Fifield, Bloomfield
 Holt Uriah, Norway
 Holcomb Jonas G., Augusta
 Hopkins Rev Samuel, Saco
 Hopkins Mrs S., "
 Hopkins Mrs Jane, Ellsworth
 Hopkins Rev E. S., Rumford
 Hopkins Mrs Louisa S., Williamstown, Mass
 Houghton Levi, Bath
 Hovey William, Warren
 Hovey Mrs William, Warren
 Hovey James, Waldoboro
 Hovey Mrs Eliza A., Waldoboro
 Hovey Modan, Ellsworth
 How John, Abbot
 How Mrs Susan, "
 How John P., Lowell, Mass
 How Miss Persis, Brookfield, Mass
 How Mrs Elizabeth, Saco
 Hubbard Rev Anson Andover
 Hubbs Mrs Harriet, Portland
 Hulin Rev Geo H.
 Hunt Mrs Mary C., Gorham
 Hurd Rev Carlton, Fryeburg
 Hurd Mrs Sophronia E., Fryeburg
 *Hurd Widow Elizabeth, "
 Huse Mrs Mary Jane, Portland
 Huston J. G., Bristol
 Huston Mrs Emeline M., "
 Hyde William, Portland
 Hyde John E., Paris
 Hyde William Henry, "
 Hyde Gershom, Bath
 Hyde Mrs Eliza H., "
 Hyde Mrs D. T., "
 Hyde Wm L., Theolog Seminary
 Ilsley Rev Horatio, Monson
 Ilsley Mrs Susan U., "
 *Ilsley Mrs Lucy, Portland
 Ingraham Rev John H., Augusta
 Ingraham Mrs John H., "
 Ingraham Mrs Martha, Portland
 Irish Mrs Maria M., Gorham
 Jackson Rev Abraham, Walpole N. H.
 Jackson Henry, Portland
 Jameson Rev Thomas, Gorham
 Jeffers William, Kennebunkport
 *Jenkins Rev Charles, Portland
 Jenkins Miss Amelia L., New Haven
 Jenkins Jonathan L., "
 Jenks Miss Catharine B., North Yarmouth
 *Jewett Rev Henry C., Winslow
 Jewett Mrs Henry C., "
 Jewett Jeremiah, Aina
 Johnson William M., Andover, Mass
 Johnson Mrs Sarah J., "
 Johnson Mary Marble, "
 *Johnson Rev Samuel, Augusta
 Johnson Mrs Samuel, Brunswick
 Johnson Samuel W., "
 Johnson Thomas, Bremen
 Johnson Mrs Ann, "
 Jones Rev Elijah, Minot
 Jones Mrs Bathsheba, Minot
 Jones Simeon, Pownal
 Jordan Rev Wm V., "
 Jordan Mrs Catharine O., "
 Jordan Mrs Jane W., Portland
 Keeler Rev S. H. Calais, 2d time
 Keeler Mrs Mary, "
 *Kellogg Rev Elijah, Portland
 Kellogg Mrs Eunice, "
 Kendrick Rev Daniel, Lyman
 Kendrick Mrs Sally, "
 Kendall George, Bath
 Kendall Rev R. S., Machias
 Kent Rev Cephas H., "
 Kenney Samuel B., North Yarmouth
 Kidder Miss Elizabeth E., "
 Kilborn Miss Hannah, "
 Kilborn Mrs Mary, Bridgton
 Kimball Philip H., N. Yarmouth
 Kimball John S., Belfast
 Kimball Mrs Isabella G., Belfast
 Kimball Rev Ivory, Elliot
 Kimball Mrs Ivory, "
 Kimball Rev Caleb, Biddeford
 Kimball Iddo, Thomaston
 Kimball Miss Lucy C., Bath
 Kimball Rev Reuben, Kittery Point
 Ladd John, Hallowell
 Ladd Mrs John, "
 Ladd Wm Franklin, "
 *Ladd William, Minot
 Lane Rev Joseph
 Lambert Miss Sarah H., Bath
 Lawton Rev C. J., Passadumkeag
 *Lee Samuel C., Calais
 Lawrence Henry C., Albany
 Leland Dorcas K., Saco
 Leland Jane M., Bath
 Lemont Adam, "
 *Lewis Mrs Mary, Portland
 Lewis Rev Wales, Weymouth, Mass
 *Lewis Mrs Wales, "
 Libbey Joseph, Portland
 Libbey Mrs Lucy J., "
 *Libbey Rev Daniel, Dixfield
 Libbey Mrs Margaret A., Portland
 Lincoln George Shepard, Hallowell
 Lincoln Royal, Portland
 Lincoln Mrs Betsey H., Bath
 Lincoln, Miss Lucy H., "
 Lincoln Miss Sarah G., "
 Lincoln Rev Allen, Gray
 Little Mrs Hannah, Danville
 Little Miss Sarah, "
 Little Rev Valentine, Lovel
 Little Miss Elizabeth, Hallowell
 Littlefield George, Freeport
 Littlefield Obadiah, Sanford
 Littlefield Samuel B., Wells
 Littlefield Joseph B., Bangor
 *Loomis Rev Harvey, "
 Loper Rev S. A., late of Hampden
 Long Rev Joseph A. E., N. H.
 Lord Mrs Phebe, Kennebunkport
 Lord Daniel W., Boston, Mass
 Lord Mrs Lydia, "
 Lord Mrs E. L. Kennebunkport
 Lord Charles A.
 Lord Nathaniel, Bangor
 Lord Rev Nathan D. D., Hanover. N. H.
 Lord Thomas N., Hallowell
 Loring Rev Asa T., Phippsburg
 Loring Jacob G., North Yarmouth
 Loring Mrs Desiah B., "
 Loring John, Norridgewock
 Loring Rev Levi, Athens
 Loring Rev Amasa, Shapleigh
 Loring Mrs Dolly T., Columbia
 Loring Rev Joseph, Lebanon
 Loring Mrs Susan S., "

- Lovejoy Rev. Joseph C. Cambridgeport, Mass.
 Lovejoy Mrs Sarah, "
 Lovejoy Mrs Mary T., Cambridgeport Mass.
 Lovejoy Miss Elizabeth, Alton, Ill.
 Magoun David C., Bath
 Magoun Mrs Hannah C., "
 Magoun George F., "
 Maltby Rev John, Bangor
 Maltby Mrs Margaret M. G., Bangor
 Marsh Mrs Elizabeth, New Gloucester
 Marrett Mrs Dorcas, Standish
 *Marsh Thomas S., Bath
 Marsh Rev C., Roxbury, Mass.
 *Marsh Mrs Nancy W., "
 Marsh Miss Elizabeth P. "
 Marshall Thomas, Belfast
 Marshall Miss Sophia E., Hallowell,
 Martin Penelope, Portland
 Mason Benjamin F., Kennebunkport
 Mason Mrs Sarah L., "
 Masters Miss Caroline, Topsham
 Mather Rev Wm. L., Concord, Mass
 Mather Mrs Amanda P., "
 *May Rev Wm., Strong
 May Mrs D. M., "
 McKeen Rev Silas, Bradford Vt.
 McKeen Mrs Hannah J., "
 McDonald John, Bangor
 McDonald Mrs Olive, "
 McLellan Wm., Warren
 McLellan Mrs Wm., "
 *McLellan Bryce, Bloomfield
 *Mead Rev Asa, East Hartford, Ct
 Mead Mrs Jane G., Gorham
 Mellen John P., Saco,
 Merrill Rev Josiah G., Washington,
 Merrill Rev. Enos, Falmouth,
 Merrill Mrs Hannah A., Falmouth,
 Merrill Rev Stephen, Buxton,
 Merrill Mrs Mary H., "
 Merrill Richard, Freeport
 Merrill Rev Henry A., Windham
 Merrill Mrs Mehitable, Portland
 Merrill Miss Sarah H., "
 Merrill Mrs Huldah F., Falmouth
 Merrill Mrs Clarissa E., Auburn
 Miller Joseph K., Kennebunk
 Miller Deborah, Old Town
 Millett John, Kennebunkport
 Miltimore Rev Wm., N. H.
 Mitchell Rev D. M., Portland
 Mitchell Mrs D. M., "
 Mitchell Sarah J., now Mrs Johnson, Andover
 Mitchell Miss Lucretia L., Andover
 Mitchell Ammi R., "
 Mitchell Mrs Nancy T., "
 Mitchell Mrs Nancy M., "
 *Mitchell Jacob, North Yarmouth,
 Mitchell Mrs Jacob, North Yarmouth
 Mitchell Miss Elizabeth T., Bath
 Mitchell Miss Susan Ann, Bath
 Mitchell Miss Rachel E., Bradford, Me
 Mitchell Miss Harriet N., Bath
 *Moseley Mrs Nancy, New Gloucester
 Mordough Rev John H.
 Mordough Mrs Adeline
 Morse Samuel, Waldoboro'
 Morse Rev Stephen, Biddeford
 Morse Seth, South Paris
 Morse Elisha, "
 Morse Miranda, "
 Morse Miss Mary J., Hallowell
 Morse Mrs Rachel E., "
 Morton Mrs Sarah W., Hallowell
 Morton Rev Alpha, Temple
 Morton Mrs Charlotte, Temple
 Moody Mrs Sarah, Hallowell
 Moody Mrs Susan C., "
 Moody Asaph, Kennebunkport
 Moulton Jotham, Bucksport
 Mountfort Elias, Portland
 Mountfort Mrs Nancy, "
 Munsell Rev. Joseph R., East Brewer
 Muzzy A. H., Oxford,
 Nason Edward A. Augusta
 Nason Mrs A. B., "
 Nason Margaret, "
 Nason Edw. A., "
 Nason Mary E., "
 Nason Bartholomew, Hallowell
 Nason Mrs., "
 Nason Mrs Martha C., "
 Nelson Mrs Persis, Buckfield, 2d time
 Newell Mrs Esther M., Durham
 *Newell Rev Israel, "
 Newell Rev Daniel, New York
 *Norton Winthrop B., Oxford
 Norton, Charles E., South Berwick
 Norton Mrs Sarah, "
 *Nourse Rev Peter, Ellsworth
 Nourse Mrs Mary G., "
 Nye Mrs Hannah B., Freeport
 Oliphant Rev D., Plaistow, N. H.
 Oliver James, Bath
 Orr Rev John, Alfred
 Osgood Mrs Abigail, Fryeburg
 Osgood Joshua B., Portland
 Osgood Mrs Joshua B., "
 *Osgood Miss Rebecca, Bath
 Packard Rev H., D. D. formerly of Wiscasset
 Packard A. S., Prof. Bowd. Coll. Brunswick
 Packard Rev Charles, Norway
 Page Miss Clarissa F., Hallowell
 Page Benjamin, "
 Page Benjamin V., "
 Page Mrs Benjamin, "
 Page Simon, "
 Page Mrs Simon, "
 Page John O., "
 Page Rufus K., "
 Page Mrs Martha H., "
 Page Mrs Matilda K., "
 Page Miss Lucretia B., "
 Page William R., "
 Page Miss Harriet, "
 Page Rev Caleb F., Bridgton
 *Page Mrs Sarah B., "
 Page Mrs Abigail Neal, Brunswick
 Page Jesse, Warren
 Page Mrs Jesse, "
 Page Rev Robert, Old Town
 Page Mrs Robert, "
 Page Miss Abby M., "
 Page Miss Isabella P., Bath
 Page Samuel, Wiscasset
 Paine Samuel, Gorham
 Paine Zenas, Buxton
 Palmer Rev Ray, Bath
 Palmer Mrs Ray, "
 Park Rev Calvin E., Boxford, Mass
 Park Mrs Harriet T., " 2d time
 Parker Rev Wooster, Foxcroft
 Parker Mrs Wealthy Ann, "
 Parker Rev Freeman, Wiscasset
 Parker Edmund, Amherst, N. H.
 Parker Miss Mary H., "
 Parsons Rev Eben G., Freeport
 Parsons Mrs Caroline M., "
 Parsons Miss Susan, Hallowell
 Patten Mrs Hannah T., Bath

Patten Miss Statura,	Bath
Patten James T.	"
Patten Miss Paulina,	"
Patten Miss Ann A.,	"
Patten George M.,	"
Patten Mrs Eliza S.,	Richmond
*Payson Rev Edward, D. D.,	Portland
Payson Miss Ann L.,	"
Payne Mrs Lucy,	Charlestown, Mass
Peabody Mrs Mary L.,	Ellsworth
Pearson Paul,	Alna
Pearson Jeremiah,	"
Pearson Mrs Sophia S.,	Bangor,
Pearl Rev Cyril,	Gorham
Pennell Mrs Clement,	Portland
Pennell Miss Charlotte,	"
Pennell Mrs Mary Susan,	Gray
Peet Rev Josiah,	Norridgewock
Peet Mrs Sarah,	"
Peet Rev J. W.,	Gardiner
Peet Mrs Louisa C.,	"
Peckham Rev Samuel H.	
Perham Rev John,	Madison
Perham Mrs Lucilla T.,	"
Perham Rosalvan C.	"
Perkins Mrs Elizabeth,	Kennebunkport
Perry Rev John A.,	Orono
Peters Rev Absalom,	Williamstown, Mass
Philbrook Mrs Elizabeth,	Bath
Phipps Mrs Susan T.,	Gorham
Pierce Samuel,	Durham
Pierce Rev William,	Lyman
Pierce Mrs William,	"
Pickard Mrs Hannah,	Lewiston Falls
*Pike Daniel,	Bangor
Pinkerton Mrs Jane,	Boscawen, N. H.
Plummer John,	South Berwick
Pomeroy Rev Thad.,	Onondago Hollow N. Y.
Pomeroy Mrs E. S. M.,	"
Pomroy Rev Swan L.,	Bangor
Pomroy Mrs Ann Q.,	"
Pond Samuel M.,	Bucksport
Pond Rev Enoch, D. D.,	Theo Sem'y Bangor
Poor Clarence O.,	Belfast
Poland Miss Caroline C.,	Boston, Mass
Powers Rev Philander O.,	Broosa
Powers Mrs P. O.,	"
Price Rev Ebenezer,	West Boscawen, N. H.
Prince Ezekiel,	Eastport
Prince John M.,	Chelsea, Mass
Prince Mrs Hannah,	North Yarmouth
*Quincy Marcus,	Portland
Rand Rev W. W.,	Standish
Rankin Rev Andrew,	Concord, N. H.
*Reed Isaac G.,	Waldoboro
Rice Thomas,	Winslow
Rice Mrs Thomas,	"
Rice Rev Benjamin,	"
Rice Mrs Lucy,	"
Rice William W.,	"
Rice Chas Jenkins,	"
Rice Miss Lucy Ann,	"
Rice Miss Mary Frances,	Kentucky
Rice William Gillett,	
Rielly Mrs Margaret,	Boston, Mass
Ripley Rev Lincoln,	Waterford
*Ripley Mrs Phebe,	"
Richardson Mrs, Pelham,	N. H.
Richardson Rev J. P.,	Otisfield, 2d time
Richardson Mrs Mary,	"
Richardson Eunice T.,	Gilead
*Richardson William,	Bath
*Richardson Mrs Wm	"
Richardson John,	"
Richardson Miss Harriet E.	"
Richardson William P.,	Bath
Richardson Henry S.,	"
Richardson Mrs H. T.,	"
Richardson Frederick L.,	"
Richardson John G.,	"
Richardson Mrs Maria,	"
Richardson George L.,	"
Richardson Sarah B.,	"
Richardson Mary J.,	"
Richardson Amos,	Fryeburg
*Robie Thomas S.,	Gorham
Robie Mrs Clarissa A.,	"
Roberts Rev B.,	late of Perry
Robinson Mrs Betsey,	Bath
Robinson Mrs Hannah H.,	Portland
Rogers Rev Isaac,	Farmington
Rogers Mrs E. F.,	"
Rogers Benj T.,	New York
Rogers Mrs Hannah C.,	Bath
Rogers Mrs Sarah,	"
Rogers Geo W.,	South Berwick
Rogers Moses,	Harwich, Mass
Rowe Mrs Prudence,	New Gloucester
*Russell Mrs Hannah,	North Yarmouth
Russell Mrs Deborah,	Portland
Russell Mrs Betsey,	Bath
*Rumery James S.,	Saco
Sanford Thomas H.,	New York
Sanford Miss Harriet,	Hallowell
Sanford Miss A. E.,	"
Sawyer Rev John,	Garland, 2d time
Sawyer James,	Saco
Saunders Amos,	Waterford
*Scott Rev Jonathan,	Minot
Scales Nathaniel,	Durham
Scamman John F.,	Saco
Scamman Seth,	"
Scamman Miss S. N.,	"
Scamman Mrs Lavinia,	"
Selden Calvin,	Norridgewock
Selden Mrs Harriet,	"
Seabury David,	North Yarmouth
Seabury Mary L.,	"
Seabury Eliza L.,	"
Seabury Mrs Dorcas,	"
Seabury Rev Edwin,	New Castle
*Searle Rev Joseph,	Harrison
Searle Mrs Mary P.,	New York
Seavey Miss Hannah B.,	Scarboro
Sewall Rev Jotham,	Chesterville, 2d time
*Sewall Mrs Jenny,	"
*Sewall Henry,	Augusta
Sewall Mrs Elizabeth L.,	"
Sewall Rev Samuel,	Sumner
Sewall Lyman,	"
Sewall Matilda J.,	Winthrop
Sewall Stephen,	"
Sewall Mrs Stephen,	"
Sewall Rev Jotham Jr.,	Bluehill
Sewall Mrs Ann	"
Sewall Miss Lucy,	Kennebunk
Sewall Mrs Hannah,	Hallowell
Sewall Rev Henry,	Sangerville, 2d time
Sewall Rev Wm S.,	Brownville
Sewall Mrs Miriam P.,	"
Sewall Rev David B.	Robbinston
Sikes Rev Oren,	Bedford, Mass
Sikes Mrs Julia K.,	"
Shepley Ether,	Portland
Shepley Rev David,	North Yarmouth
Shepley Mrs Myra N.,	"
Shepley Rev S. H.,	"
Shepley Mrs Pamela	"
Shepley Mrs Betsey,	"
Shelden Rev Nathan W.,	Vassalboro'

Sheldon Mrs Ann D., Vassalboro'	Stickney Paul, Hallowell
Sheldon Rev Anson	Stinson Rev Hermon, Weld
*Sheldon Mrs Susan, Rumford	Stinson Mrs Lucinda W., "
Shepard Rev Geo, Theol Sem'y, Bangor	Storer Woodbury, Portland
Shepard Mrs G., "	Storer Mrs Mary B., "
Shepard George H., "	Storer Seth, Scarborough
Shepard Thomas, "	Storer Rev Henry G., "
Sherman Joseph, Columbia, Tenn	Storer Bellamy, Cincinnati
Sherman Mrs Narcissa B., "	Stone Rev Samuel
Sherman Joseph, Edgecomb	Stone Rev Thomas T., Salem, Mass
Sherman Miss Martha, New Castle	Stone Israel, Kennebunk Port
Shirley Edmund, Fryeburg	Stone Mrs Miranda, " "
Slade Mrs Hannah T. P., Boston, Mass	Stone Rev Cyrus, Bingham
Smith Rev Thomas Q., Orrington, 2d time	Storrs Rev R. S., Braintree, Mass
Smith Thomas, Litchfield	Strickland Rev M. W., Amherst, Me
Smith Rev Thos M., New Bedford, Mass	Strickland S., Wilton
Smith Wm, Kennebunk Port	Swan William, Portland
*Smith Rev Prof John, Bangor	Swan Mrs Mary, "
*Smith Rev Amasa, Portland	Swan Mrs Mary, Winslow
*Smith Isaac, "	Swansey Sewall B., Bucksport
Smith Mrs Harriet T., "	Sweetser Samuel, North Yarmouth
Smith Rev Daniel, Parsonsfield	Sweetser William, " "
Smith Mrs Mary Jane, "	Sweetser Harriet J., " "
Smith Rev Levi, late of Kennebunk Port	Sweetser Miss H. M., " "
Smith Mrs L. W., " "	Sweetser Rev Seth, Worcester, Mass
Smith James, Kennebunk Port	Sweetser Mrs H. F., "
Smith Mrs Mary T., Bath	Sweetser Miss Frances W., "
Smith Miss Ann E., Hallowell	Sweetser David, Pownal
Smith Rev Prof, Bangor	Sweetser Joseph, Jonesboro'
Snell Mrs Jane C., Ellsworth	Sylvester Samuel, Bangor
Snipe Mrs Sarah, Arrowsic	Sylvester Mrs Charlotte, "
Soule Rev Charles, Windham, 2d time	Talbot Rev Samuel, Alna
Soule Mrs Charles, "	*Talbot Mrs Samuel, "
Soule Moses, Freeport	Talbot Peter, Winslow
Soule Rufus, "	Tallman Mrs Eleanor, Bath
Souther Samuel, Fryeburg	Tallman Franklin B., "
Souther Mrs Mary, "	Tallman Miss A. M. McK., "
Souther John W., "	Tappan Rev Benjamin, D. D., Augusta
Souther Thomas, "	Tappan Mrs Benjamin, "
Souther, Samuel Jr, Belfast	Tappan T. L. Winthrop, "
Sparhawk Mrs Maria S. Bucksport	Tappan Dr E. S., "
Sprague Mrs Mary, Bath	Tappan Miss Elizabeth T., "
Sprague Peleg Jr, "	Tappan Miss Jane W., "
Sprague William B., "	Tappan Miss Mary A., "
Sprague Seth, "	Tappan Miss Catharine H., "
Sprague Nancy E., "	Tappan Miss Hannah, "
Sprague Harriet E., "	Tappan Rev Benjamin Jr, Hampden
Sprague Mrs Sarah, Hallowell	Tappan Mrs Betsey Q., "
Sprowl Mrs Jane, Waldoboro	Tappan Miss Delia, "
Starrett Rev David Augusta	Tappan Miss Ellen E., "
Starrett Mrs Susan, "	Tappan Henry L., "
Starrett Calvin, Washington	Tappan Miss Elizabeth W., "
*Starrett George, Washington	Tappan Emmons, "
Starrett James, Warren	Tappan Ann W., "
Stallard Thomas, Portland	Tappan Rev Daniel D., Marshfield, Mass
Stanley James, Farmington	Tappan Mrs M., "
Stanley Mrs Julia A., "	Tappan Rev S. S., Tisbury, Mass
Stanwood Miss Susan, Augusta	Tappan Mrs E. L., " "
Stephenson Mrs Harriet S., Gorham	*Taylor John, Bath
Stevens William, Carroll	Tenney Rev Thomas, Oberlin
Stevens Rev Joseph B., Jackson, Bucks Co Ga.	Tenney Mrs Martha, "
Stevens Mrs Lydia, "	Tenney Rev Sewall, Ellsworth
Stevens Mrs Thomas, Portland	Tenney Mrs Sarah, " 2d time
Stevens Mrs Lucy A., "	Tenney William, Monson
*Stevens Jeremiah, "	Tewksbury Rev George F., Albany
Stevens Mrs Elizabeth, "	Tewksbury Mrs Sarah, "
Stevens Mrs Lydia, New Gloucester	Thompson John, Mercer
Stevens Mrs Mary F., Bluehill	Thompson Edward, Pownal
*Steele Rev M., Machias	Thompson Mrs Sarah, Bath
Steele Mrs Almira D., Portland	Thornton J. B., Saco
*Stewart Mrs Maria, "	Thornton Mrs E. B., "
Stickney Rev Moses P., Eastport	Thatcher George A., Warren
Stickney William, Hallowell	Thatcher George A., Bangor
Stickney Mrs Wm, "	Thatcher Mrs Lucy F., Mercer
Stickney Mrs D. L., "	Thaxter Mrs Martha E., Portland

Thurston Rev David, Winthrop	Ward Mrs Laura A., Accomac Co. Va.
Thurston Mrs David, "	Ward Robert G., Bath
Thurston Rev Stephen, Searsport	Ward Marmaduke, "
Thurston Mrs Stephen, "	Warren William, Waterford
Thurston Rev E., Hallowell	Warren Samuel, "
Thurston Mrs Mary Caroline, "	Warren Mrs Mary, "
Tileston Mrs Maria S., Boston, Mass	Warren Rev William, Windham
Tirrell Alice S., Boston	Warren George Wm., "
Titcomb James, Kennebunk	Warren Mrs Pamela B., Portland
Titcomb Albert, Bangor	Waterhouse Mrs Ann, "
Titcomb John Jr, Farmington	Waters Cornelius, Gorham
Tilton Mrs Abigail, Knox	*Webster Ebenezer Jr, Cape Elizabeth
Train Miss Helen, Augusta	Webster Mrs Mary Jane, "
*Trask Mrs Martha, Portland	Webster William, Fryeburg
Trevett Miss Lucy J., Bath	Webber E., Castine
Treat Upton, Frankfort	Weeman James P., Freeport
Treat Mrs Sarah W., "	Wells Mrs Samuel, Hallowell
Trott Miss Elizabeth W., Bath	Wells Rev Elias, Sandwich, Mass
Trowbridge Mrs Margaret, Portland	Weston Rev Isaac, Gorham
True Mrs Eben, Portland	Weston Rev James, Standish
Trufant Gilbert, Bath	Weston Mrs James, "
Trufant Mrs Sarah R., Bath	Weston Nathan, Madison
Trufant Miss Susan T., Bath	Weston Benjamin Jr, "
Tucker Rev Josiah	Weston Mrs Ann S., "
Tucker Mrs Esther	*Weston Rev Daniel, Gray
Tucker Mrs Deborah, Turner	Weston Mrs Jane N., Eastport
Tucker John, Turner	Weston Mrs Sarah, Fryeburg
Turner John Newton, Boston, Mass	White Rev Seneca, "
Turner Mrs Lydia, Otisfield	White Rev Henry, Bradford
Turner Mrs Mary, Bath	White Rev Calvin, late of Gray
Turner Rev Sidney, Bingham	White Thomas A., Bangor
Tyler Rev Bennett, D. D., East Windsor	Whitney Dr., North Yarmouth
*Tupper Mrs Mary Ann	Whipple Rev J. K., late of Dixmont
Upham Prof. Thomas C. Brunswick	Wilde Rev John, West Falmouth
Underwood Rev Joseph, New Sharon	*Wight Eli, Bethel
Vaill Rev Joseph, Somers, Conn	Wilkins Rev I. E., Albion
Vaill Mrs Joseph, "	*Williams Rev Thomas, Poland
Vaughan Lewis, Warren	Williams Daniel, Augusta
Vinton Rev John A., New Sharon	Williams E. B., Gardiner
Wadlin Mrs Phebe, Gorham	Williams Mrs Hannah, "
Waite Joshua, Freeport	Williams Miss Helen, "
Waite Alfred, "	Williams Samuel, "
Waite Mrs Joanna, "	Williams Mrs Elizabeth, Hallowell
*Wales Rev Nathaniel, Belfast	*Wines Rev Abijah, Deer Isle
Walker Rev Joseph, South Paris	Wines Mrs Ruth, "
Walker Mrs Eleanor, "	Wiswell Rev Luther, Brooks, 2d time
*Walker James B., Westbrook	Wiswell Mrs Sophronia, R., "
Walker Oliver, Kennebunkport	Witherell Rev Samuel B., "
Walker Mrs Catharine P., Boston, Mass.	Woodbury Mrs Octavia, Portland
Walker Mrs Eliza, Fryeburg	Woodman Benjamin, Burlington
Walker Mrs Catharine, "	Woodhull Rev R., Thomaston
Walker Barnes, "	Woodhull Mrs S. F., "
Walker Simeon Colby, "	*Woodhull Mrs, Portland
Walker Asa, Bangor	Worthy Justin, North Yarmouth
*Walker Mrs M., "	*Wyman Rev Robert, Ceylon
Ward Rev Stephen D., Accomac Co. Va.	Yeaton Rev Franklin, St Stephens, N. B.

ABSTRACT
OF THE
PROCEEDINGS
OF THE
NATIONAL
LORD'S DAY CONVENTION,
HELD IN THE
CITY OF BALTIMORE,
ON THE
27th and 28th November, 1844.

Baltimore:
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1845.

NOTE.

The "Committee of Finance and Publication" have found the report of the doings of the National Lord's day Convention so extensive, that they are reduced to the necessity of omitting very much which they would gladly have published, had the means left in their hands justified it. This explanation, they hope, will be satisfactory to every gentleman who may not find *his* remarks published so fully as he made them. The rule which has been adopted for their government, in this matter is, to publish only such things as promise to be of permanent utility.

Baltimore, January 1st, 1845.

A B S T R A C T
OF THE PROCEEDINGS
OF THE
NATIONAL LORD'S DAY CONVENTION.

THE Convention of the friends of the Lord's day, assembled to devise means for the promotion of the sanctification of that day, met in the First Baptist church in the city of Baltimore, on Wednesday the 27th day of November, A. D., 1844,—at 10 o'clock, A. M., and was called to order by the Rev. Beverly Waugh, Bishop of the Methodist Episcopal church; who made a few preliminary remarks, adverting to the importance of the object which had convened the assembly, and to its sacred character, as demanding of all who engaged in it their purest feelings, their wisest thoughts, and their most deliberate action. He then proposed that the Hon. Judge Willard Hall, of Delaware, be invited to the chair, to organize the meeting.

This proposition being unanimously agreed to, the Hon. Judge Hall took the chair accordingly.

He proceeded to observe, on so doing, that the solemnity of the occasion on which the meeting had assembled, was such as should induce those who composed it, deeply to feel and humbly to acknowledge their own inability to accomplish, without the divine assistance and blessing, any thing acceptable to heaven or worthy of the cause; and he therefore proposed that, in the outset of their proceedings, solemn prayer should be offered to Almighty God.

The Throne of Grace was thereupon addressed by the Rev. James G. Hamner, of Baltimore.

Mr. Hamner then nominated Messrs. Charles W. Ridgely, of Baltimore, and Rev. O. S. Powell, of Philadelphia, to act as Secretaries of the Convention, *pro tem*.

The nominations were agreed to, and the above named gentlemen were appointed Secretaries.

On motion of the Rev. Eliphalet Nott, D. D.,

Ordered, That a Committee of Five be appointed, for the purpose of nominating suitable officers of the Convention and Rules of Order.

The Rev. Bishop Waugh, of Maryland, Jacob Gideon, Esq., of Washington, D. C., G. M. Attwood, Esq., of Philadelphia,

Rev. Timothy Stillman, of New York, and Dr. T. E. Bond, of Baltimore, were appointed.

The Committee of Nomination withdrew.

In the meanwhile Rev. Mr. Powell was requested to offer to the Convention some general remarks in relation to the objects of the meeting.

Bishop Waugh, Chairman of the Nominating Committee, reported the following gentlemen as officers of the Convention, viz.:

For President, The Hon. JOHN QUINCY ADAMS, of Massachusetts.

For 1st Vice President, Hon. WILLARD HALL, of Delaware,

2nd " " *Hon. THEODORE FRELINGHUYSEN, of N. York,*

3rd " " *Rev. ELIPHALET NOTT, D. D., of N. York,*

4th " " *Bishop WAUGH, of Maryland,*

5th " " *J. A. BROWN, Esq., of Pennsylvania,*

6th " " *Rev. H. V. D. JOHNS, D. D., of Maryland,*

7th " " *Rev. E. KINGSFORD, of the District of Columbia.*

For Secretaries.

Hon. HARMAR DENNY, of Pittsburg,

CHARLES W. RIDGELY, Esq., of Baltimore,

Rev. CHARLES A. DAVIS, of Washington city,

Rev. TIMOTHY STILLMAN, of N. York.

The question being put, the nominations were ratified by the Convention, and the above named gentlemen appointed its officers.

The Hon. John Q. Adams, being conducted to the chair, made the following address in acknowledgment of the honor of his appointment:

"CHRISTIAN BRETHREN:

"In returning to this assembly my grateful thanks for the utterly unexpected honor you have done me, by placing me in this chair, I cannot forbear to add, that I shall be obliged to throw myself entirely on your indulgence, in my efforts to discharge its duties. There are here, I am very sure, great numbers of gentlemen far better suited to occupy this place than I am. Scarcely three days since it was to me wholly unexpected that I should have the honor of meeting with you; but an invitation to attend was tendered to me in a manner which did not leave me at liberty to refuse, nor do I now feel myself more at liberty in relation to the appointment you have just made. But, unexpected as it is, I feel my incapacity the more from the circumstance of my having, comparatively, but very little considered the subject. As a general matter, indeed, I always felt myself under obligation to observe that law which was given by God himself from mount Sinai, in those solemn words, "Remember the Sabbath day to keep it holy;"—a command which was subsequently renewed and re-inforced by the injunctions of the Saviour of mankind.

In my intercourse with men, I have found a diversity of opinion as to the application of the commandment. There are plausible

reasons for understanding it in a limited sense. The cases in Scripture in which the commandment was modified by the Saviour, are those in which he was charged with violating it in his own person; but, when thus accused he replied, "the Sabbath was made for man, not man for the Sabbath." Of course, there may be some foundation for the existing diversity of opinion; but the importance of the right observance of the Sabbath cannot be controverted. So far as my experience has gone, it would seem to me, that this is the point toward which there will be a propriety in this Convention's directing its efforts. So far as propagating opinions in favor of the sacred observance of the day, I feel it to be my duty to give all the faculties of my soul to that subject. I will not now farther detain the Convention: for, I see before me, many who are much more competent to point out the duty of the people of this country, in relation to the general subject, than I can pretend to be.

Bishop Waugh then reported the following Rules of Order, which were adopted:

1st. The Convention shall meet at 9 o'clock, A. M. and adjourn at 4, P. M.—Meet at 3 o'clock, P. M. and adjourn at 5.—And meet again at 7 o'clock in the evening.

2nd. Each meeting of the Convention shall be opened with prayer for the divine guidance and blessing.

3rd. All Committees shall be appointed by the chair, unless otherwise ordered by the Convention.

4th. There shall be a Standing Committee of Seven, to prepare and report business for the Convention.

5th. Business shall be taken up in the order in which it shall be presented by the Committee.

6th. All resolutions shall be in writing; and after being read in the hearing of the Convention, shall, without debate, be passed into the hands of the Standing Committee,—and other documents, without being read, shall go to the same Committee.

7th. No person shall speak more than ten minutes at any time, nor more than once on any question, without leave of the Convention.

8th. When all business presented by the Standing Committee shall have been disposed of, any member may, on his own responsibility, present any resolution that may, in his view, be adapted to promote the sacred observance of the Lord's day, to the consideration of the Convention.

The following gentlemen were appointed the Standing Committee of Business, viz.:

The Rev. Justin Edwards, D. D., chairman; J. M. Attwood, Esq., Rev. A. D. Eddy, D. D., Christian Keener, Esq., Rev. Benjamin Kurtz, D. D., Chas. M. Keyser, Esq., and Rev. Timothy Stillman.

On motion of Mr. Powell, it was

Ordered, That a Committee of Ten be appointed, to superintend the formation of a full and correct roll of all the delegates in attendance on this Convention.

The following gentlemen were appointed the Committee on Enrollment:

Messrs. Fielder Israel, T. T. Mason, David C. McCammon, John L. Linton, William B. Canfield, Milton Smith, Jacob Gideon, John S. Mitchell, Joseph S. Carson, Matthew Brooks.

In consequence of Mr. Frelinghuysen's inability to be present, James Clarke, Esq., of Pa., President of the Board of Canal Commissioners for that State, was appointed in his place as one of the Vice Presidents.

Rev. Mr. Stillman having been appointed on the Standing Committee, Mr. Milton Smith, of Philadelphia, was chosen an Assistant Secretary, in his stead.

Dr. Edwards, from the Standing Committee of Business, reported in part, the following resolutions:

I. *Resolved*, That we gratefully recognize the wisdom and goodness of Jehovah in the appointment of the Sabbath, in the sanction which he gave to it by his own example, in his command to men to remember it and keep it holy, and in the blessings which it has been the means of conferring upon those who have kept it according to his will, in all ages of the world.

II. *Resolved*, That we specially notice the kindness of the Lord, in leading the fathers of our country so extensively to acknowledge the sanctity of his day, and to observe it as a day of rest from secular business, travelling and amusement, and of special devotion to the public worship of God, and the promotion of the spiritual good of men.

III. *Resolved*, That the blessings which we are enjoying from the labors and sacrifices of those who have gone before us,—for which labors and sacrifices, their regard for the Sabbath was an essential means of preparing them,—ought to lead us, in this matter, conscientiously and perseveringly to imitate all that was good in their example.

IV. *Resolved*, That the influence of the observance of the Lord's day, in the establishment of our social, civil and religious institutions, was such as must greatly endear it to the hearts of all intelligent and consistent patriots; and the continuance and legitimate operations of these institutions, will depend in no small degree upon the manner in which the people of this country shall meet the responsibilities, and discharge the duties of that sacred day.

These resolutions were taken up in order, and the first being read, Mr. Richard Lemmon, of Baltimore, introduced the following:

Resolved, That the report of the Committee be re-committed, with instructions to present to this Convention the scriptural observances and obligations of the Lord's day; and that the Committee be enlarged by the chair.

This resolution gave rise to a protracted discussion, in which Rev. Mr. Brainard, Dr. Kurtz, Mr. Lemmon, Dr. Campbell, Prest. Durbin, A. B. Magruder, Esq., Rev. Mr. Healy, Hon. Mr. Chambers, Dr. Longmore and others, participated.

Dr. Durbin called for the reading of the original proceedings and address, in pursuance of which the Convention had assembled.

The address extended an earnest invitation to "the friends of the Lord's day, of every christian denomination, throughout the length and breadth of our land, to hold preparatory meetings, and appoint delegates to attend said National Convention, and co-operate in devising such means and proposing such measures, as in their judgment will be most likely, with God's blessing, to promote the proper observance of the Christian Sabbath in all the various relations of life."

These documents being read, the hour of 1, P. M. arrived, and the Convention adjourned to 3 o'clock.

WEDNESDAY AFTERNOON,—3 o'clock.

Convention met. President in the chair. Prayer was offered by the Rev. Dr. Nott.

The question recurring on the adoption of the 1st Resolution reported by the Standing Committee, the Rev. Dr. Hill of Winchester, Va., offered his congratulations to the Convention on the very general response which had been given to the call for its assembling, and the large number of avowed friends of the Sabbath here present, from so many different States of the Union.

Dr. Hill then made a few remarks in reference to the character of the proceedings, which it would be expected of the Convention to adopt, and hoped that the body would proceed to the performance of those important duties for which it had been convened.

The question was then put, and the first four Resolutions were adopted without remark.

The fifth Resolution was then read:

V. Resolved, That the increasing conviction which is manifested in various parts of our country, of the duty and utility of remembering the Christian Sabbath and keeping it holy, and the consequent diminution of secular business, and the increase of the numbers who assemble to acknowledge the Author of their blessings, are tokens for good to the country, and ought to encourage all, to give to the observance of this day, the sanction of their habitual example.

The Rev. Mr. Powell observed, that the terms of the Resolution invited, and seemed to call for the statement of interesting facts which might be in possession of gentlemen present, the communication of which would conduce to the general object for which this meeting had been called.

Mr. P. went on to say, that for more than two years past he had passed frequently along the great thoroughfares of travel in Pennsylvania and Ohio, and had been a careful observer of the manner in which the Lord's day was kept. In Philadelphia, Pittsburg, Cincinnati and many of the large towns through this region of country, the merchants most extensively engaged in business and who were of course largely interested in the transportation of their merchandize, had signed a memorial to the Legislatures of their respective States, praying for a law prohibiting the carrying of goods along our canals and rail roads on the Sabbath day. There was a growing conviction among business men, generally, that it was unprofitable even in a pecuniary view, thus to

occupy the Sabbath day. On the Pittsburg and — Canal, indeed, nine-tenths of the canal boats had ceased to run on that day. A gentleman lately travelling in that quarter had asked the captain of one of the packet boats why it was that any of them ran upon the Lord's day. The captain replied, that the proprietors had fully ascertained that they ran their boats at a loss on the Sabbath, and would gladly cease to do so, but were under the belief that public opinion forbade it. He replied that in that belief they were greatly mistaken, that he had himself for many years, travelled more on Sabbath than almost any other man; but had always found that before the week was out he lost more than he had gained by his Sunday trips. Many men engaged in the business, after carefully prefacing their statements by disclaiming all belief in the divine authority for the observance of the day, were prompt in testifying that they had found it unprofitable to disregard it. The superintendent of a rail road which crossed the mountains had recently made an official report of the results of the enterprize, which proved, that owing to the great diminution of travel upon the Lord's day, cars which ran on that day did not pay their expenses: a most important fact, going to show a great and salutary change in public sentiment and practice within a few years. Mr. P. said, in conclusion, that he doubted not there were many other gentlemen present who were acquainted with facts of a similar kind: and he thought it due to the present occasion and to the cause which lay so near the hearts of all here assembled that they should be brought out.

Dr. Edwards went into a number of statistical details officially given, in relation to the State rail roads in Pennsylvania, which had the same bearing with those already stated, and proved that the running of passenger cars on the Sabbath day occasioned an actual loss to the State Treasury of \$3,613, being enough to pay the interest on \$72,000 of the State debt. Dr. E. added that he had been informed by the president of one of our great rail roads that, in his opinion, the travel on the Sabbath day had been diminished more than half within a few years, notwithstanding the total amount of travelling had been so largely increased. An aged merchant in one of our seaports had observed to him, that it was now an uncommon thing, in comparison to what had been customary some years ago, to see a vessel leave the wharf upon the Lord's day, that gentleman at the same time observed that though largely engaged in commerce he had not allowed a vessel of his to sail on Sunday for the last twenty years; and a similar course was becoming comparatively common. Merchants, and all concerned, found by experience that "it worked better" to confine their business to six days in the week and to rest on the remaining day. He said farther, that he had recently visited New York after an absence of thirty years, and was amazed to find how large a number of the merchants formerly flourishing in that great city, and who were generally in the habit of writing up their books and sailing their vessels on the Sabbath, had come to nothing.

The Rev. Dr. Longmore, of Manayunk, expressed his gratification at these statements, and hoped they would be multiplied. They were cheering to the hearts of all who loved the Lord's day. At the late Convention held at Harrisburg, he had presented sundry statements in reference to the violations of the Sabbath within his own district. They had there two rail roads, one on each side of the Schuylkill, beside another which ran day and night on that holy day. The christians of that region considered their rights as citizens infringed by the constant disturbance they experienced, while engaged in the worship of Almighty God, by the uproar of steam engines, which passed under the very windows of the sanctuary, puffing defiance against the laws of God and the most sacred employments and feelings of man. He was now happy to announce that, on the Reading Rail Road, all Sabbath operations had by a recent vote of the Board of Directors, been suspended: the last Sabbath being the last day on which the profanation was permitted to continue. In this vote the Board.

to their honor, were unanimous. The christians in Manayunk rejoiced greatly in this triumph of sound principle. The example, too, was the more important from its publicity, the roads in that region being occupied in an immense coal business. He felt a cheering hope that its effect would be so deeply felt that by the approaching spring he should have the satisfaction of stating, that neither steamboat nor rail car travelled Manayunk on the Lord's day. The operatives immediately engaged were all zealously in favor of such a reform. They felt that by this unmitigating toil, they were degraded to the condition of beasts; that by this wicked and oppressive system, their very blood was coined into dollars to swell the treasures of rich men. Dr. L. had heard their complaints and witnessed their tears. Nothing would occasion more hearty rejoicing among them than such a change as should allow them and their wives and their children to enjoy, in common with others, the precious blessings of the Sabbath day. He congratulated the Convention on the number present. They were met as christians not only but as patriots, as friends and lovers of our common country, to consult upon measures for the exaltation of her moral dignity and for the spread and perpetuation both of civil and religious liberty. He had witnessed the healthful influence of his Sabbath Convention; and he doubted not the influence of this, which was so much more numerous, and drawn from so much wider an extent of the Union, would go, with healing on its wings, to the remotest bounds of our glorious and happy Republic. He traced the reform of which he had spoken entirely to the influence of the Convention at Harrisburg, and it was a cheering pledge, a happy omen, of what might be hoped for from the present assemblage.

The Rev. Mr. Stillman, of Dunkirk, New York, stated that as his home was on the lakes, he had for the last five years, been much among the watermen on our canals and the sailors on those great internal seas. He had watched with great interest the state of their feelings and habits in relation to the observance of the Lord's day. Five years since they cared nothing for the Sabbath, and then had freedom to rest on that day been offered them, three-fourths of their number would have rejected the boon. But now the case was widely different. These once neglected men now began to feel that there were those who cared for them as men, as accountable beings destined to something higher and better than their few enjoyments in this world. The moment this conviction came home to their bosoms, it wrought a wonderful change in their feelings and all their solitudes, and they now felt eager to avail themselves of the rest and refreshment of the Sabbath day. Nor did they feel this only, but freely expressed it. After various experiments they had become satisfied that they were unable of themselves to break up the practice of running boats and sailing vessels on the Lord's day, and they had therefore united in a petition to the directors of canals to instruct their hands to keep the Sabbath. A petition to this effect had been signed by vast numbers of these people: and that without any solicitation from others:—they were spontaneous in the matter and exhibited great eagerness to make the effort. During the last winter not less than 1,260 captains of boats had presented three memorials to the Legislature on this interesting and important subject: many other petitions had come up from other classes of our citizens, and the result had been the reference of the whole to a committee of the State Senate who had returned to that body a most valuable report, explicitly recognizing the broad foundations of christian duty. The petitions presented last year not having been granted, they were now inquiring what course to pursue. Undismayed by the want of success in their first attempt, they were now circulating a fresh memorial which would receive signatures three or four times as numerous as before. Mr. S. here related a conversation he had held, not long since, with the helmsman of a canal boat, whose mind he found in a very tender state, and who shed many tears under the earnest appeals made to him—until, at length, unable longer to endure the pressure upon his conscience, he burst out with

this moving language, "Oh sir, do not talk to me any more. I can't be a christian while I live in the breach of the Sabbath, and such is the state of my family that I cannot leave the boat." Here then was a plain case in which the force of public sentiment by compelling the running of public conveyances on the Lord's day was directly barring the door of heaven against a distressed soul who would gladly enter in.

The same feeling prevailed among the sailors on the lakes. They had reasoned on this subject, that if the Temperance pledge had done so much for the good of the world why might not a Sabbath pledge work in the same way? They had accordingly drawn up a written agreement pledging themselves not to leave port, nor load or unload any vessel on the Lord's day. This pledge had been signed by six hundred of the sailors plying on Lake Erie, and they carried it out in action. One instance of the effects of this he would relate to the Convention. In a certain port upon Lake Erie adverse winds had detained a vessel that was ready to sail until Sabbath morning, when the wind suddenly became fair, and the captain instantly ordered all hands to prepare for setting sail: but much to his surprise not a creature stirred to obey the command. On enquiring the reason, they told him they had signed a pledge not to labor on the Sabbath day. Transported with rage he dismissed them on the spot, and went off to get another crew. Applying to some men who appeared to be out of employment, there reply was "we cannot ship to-day: we believe that God has given us the Sabbath for rest and for his worship, and we are afraid that a man who would rob God of his day would rob us of our wages, if he could." (A laugh). The numbers of those in this holy conspiracy were every day increasing: and Mr. S. was strong in the hope that the day would yet dawn upon our land, when if a man wanted his vessel got out to sea on the Sabbath day, he would have to do it himself.

Rev. Mr. Williamson, of Pennsylvania, observed that he had a few facts within his knowledge respecting the canal labors of that State which might perhaps interest the Convention. He had circulated a paper containing a number of enquiries, from the replies to which he had collected much information. The result was that in general the line boats had stopped running. The contracts made by merchants now frequently contained a proviso that the boats conveying their merchandize need not travel on the Lord's day. From the lock-keepers he learned that the boats in general avoided setting out in the day time, but waited for the dark of the evening. Much anxiety was now felt by the lock-tenders that an entire stop should be put to Sabbath canal travelling. The influence of lying by on the Lord's day did not prove, as had been by some apprehended, injurious to the morals of the boat hands. It was the testimony of the visiting committees who had been appointed in reference to the observance of the Sabbath, that the men behaved better than before the change. They were often found upon the Lord's day with the Bible or with tracts in their hands, peaceably reading, and many of them earnestly enquiring for the truth. Others, on stopping, would enquire for a place of worship, when they would attend in the most orderly manner. It was seldom that they went wandering about the neighborhood committing depredations and trespasses, as had once been the case. As to stopping the running of boats altogether, the proprietors of the lines would many of them favor the proposal, were the measure come into by other lines. Their general reply was "if others will stop, we will stop," but while others continued to run their boats or cars, they were apprehensive that the travel would be drawn off in another direction. On one of the routes the mail had ceased to run, and instead of creating dissatisfaction among the people, it had occasioned general content.

Rev. Dr. Eddy, from New Jersey, said that he also had a little information to present. The design of the Resolution as he understood it, was to show that it was not only morally wrong, but unprofitable in a pecuniary view, for men to violate the

Sabbath day. To some minds the subject presented itself in a different light: there were men who expected to realize pecuniary benefit from disregarding the divine command: and certainly the number was comparatively small who were sufficiently conscientious to continue the observance of the Sabbath day at a pecuniary loss to themselves. It was therefore important to convince men that in supposing they were consulting their worldly interest by breaking the Sabbath in conducting their business, they were under a great mistake.

Dr. E. had in his possession an official return from the N. York and Philadelphia Rail Road, which went to shew that between N. York and N. Brunswick, the proportion of travel on the Sabbath, as compared with the other days of the week, was as 170 to 499. This was the proportion in 1843. In 1844 it was as 394 to 791. This statement, considered in itself, was calculated to produce the impression that the Company experienced a loss by continuing to run their cars on the Sabbath: but it was not so. Worldly men were usually sharp in the knowledge of their own interest; and certainly were not likely long to submit to a personal loss for the promotion of the public good; still less was this to be expected from Corporations. The loss which thus occurred was made up by discontinuing nine six day cars and throwing all the passengers into the mail cars, and thus actually increasing the amount of receipts from these trains on the Sabbath.

Dr. E. produced another document which had been furnished to him by the attorney of several of these Rail Road Companies. The cars from Philadelphia to N. Brunswick were owned by one Company, those between N. Brunswick and N. York by another. Nine cars ran each way. These cars rested on the Sabbath, but the Mail lines continued to run, and on them the proportion of Sabbath travel to that on the week days, was as to 287 to 273. Notwithstanding this state of things, the Company were willing and desirous to discontinue the running of the whole on the Sabbath day, and would have done so before now, were they not under contract with the Government, by which they were bound to carry a Sabbath Mail. They were fully sensible of the divine obligation upon them to keep holy the Sabbath day, and so appreciated the value of the divine institute to the welfare and happiness of mankind, that they would gladly stop all their cars and rest according to the commandment, were it not for their contract with the General Post Office. Overtures had been made to the Department, and the proprietors looked with anxiety to the results of the present Convention upon public opinion for the prospect of a happy issue to their applications.

The question being now taken, the 5th Resolution was adopted.

The 6th Resolution having been read, and the question recurring on its adoption, it was agreed to, viz.:

VI. *Resolved*, That we witness with great pleasure the influence which many editors, not only of the religious, but the secular press of our country, are exerting in favor of the Lord's day.—And trust that their labors will be duly appreciated by the patriotic of all classes, and meet a general response from the hearts of the people.

Dr. Eddy, from the Business Committee, reported the following Resolution:

VII. *Resolved*, That, in a free country, where general intelligence and virtue are essential to the purity and permanence of civil institutions—the observance of the Sabbath is peculiarly necessary, in order to secure that respect for the laws, which is essential to public tranquility, and that general conviction of moral responsibility on which the safety of property, and character, and life, and the appropriate enjoyment and use of these blessings depend.

Dr. Edwards advocated the Resolution.—It stated, that in a free country like ours, where intelligence prevailed to so large an extent, the due observance of the Sabbath, (by which term he meant a day of public rest, set apart for the public acknowledgment of the divine Author of this world,) is absolutely necessary to secure that respect for the laws which is essential to the preservation of public tranquillity, and that conviction of moral responsibility on which the safety of property and life depended. The officers of the State of Pennsylvania, in violation (as the Commissioners of Canals themselves declared,) of the laws of the State, had opened the locks for the passage of boats, in a business which occupied the time and labor of twenty thousand boatmen.

The Committee of the Senate of the State of New York, on a petition from the captains of numerous canal boats, stated it as a well known fact in the history of the vicious and depraved, that the violation of the Sabbath was generally the first step in that career of crime which led to men's utter ruin. Nor was this at all strange or mysterious. The want of moral and religious culture left the mind destitute of moral restraint, like a vessel cast upon a wild tempestuous sea, without compass or chart; no wonder that the end was the utter wreck of character and life itself.

To shew that this was something more than mere human opinion, he appealed to facts, which, occurring in providence, were the voice of God. Out of one thousand, two hundred and thirty-two convicts, in the State Prison at Auburn, N. Y., four hundred and forty-seven had been watermen, deprived, by their slavish employment of the rest of the Sabbath. This class of men did not compose one-twentieth of the population, and yet they constituted a full third of all the convicts; out of one thousand, two hundred and thirty-two thus convicted, only twenty-six, even pretended, that they ever kept the Sabbath. So much for the effects of opening the locks of the State canals on the Lord's day. Out of one thousand, four hundred and fifty convicts in the same prison, in 1839, five hundred and sixty-three were of this same oppressed class of laboring men. Thus, this appalling result, was not a mere transient or solitary fact, but a fact regularly recurring, and therefore holding forth a practical commentary on the law of God. That law was written, not on tables of stone only, but on the bodies and the souls of men. This appointment of one day of weekly rest was interwoven throughout the whole nature of man. The Sabbath was made for man by Him who made man, and who knew what he made him for. It was made, Jesus himself being witness, for "MAN." "Man," did not mean "the Jews." The scripture declared, that "Man that is born of a woman, is of few days, and full of trouble:" it did not mean to assert that the Jews only were of few days. Again, it declared that "it is appointed to Man once to die, and after that the judgment."—Was this appointed to the Jews only? Every body knew to whom such language applied. The Sabbath was made for him, to whom it was appointed once to die; for him, who is of few days and full of trouble; and it was given to aid him in preparation for a judgment to come.

The question being put, the 7th Resolution was adopted.

The Convention took a recess till 7 o'clock.

EVENING SESSION,—7 o'clock.

Convention met. Prayer was offered by the Rev. Dr. Eddy.

Dr. Edwards, from the Business Committee, said, that he was instructed by that Committee to say, that it had been deemed by the Baltimore Sabbath Association highly expedient, that a summary report of the doings of this Convention, be prepared and printed for gratuitous circulation. To accomplish this very desirable end, it would be necessary that a collection should be taken up; and he proposed that this should now be done.

The suggestion met with a ready assent, and it was
Ordered, That the members of the Committee of Enrollment,
 perform the duty of collectors.

The following documents were then read.

1st. From the Secretary of the Baltimore and Susquehanna Rail
 Road.—*See Appendix.*

2nd. A letter from Chief Justice Hornblower, of New Jersey.

NEWARK, NEW JERSEY, }
Monday Morning, Oct. 25, 1844. }

DEAR SIR:—

I reached home late on Saturday night last from our Supreme Court, and found on my table your letter of the 18th inst. I hasten to reply, and have little time now to do more, than to express my deep regret, that a pressure of official duties will prevent me from going to Baltimore to attend the contemplated Sabbath Convention.

Please, dear sir, assure that body, when it shall be assembled, that in the great object of their meeting, I am with them, heart and soul, in all my moral feelings, my christian sympathies, and my love of country.—It would be as useless, as it would be indiscreet, for me to attempt, within the limits of such a communication as this should be, to write an essay on the obligation that rests upon us, to keep holy, the Sabbath day, and the importance of doing so, as connected with the well being of society: the enjoyment of personal health and comfort, and the promotion and security of domestic peace, virtue and happiness.—Such discussions I must leave to abler hands, and to those whose studies, duties and avocations in life, better fit them for such a task.—Permit me, however, to advert for a moment to my own experience and observations, on this subject. For forty years I have been extensively and familiarly acquainted and connected with the administration of justice, in this State: and for the last twelve years, as the presiding member of its Supreme Court, it has been my painful duty to pronounce the sentence of the law on many wretched convicts, and for crimes of every grade; from that of the petty thief to the cruel and cold-blooded murderer.—On the trial of many of those persons, their histories, sometimes from their boyhood and their early associations, have been incidentally, and more or less, fully developed, and I hazard nothing in saying, that in a large majority of such cases, the first and minor delinquencies of the convict, have resulted from, or been connected with, desecrations of the Sabbath by themselves and their companions.—In many instances too, the unhappy convicts turn out to be the children of Sabbath-breaking parents; or of parents, however otherwise respectable, or well-off in society, who have habitually neglected the religious observance of the Sabbath, and permitted their families and children, to live and grow up in utter disregard of that day, and of all the sacred institutions connected with it.

I could extend these remarks, and give some specific and painful instances of moral turpitude and of human sorrow and suffering, resulting from the habitual desecration or neglect of the Sabbath, illustrating the views I have expressed, and proving the blessed truth that that day was made *for man*, and kindly instituted by heaven, to promote both his temporal and eternal welfare.—But time will not permit me to enlarge. May the God of the Sabbath and the Sanctuary, be with the Convention when it meets.—May nothing be attempted in mere human wisdom: nothing hoped for, as the result of man's device: nothing done, that shall have the appearance of a wanton interference with the laws and institutions of our country, or the civil and religious liberty of our fellow citizens.—Let moral suasion, exhortation and advice, precept, example and prayer, be resorted to and relied upon, under God, as our

means of sustaining and promoting the sanctification and observance of the Sabbath, and of perpetuating and increasing its hallowed influences, and then we may hope for success in our noble and benevolent enterprise.—Commending the Convention to the guidance and protection of Him, from whom cometh down every good and perfect gift, and sincerely praying that the spirit of wisdom will preside in their councils, and conduct them to blessed results, I remain, Dear Sir,

Most respectfully, your friend and servant,

JOS. C. HORNBLOWER.

Rev. O. S. POWELL, Secretary, &c.

3rd. From the Hon. Judge Hall, Delaware.—*See Appendix.*

4th. From Rev. Dr. Schmucker, of Gettysburg, Pa.

THEOLOGICAL SEMINARY, November 25th, 1844.

To the Sabbath Convention, &c.

DEAR BRETHREN,—Until this morning I cherished the pleasing expectation of personally appearing in your midst, but the sudden increase of cold, compels me to shun an exposure, which would almost certainly cause the return of a disease, by which I was confined to the house during the greater part of last winter. Under these circumstances I should, in common with other non-attending delegates, have contented myself with silently praying for the divine blessing on your assemblage; but having, in addition to my county appointment, been honored by the American and Foreign Sabbath Association as one of their delegates to this Convention, I feel it due to that respectable body and to myself, to express my deep sympathy in the objects of an assemblage, on which the eyes of angels and of God, I doubt not, linger with pleasure.

To promote the better observance of that day, most intimately connected with the highest interests of men, and by moral and legal means to withdraw this great nation from the ranks of its positive and official desecrators; so that all, whether office-bearers or private christians, may in reality, as well as in profession, be left to enjoy those rights of conscience, guaranteed by our national constitution, is a noble aim. It will aid our fellow-citizens throughout the length and breadth of this land, to rise to a consciousness of their immortal destinies, to recognize their relation to the God of the universe, and learn to feel, that though dwelling on earth, their proper citizenship is in heaven. Such an object cannot fail to ensure the smiles of Jehovah, until the supreme Lawgiver no longer delights in the obedience of his creatures, nor takes pleasure in contemplating actions, which he himself has commanded.

The numerous resolutions of town and country meetings, of Presbyteries and Synods, together with the tones of deep and wide-spread interest, uttered of late by the pulpit and the press, which will pass under your review, cannot fail to fill your hearts with joy, and make your Convention, in some measure, what Tertullian tells us the Lord's day or Christian Sabbath itself was in the earlier ages, namely, a time of rejoicing; so that, on that day of the week, christians would neither fast, nor kneel when they prayed. You will have amongst you representatives of nearly all the tribes of our Protestant Israel, who were deputed to your holy convocation; and my heart is ready to exclaim. "How pleasant it is for brethren to dwell together in unity!" How beautiful an exemplification of christian union on an object of common interest! We are wont to refer to the age of the Reformation as a period of surpassing splendor in the triumphs of christianity—and so it was. It was an age of noble daring, and of glorious achievement, in many respects. But such a convocation as yours, could not have been held in that age; because the early reformers themselves entertained rather inadequate views on this subject. It cannot be denied, they stand on immovable ground in maintaining the abrogation of the Jewish Sab-

bath, and the absence of a positive precept for the observation of the first day of the week. But they seem not to have conceded sufficient force to the antemosaic existence of the Sabbath, and to its primitive appointment and sanctification by God in closing the creative week. The abrogation of the Mosaic ritual, could not annul what had existed before it, and independently of it; and the example of inspired apostles, and of primitive christians under their guidance, in observing the Lord's day as their Sabbath, is authority enough for our walking in their steps. The experience of God's people has, moreover, fully demonstrated the cardinal importance of a careful observance of the day of spiritual rest, alike to growth of individual piety, and to true prosperity in the church.

Such a Convention as yours, embracing representatives from all the most important portions of the church, could not even now be held on the continent of Europe. The Protestant churches there still extensively retain the loose views referred to, and regard as pharisaic such an observance of the Lord's day, as is recommended by the pious of our country. The unhappy union of church and state also hampers their movements, and prevents them from laboring successfully to produce any important reform on this subject.

To our country, Providence has given peculiar facilities, for this holy enterprize, and on us doubtless devolves peculiar responsibility. Concerning the grounds of obligation to Sabbatic observance, some diversity of opinion perhaps exists; on the obligation itself there can be none. On this common ground, the importance of the observance and the best measures for more fully securing it, by private individuals, by churches and by the constituted authorities of the land, we have a field sufficiently wide for harmonious effort. The very first emperor who ever professed the christian religion, decreed that the christian soldiers in his army should have leisure on the Lord's day, to attend religious worship. How humiliating the fact, that after the lapse of fifteen centuries, many thousands of our citizens, in the employment of our christian government, have this privilege denied them!

But I will trespass on your time no longer.—May the Lord of the Sabbath breathe his sacred influence over your assembly, and so prosper his and our holy enterprize, that the careful observance of the Lord's day will again, as it was among the early christians, be the badge of discipleship, and the interrogation of their heathen persecutors, *dominicum servasti?* be again equivalent to the inquiry, *art thou a christian?*

Your brother in Christ,

S. S. SCHMUCKER.

5th. From Chancellor Walworth.

SARATOGA SPRINGS, Nov. 22nd, 1844.

DEAR SIR:—Allow me through you to express to the National Sabbath Convention, about to assemble at your place, and to which I was appointed a delegate, my sincere regret that I cannot, consistently with other duties, attend its deliberations. I had made arrangements to be there, and until yesterday supposed I should be able to do so.

Not only the religion, but the general morality of a nation is intimately connected with the due observance of the Sabbath; and the deliberations of this Convention, I have reason to believe, will have a most important influence in turning the attention of every part of our extended republic to the subject. Experience has shown that the morals of the people soon become corrupted where the Sabbath, instead of being devoted to the contemplation of God and the duties we owe to him and our fellow men and our families, is spent by the mass of the people in secular employments, profane revelry, irreligious sports, or in travelling on business or for pleasure. I will refer to a striking illustration of this fact. We know from history that James the

first of England, in the latter part of his reign, publicly sanctioned the desecration of the Sabbath by his impious declaration in favor of Sabbath sports in Lancashire; and a few years afterwards his unprincipled son and successor consummated the work of impiety by enlarging the license, and extending it to all England.—He also rebuked and censured the excellent Chief Justice Richardson, and the magistracy, who had attempted to preserve the holy rest of the Sabbath from being disturbed by dancing assemblies, and other revelry, archery, vaulting and other sports of the like nature. I regret that I am also obliged to say that the then primate of England joined with the king in this censure and rebuke of the upright chief justice, if he did not indeed instigate the declaration of Charles the first in favor of Sabbath breaking, to draw the attention of the people from the encroachments of power. The corrupted state of the public morals which followed, particularly among the cavaliers and the lower classes, is, to some extent a matter of history, and is daily becoming more so as the light of truth is thrown upon the history of that dark period.—The bloody revolution which succeeded, and the final expulsion of the race of the Stuarts from the throne, a few years afterwards, may properly be considered as but the just retributions of an offended God; that God who, amid the thunderings of Sinai, had commanded the people to remember the Sabbath day to keep it holy.

Allow me also to refer to the case of the total abrogation of the Sabbath by revolutionary France. That abrogation was accompanied by a general corruption of morals, and even by the breaking up of the conjugal relation, under the law allowing an unlimited divorce at the mere will of the parties, when, as the Abbe Gregoire states, upwards of twenty thousand divorces were registered in the short space of eighteen months, and those in the city of Paris were nearly equal to the number of marriages. There again the headless trunks of unnumbered thousands of contending factions attested the righteous indignation of the God of the Sabbath, at this national desecration and abrogation of his holy day, and the total extinction of all religion.

On the other hand, I may refer with pleasure to the high state of public and private morals which existed among the pilgrim fathers of our own beloved country, who fled hither that they might enjoy and maintain the undisturbed sanctity of the Lord's day, with freedom also from religious persecution. Witness also the approving smiles of Heaven which followed the proper observance of that holy day by the sons and daughters of the pilgrims. And allow me, in view of these facts, to congratulate you, and the members of the Convention generally, upon the progress which has already been made in various parts of our country, in restoring the sanctity of the Sabbath; and also upon the increasing attention to its proper observance by all classes, particularly by that portion of the laboring classes who have been engaged in the conveyance of passengers and of the public mails, and in the navigation of our rivers and canals.

Bishop Porteus says, the Sabbath is the bulwark of poverty against the encroachments of capital. And many who have heretofore been employed to run stages and steamboats, or to labor on our canal and rail road lines upon the Sabbath, are beginning to learn and to feel that capitalists are depriving them not only of their religious privileges, but also of civil privileges enjoyed by others. These men are compelled to labor seven days in a week for the support of themselves and their families; which support is in fact but the fair wages of six days' labor. For the seventh day is given to the laboring man by the laws of his country, as well as by his beneficent Creator, as a day of rest. A day to be enjoyed in the bosom of his family, and in attendance upon the institutions of religion, in which the temporal as well as the eternal welfare of himself and his children is so deeply concerned.

"Hail, blessed Sabbath! thee I hail, the poor man's day;

On other days the man of toil is doomed

To spend his joyless hours away from those he loves."

And I trust that many of the class of the men of toil to which I have before referred, when they also see the gross injustice, as well as the sinfulness, of their being thus deprived of the civil and religious privileges of this blessed day, by the encroachments of capital, will make up their minds to resist such injustice for the future.

May the reform which has commenced continue to progress. And may you and your associates in the Convention, and all others engaged in this purely benevolent work, persevere in your exertions for the entire sanctification of the Sabbath; until nothing but the sound of the church-going bell, the voice of the messenger of salvation, and the accents of prayer and of praise, shall break upon its holy stillness throughout the whole length and breadth of this highly-favored land.

I am, with respect and esteem, yours, &c.

R. H. WALWORTH.

REV. J. G. HAMNER, Baltimore.

6th. From Hon. Theo. Frelinghuysen.

NEW YORK, *November 25th, 1844.*

GENTLEMEN:—I sincerely regret that my duties in the University will not allow me to meet you, agreeably to your kind invitation, at the Sabbath Convention, to be held at Baltimore on Wednesday next. I hope for great blessings to follow this movement in behalf of the Sabbath day; and my earnest prayer to God is, that His Spirit may be present with you, and guide all your deliberations to the happiest results. He has written the solemn truth on the whole line of his Providence, as well as on the pages of his word, that the people who despise his Sabbaths must suffer his frowns. May we be enabled to bring the claims of this holy day of mercy and privilege near to the consideration and earnest regard of our fellow citizens. When they shall esteem it a delight and honorable, then may we hope for prosperity in larger measures than ever before.

With great respect, yours,

THEO. FRELINGHUYSEN.

MESSRS. ALEX. M. CARTER, C. W. RIDGELY, and W. G. BAKER, Committee, &c.

7th. From gentlemen of Bangor, Maine.

BANGOR, *November 20th, 1844.*

To the Committee of Correspondence of the Baltimore Sabbath Association:

GENTLEMEN,—

It is a matter of very great interest with us that arrangements have been made for a general Sabbath Convention in your city. We are glad to see the arrangements made on a broad scale. Our hope is that the mind and heart of the nation will be there; and that the greatest good will be done. We will anticipate the meeting of the Convention, and follow it, with our prayers.

We are in the midst of Sabbath breaking, which, if not all of it the most gross, is sufficiently distressing. We have Sabbath mails every week, an open Post Office, and an open Reading or News-room. These things, together with such profanation of the Sabbath as they invariably carry along with them, and such other scenes of it as are wont to appear in cities, and sea ports, give us painful proof that men have yet to learn the fear of the Lord.

In relation to this whole matter will you allow us to make one suggestion. The matter of it lies with great weight on our minds; and if we shall find, in the sequel of your Convention, that it lies with equal or with greater weight on yours, we shall rejoice the more.

With all others we believe that the Sabbath was made *for man—for his benefit*. It promotes, and was designed to promote, his temporal comfort and welfare. Let it be sanctified,—and business will be more productive, health will be better secured, personal cultivation will be more largely promoted, domestic welfare will be more sure, and the joy of parents in their children more constant and abiding. The profanation of the Sabbath we believe to be pregnant with all manner of evils. It produces a kind of Pandora-infection, that poisons all the interests of society and of the family. There are recorded facts, (sufficient to convince any candid man—even the most worldly,) which show that the Sabbath is indispensable to his comfort, and to his highest success in business pursuits. In these facts we see a powerful motive to the due observance of the day. It is a motive that should be held up to view by the friends of the Sabbath and of man.

But there is another motive, that is entitled to be held before it, and above it. And here we come to the suggestion we wish to make. Repeatedly have we been made anxious, lest this motive emanating from the secular benefits of the Sabbath should be made too prominent, to the neglect of one infinitely more weighty. Alas the day! we are ready to exclaim, when the *will of God* shall cease to be the first, the great, the decisive motive in this whole matter. Let that day come, and what will follow? We will suppose your great concourse of men in Baltimore an example of what will follow. They assemble; and the question before them is the *rest of the Sabbath*. From careful statistical tables they find that it will be to their advantage to suspend labor on that day. They vote, therefore, and with great unanimity, that they will suspend accordingly. The motive that decides them is not the *will of God*, but *pecuniary profit*. Reverse now the showing of the tables, and the Convention is ready, with equal unanimity, to vote *not* to suspend. Who, then, is the God they obey,—Jehovah, or Mammon?

Let it be so that the *will of God* shall hold us,—that it shall hold us as steadfastly, *without* the pecuniary profit as *with* it, and then there will be hope in our case. Shall we obey him simply because he *pays us for it*, or because *right*, and consequent *duty* require it of us?

Yours, in a common faith and fellowship,

JOHN MALTBY, Pastor Ham'd street Church,
 JEREMIAH CHAPLIN, Pastor First Baptist Church,
 JOHN WEST, Rector St. John's Church,
 S. L. POMROY, Pastor of First Congregational Church,
 JOHN HOBART, Pastor of the Methodist Episcopal Church,
 ARTHUR CAVERNO, Pastor of the F. B. Church,
 ENOCH POND, Professor in the Theological Seminary,
 GEO. SHEPARD, " " " "
 DANIEL TALCOTT SMITH, Prof. in the Theo. Seminary,
 ROBERT PAGE, Acting Pastor of the Congreg. Church.,
 Old Town,
 NATHAN DOLE, Pastor First Congreg. Church, Brewer,

Bangor, Me.

At the suggestion of the Rev. Dr. Edwards, an invitation was given by the Chair to such members of the Convention as were in possession of interesting facts having a bearing on the state of Sabbath observance in their respective neighborhoods, briefly to state them.

Rev. Mr. Boughton, of Centreville, New York, said that he had been delegated from a most afflicted portion of the country, viz: the valley of the Mohawk river.

Afflicted it was and injured by the desecration of the Lord's day upon the canals and rail roads which passed through that delightful valley. After dwelling some time on the injurious effects of this evil on the moral state of the community there, he stated it as a mitigating circumstance that the Albany and Utica Rail Road Company appeared of late to be more favorable to a Sabbath reform upon their line than formerly. They had addressed a memorial to the Postmaster General praying for a suspension of the Sabbath transmission of the mail on that route. The answer received was that on that point it was for the people residing in the valley to decide, as the Department would conform its action to their wishes. Many of the passenger trains had been withdrawn; and the passage of the mail also would cease as soon as the public expressed their will. Here then the responsibility was thrown upon the people; and on them alone. Their Government was ready to carry out their wishes.

Rev. Mr. Stillman desired to submit a few facts in relation to the State of New York. The great chain of rail road commencing at Boston and terminating at Buffalo consisted of eight distinct links, owned and controlled by as many distinct incorporated companies, each having a Board of Directors. With many of these gentlemen Mr. S. had had much conversation. They informed him that they had received and read with much interest the circular letter addressed by the Sabbath Association of Saratoga to the proprietors of rail roads in the State of New York. They acknowledged the truth of the doctrine there set forth, and felt the force of the rebuke and remonstrance which accompanied it. They looked, too, with earnest expectation to the results of the present Convention. Many consultations had been held among them. They were all under a mail contract with the Government, which would not expire till July next: and they looked forward with anxiety to that period when they hoped that the new contracts would bind them to transport the mail on six days only. Many of them, as worldly-wise men, made a careful calculation as to the results of the present arrangement upon their interest, and the books of the company shewed, by figures which could not lie, that their cars ran at a loss on the Sabbath day. The Directors might be seen visiting the depots and looking narrowly at the appearance of the Sunday travellers, and their testimony was that it is not the respectable portion of the community who indulge in this violation of the divine law. The President of one of the companies professed himself personally as willing to travel on the Sabbath as on any other day of the week, but observed that now-a-days he saw none but loafers in the cars on that day: formerly it was not so. Men of business were once very commonly found in our public vehicles on the Lord's day, but now, as a general thing, they were ashamed to be seen there. This great and salutary change had been wrought by public sentiment.

Mr. S. observed, with much satisfaction, that there was one decided and honorable exception to this wide-spread violation of the fourth commandment, and that was in the case of the Delaware and Hudson Canal. This company kept the Sabbath day; and he had no hesitation in saying that in every step they took they were eminently prosperous. God was smiling on that company. Their stock, which at one time was so depressed as to be the mere foot-ball of Wall street, was now so raised in reputation and held to be on so stable a basis, that it was hard to be obtained. A man must be of respectable, he had almost said of religious character, before he could be permitted to buy into the concern. Here was a gratifying and instructive proof held out to every worldly-wise man that "in the keeping of God's commandment, there is" truly "a great reward."

The proprietors of the rail roads in New York, would look with interest to the doings of this body, and the documents put forth by the Convention would be seized on with avidity. For, many minds began now to be convinced that the stability of our civil, as well as religious institutions, was deeply connected with a right observ-

ance of the Sabbath day. Many reflecting men had become convinced that our country was incurring the curse of heaven by its open profanation of God's day, and that the only way to stay his merited judgment was by a general awakening to righteousness among our people.

On our Western lakes there was a vast and increasing amount of business done. Not less than seventy steamboats plied on those waters to the west of Buffalo. One step has this season been taken toward the better observance of the Sabbath. On the line from Buffalo to Chicago no boat was now suffered to run on that day, and the change had been universally approved; not an instance had been heard of in which a grumbler opened his mouth against it. He had no doubt that the history of eighteen hundred and forty-five would shew the salutary results of this reform. He was privy to the fact that in one company, day after day had been spent in consultation to ascertain if they could not avoid the alleged necessity of running their boats on the Lord's day. He had himself been invited to assist in their deliberations. The trouble was that they could not so shape their business that the regularity of their lines should not be broken up by taking off their boats on the Sabbath. To his mind, indeed, these difficulties were all imaginary, and he doubted not that if these embarrassed gentlemen would once come up to the mark and boldly adopt the principle of total abstinence, they would soon come to the same conclusion. To our shame here at the North he could state that in Georgia not a car travelled on the Lord's day on the whole length of their great rail road to the West. And in St. Louis, a place regarded by many as notoriously ungodly, no boat was suffered to load or unload on the day of God. Such facts might well call up the blush on the cheeks of many in the Northern and Eastern States.

Dr. Edwards stated some facts as to the Sabbath travelling in New England. Two mails left Boston on the Sabbath and proceeded as far west as Worcester: there the railroad travel stopped. On the great northern thoroughfare, toward Portland, nothing moved for one hundred and sixty miles. Through those mighty chasms the mountains had been made a plain, and crooked things had been made straight, that the glory of the Lord might be revealed, and all flesh might see it together. Then there was a mail to Portsmouth, forty miles, and there it stopped. In Portland there was no Sabbath mail. And he would ask if the bankers and merchants of Portland could successfully pursue their extensive business without a Sunday mail, could not the merchants and the bankers of Boston, of Philadelphia, and of Baltimore, do the same? What had christian merchants to do with the state of the market, with money, letters, and with stocks, upon the day of the Lord? He knew one, that had not gone or sent to the post office for twenty years, and yet his affairs were in a prosperous condition,—on one Sabbath, however, there occurred a sudden emergency. On Saturday night news reached him, that a large amount of property had suddenly been placed in jeopardy, and his agent wrote for immediate instructions as to what was to be done to save it. The merchant wrote his letter of instructions, and on Sabbath morning was on his way to drop it in the post office. As he went along, he said to himself, "This is a new thing for me: am I not acting in violation of a great principle which I have laid down for my own government, and from which I have never departed? is it well to go on, or had I not better stop?"—He stopped: but then the thought came, "but this is a special case—a case of necessity;" and he started forward again. But conscience once more whispered, "this is very different from your uniform custom—is it right?" He hesitated no more but tore up the letter, and returned home; resolving to leave his property to the care of divine Providence. The next week there arrived another letter from his agent, apprising him of a great change in the circumstances; and it now appeared, that had the letter he wrote gone forward by the Sunday's mail, he should have lost all the property. His

conclusion from the whole case was, that for the rest of his days he would stick to a good principle, and leave results with God.

This, he rejoiced to believe, was becoming the conclusion with a good many, not only among the great and the rich, but also among the people of moderate circumstances, and especially among the laboring men, more immediately affected by the habitual violation of the Lord's day. They felt degraded in their own eyes.—So did Sabbath travellers. This was a great thing. By degrading a man in his own sight, you did any man an immense injury: you unmanned him. Men who rightly reflected on this would not consent to do it. Dr. E., on this subject, stated a case, in which an engineer was offered very liberal wages if he would engage to take charge of a car which moved only forty miles on the Sabbath. He was a poor man; the offer was a tempting one; and he hesitated: and finally told the proprietor that he would think of it. Like a prudent man he went to consult with his pious christian wife on the matter. He told her of the offer which had been made him. "Well," said she, "I take it for granted you don't expect to go." See the implicit confidence of this good woman in her husband, that he would not break God's holy day. (Dr. E. said, he hoped every wife present would think as well of her husband, and with as good reason.) The husband replied, "These were hard times: he had no other business: and he feared that, if he refused, the Board would turn him out." "Well," said his wife, "I hope you will not forget, that if a poor man cannot support his family by keeping the Sabbath, he certainly cannot by breaking it."—A sentence that was worthy to be written in gold, and which would be remembered and admired long after the humble christian that uttered it, should be low in the ground. She added, "whoever works against the commands of God, works against the Providence of God." Her husband replied, "I am glad you think so, and it is important we should think alike in the matter." He went immediately to the superintendent who had spoken to him, and observed to him that the company had always treated him well; that he liked his place; that he should be sorry to lose it, because he had a family who depended on his wages for subsistence: but that he could not consent to run the car upon the Sabbath day." The man immediately replied, that if it was a matter of conscience with him, he should not press it;—that was the key to the whole case. If a poor man pleaded, that a certain requisition was against his conscience, (and his conduct did not contradict his words,) there was not an honest or honorable man who would urge him to break it. Dr. E. went into the same neighborhood, years after, and the man came to him to tell how Providence had blessed him: he said that he had received from other quarters more money than the company had offered him for running on the Sabbath, and he greatly rejoiced in the change of prospects as to his children. Dr. E. here took occasion to observe generally, that if a man wanted to ruin a family of children, one of the readiest and surest ways of accomplishing the object was, to set the parents to work on the Sabbath. More than four times the number of criminals, the children of such parents, were constantly in our State prisons, than of such as had been trained regularly to attend the house of God. The example set by christians in this matter, was of the highest importance. A minister of the gospel was once travelling on board a steam boat, in Ohio, on the Sabbath morning, on his way to attend a meeting of the General Assembly, and asked of the captain of the boat whether he did not think of ceasing to run his boat on the Lord's day? He said that he intended to do so. "But when?" inquired the preacher. "When ministers of the gospel and members of the church cease to travel on that day," was the pithy and cutting reply. Yes, and Dr. E. doubted not it was true, that not a steam boat or rail car would move upon the Sabbath day, if no good man would consent to travel in it.

As to the danger from rival lines of travel, he wished a company who gave this as

a reason why they did not stop their trains on the Sabbath, to make the experiment. They would soon find travelers inquiring which was the Sabbath keeping line; for men would be afraid to trust themselves with those who openly set the law of God at defiance. A very thorough inquiry had been set on foot by the Parliament of Great Britain into the causes of steamboat explosions, and the result was, that they arose, in a great part, from the want of a practical conviction of moral responsibility in the men who had the management. Sabbath-going rail roads had a powerful tendency to destroy this sense of responsibility, and thereby they largely increased the danger of life on every rail road in the country.

Dr. E. related another case of peculiar interest. A man was once travelling in a steamboat passing up the Mississippi; when Saturday night came he asked the Captain whether he was not going to stop? The reply was very promptly given in the negative. Then, said the traveler, I wish you to put me on shore, as I never travel on the Sabbath day. The captain said he would not do it: "and besides," added he, "the Rev. Mr. such-a-one, (and Dr. E. said if he should give the name it would be well known in Baltimore,) did not stop on the Sabbath; he gave us a sermon, and if you will go on you will hear a sermon to-morrow," (for it seemed in the judgment of this captain, if not of his clerical travelers, that a sermon was sufficient to sanctify Sabbath breaking.) "Well," replied the traveler, "you have mentioned the name of this man to induce me to break the Sabbath; I am determined you never shall use mine so." "But there is no place to land you at but a little shanty tavern, and it is quite uncertain when another boat will take you off." The man however was firm, and was according to his desire set on shore. He found a small and very mean tavern, filled with a company of rude looking men carousing. When they saw their new visiter, and learned that he was landed because he would not travel on the Sabbath, they said to each other, "this is a minister: he stops here because he will not break the Sabbath; no doubt he is a good man." How natural the conclusion! Dr. E. said here, that it was one capital trait in the character of the people of the West, that they respected a man who was ready to act out his principles, be they what they might. "As this is a preacher, what if we should have a meeting here to-morrow? dare say the man can preach well." So the thing was agreed on; and they forthwith sent runners to the few shantees around; the people gathered, and the man, (who was, as they supposed, a minister,) preached in a grog shop, and to a most attentive audience. The people thanked him, and expressed much satisfaction at his complying with their wishes. The observance of the Sabbath, Dr. E. observed, commended itself to the human conscience. It was made for the conscience, as light was created for man's eye, air for his lungs, food for his hunger, or cold water to quench his thirst. The spokesman of the little company then said that they had often heard about temperance lectures, and if he knew how to make a temperance lecture they should like to hear it. The minister consented, and gave them a short history of temperance reformation in the United States, and of the vast amount of good which it had effected. One of them observed that "it would be a profitable thing for them." At their request he drew up accordingly, the constitution of a Temperance Society. This closed the labors of the Sabbath. He went to rest with an approving conscience; and early on the next morning one of the first sounds that saluted his ears was the puffing of a large steamboat passing up the river; he was taken on board, and before reaching St. Louis, he overtook the boat he had left and reached his journey's end as soon, if not sooner than if he had violated his conscience and the Lord's day by continuing on board. Dr. E. said that while traveling in a Western rail car he related these facts to the company, when a gentleman who was present observed that he knew the very man who kept the grog shop in question; that he was well acquainted with the place, having himself laid out the town, and there had, to be sure, occurred a most won-

derful change in the character of the settlement. The man who formerly sold more liquor there than all the other rum-sellers, whose father and brother had died confirmed drunkards, was now the President of a Temperance Society, and the use of liquor was banished from the place. So much for one man's resolutely doing his duty.

Interesting addresses were also made by Rev. Messrs. Henderson, Bokum and Powell, of Pa., and Chas. Parker, Esq., of N. Y. The Convention adjourned till to-morrow 9 o'clock.

THURSDAY MORNING, 9 o'clock.

Convention met. Prayer was offered by the Rev. Bishop Waugh. The following Resolutions were reported from the Business Committee and adopted without debate.

VIII. *Resolved*, That public men who are raised, by the suffrages of a free people, to places of official dignity and power, are laid under peculiar obligations to set an example with regard to the Lord's day which shall be safe, and salutary to their fellow men, and which shall tend to render the due observance of that day universal.

IX. *Resolved*, That as but six days in a week have been made, or given to men for secular business, they have no right to take any more for that purpose—no more belong to them, and if men take more they take that which is not theirs. And though it may sometimes promise some temporary good, it will not be likely to end well; for the Sabbatical law was engraven not only on the tables of stone, but on the bodies and souls of men, and is armed with a penalty which no continued violator of it can either annul or evade.

X. *Resolved*, That bodies of men, by being incorporated for private or public objects, have no more right to desecrate the Sabbath than individuals; and that the members of such bodies are as really bound to observe it, in their public and official acts, as they are in their individual and private transactions among their fellow-men.

XI. *Resolved*, That we recognize with peculiar satisfaction the repeated instances in which bodies of men in their official capacity, have of late manifested their regard for the Lord's day, and their disposition to assist those whom they employ, in availing themselves of the rest and the privileges which that day was designed to afford.

XII. *Resolved*, That the Sabbath is peculiarly the friend of the laborer, and comes as an angel of mercy to give him rest from his toils, to point him upwards, and help him to rise in anticipation of and preparation for "that rest, which remaineth for the people of God."

XIII. *Resolved*, That it is not only the privilege, but the right of the laborer to rest on the Sabbath, and a right of which he cannot be deprived without great evil to himself, to his family and to his fellow-men.

The fourteenth Resolution having been read as follows:

XIV. *Resolved*, That, as it is proved by facts that on the whole more labor can be performed by working six days in a week and resting one, than can be performed by working seven, and that it can be done in a better manner, the pecuniary interests of men, no

less really than their moral duties, urge them to respect that law of their nature, and of nature's God, which requires a day of weekly rest, and of devout acknowledgment of him, as the Maker, Redeemer and Governor of the world.

Rev. Mr. Powell said he would state one or two facts, going to confirm the doctrine of the Resolution, that more labor could be done, and better done, in six days, with one day of rest supervening, than by continual labor throughout the seven days. Mr. P. here related the testimony of a man at Marietta, who was employed in running a six-day boat, (as it was called,) and who declared, that notwithstanding his men all rested on the Lord's day, his boat reached its destination as early as his competitors, who worked all the week. At Columbus, similar and even stronger testimony was given by a man, who, not only got in as early, but actually earlier, than the Sabbath-breaking boats on the same line.

Dr. A. Campbell urging brevity :—

Mr. P. observed, that every body was not as well satisfied of the truth of the position taken in the Resolution, as that reverend gentleman, and therefore he would ask leave to state one fact more. Mr. Nye, a drover of Dayton, Ohio, stated, that he had been engaged in driving sheep to Baltimore. On one occasion he met his neighbors, who were similarly employed, returning home with their flocks before them, who all advised him to do the same, for if he went on he would lose money by the journey : prices were down, and he could not sell. Mr. Nye, however, concluded to proceed. He had regularly rested on the way every Sabbath : when he saw the butchers, they inquired where he was from : and on being told he came from Ohio, they told him they would not buy. He asked them, however, to come and take a look at his sheep, before they made up their minds, which they accordingly did, and found them in so much better case than those which had traveled, without resting, all the way, that they offered him a fair price ; he readily sold his whole flock, and returned home with a handsome sum of money in his pocket.

Dr. Bergen of Philadelphia, stated, that in 1826, he had been engaged in the manufacture of hollow glass ware. At that time it was the custom of all the glass houses, to continue blowing every day of the week, and this labor continued without cessation for ten months of the year. The men were over-worked, and the effect upon them was decisively injurious to their morals ; yet it was deemed a case of necessity. But being deeply impressed with the immorality of the practice, he had anxiously sought to devise a remedy ; and at length discovered, that by a change in the process, the necessity of going on upon the Sabbath could, without injury and with great ease, be avoided. He explained this to the men, and suggested the expediency of resting on the Sabbath day. At first they were opposed to it, apprehending a diminution of their wages. The question was put to the vote, and there was a tie. To meet this pecuniary objection, Mr. B. proposed to them a short trial of the new plan ; they consented, and the result proved that they could do as much work, and realize as much wages by resting on one day in the week, as by the former practice. All being fully satisfied of this, all work was thenceforward suspended on the Sabbath day. Experience proved that the human frame was so constructed by its Maker, that the refreshment of sleep did not of itself so compensate the effect of labor, as to dispense with an additional rest, fully to restore the exhaustion of the frame. There was, therefore, both wisdom and benevolence in superadding the rest of the Sabbath day : and this explained the reason why brutes, as well as men, were included in the requirement. The experiment of some months on the new plan ascertained, not only that the men could earn as much by keeping the Sabbath as by violating it, but *twenty per cent. more*. This being made known, other glass-works came into the plan,

and they found, on trial, that the necessity of unintermitted labor, in order to carry on their business, was wholly imaginary. There was no such necessity. The furnace could be kept up by a single hand, and he was relieved by another, during half of the twenty-four hours. The moral results were great. Glass blowers were usually first entered while small boys, and were called "tenders." From that age up to manhood, and so long as they continued to work, they knew not the blessing, either of education or of the Sabbath day: hence it was found, that very few of the hands employed could either read or write. This led to the opening of a Sabbath school attached to the works, and they all soon became scholars. This led to another, and a still more important result: the men volunteered to put in complete repair an old building, which they converted into a place of worship and a Sabbath school, and thus, while their extra earnings enabled them to appear in decent clothing, they all became regular worshippers at church, and in process of time, many of them put up humble, but comfortable cottages of their own. As for the proprietors, the saving of fuel alone, which resulted from suspending work on the Sabbath, proved to them an ample compensation for what might be considered by some, as a sacrifice. But their best and noblest recompense was, the beholding of the great and happy change which had passed on the condition and character of a large body of their fellow creatures, dependent upon them for daily bread. Before, their working hands had been the worst of slaves, now, they were among the happiest and most contented of freemen. He wished that every glass establishment throughout the country would follow the example: avarice alone could induce any proprietors to insist on working their hands without intermission: but in this case, avarice, if it continued thus to insist, would defeat its own aim and insure its own punishment.

The question being now put, the 14th Resolution was adopted.

The 15th Resolution was read and adopted.

XV. *Resolved*, That as the dissemination of a knowledge of principles and facts, with regard to the Sabbath, is one of the most powerful means of securing its observance, it is recommended to all to supply themselves with interesting publications on this subject, and to circulate them in all suitable ways, as extensively as possible.

The 16th, 17th, 18th and 19th Resolutions were read, and adopted without debate.

XVI. *Resolved*, That should every family obtain some good Sabbath Manual, that all the children and youth may understand the object of the divine Being in the appointment of the Sabbath, and the reasons why all should observe it, they would, it is believed, greatly promote, not only their own interest, but all the great interests of mankind.

XVII. *Resolved*, That the efforts that are made by ship owners, merchants and others, to give the rest and privileges of the Lord's day to seamen, must tend to elevate their character, increase their usefulness, and promote the good of all.

XVIII. *Resolved*, That the connection between the desecration of the Sabbath, and the use, as a beverage, of intoxicating liquors, and the traffic in them for that purpose, and the aid which each affords in the promotion of the other, should lead the friends of temperance, as well as of the Sabbath, to persevere in judicious efforts to cause each of these evils to be done away.

XIX. *Resolved*, That in the following sentiments, expressed by the New York State Sabbath Convention, to the Directors of rail roads who run their cars on the Sabbath day, we cordially concur, and commend them to the consideration of all such persons throughout the United States :

To the Directors of Rail Roads.

Gentlemen :—The position which you occupy gives you peculiar facilities for exerting great and extensive influence among men. All classes, and especially the young, must be deeply affected by the course which you take with regard to the running of cars on the Sabbath. It is on this account that we take the liberty to address you, and respectfully request your attention to a few considerations with regard to this subject.

In a free country, where all classes of citizens enjoy the blessings of social, civil and religious liberty ; where no standing armies support the government or give efficacy to law, it is of the highest importance that moral principle should be universal, and its salutary influences be felt by all classes of people. In order to this, they must understand and respect the laws of God, especially with regard to those great fundamental institutions which were “*made for man*,” and the observance of which is essential to the welfare of civil society. One of these institutions is that of the Sabbath.

This institution, established at the creation, was designed to keep alive the knowledge and worship of Jehovah, and thus to give efficacy to his moral government among men. Without this, that knowledge and virtue which are essential to the purity and permanence of free institutions cannot exist. And whether we, as a people, shall be successful in perpetuating our institutions, will depend, in no small degree, upon the fact, whether we shall or shall not regard the Christian Sabbath. And this will be deeply affected by the course which shall be pursued, with regard to the running of rail-cars and other public vehicles on that day.

The fathers of our country, who were honored as the instruments of establishing our institutions, were men who loved the Sabbath, and who regarded its observance as one of the bulwarks of national freedom. And to this we owe no small part of the blessings which we enjoy. And since those, through whose sacrifices and labors we have received them, have gone to their rest, patriotism, no less than piety, requires that we should, in this, imitate their example.

Among the reasons why the running of rail cars, as well as other kinds of secular business should be confined to six days, are the following, viz. :

I. It is manifestly the will of God, that all men should observe the Sabbath. And as they are dependent on him for the blessings which

they enjoy, their *interest*, as well as their duty, requires that they should do it.

II. As but six days in the week have been made for secular business, and no more have ever been given to men for that purpose, they have *no right* to any more. Only six days belong to men for secular business, and to take more for that purpose *is not honest*.

III. To employ seven days in a week in secular business is a violation, not only of a law which was written by Jehovah on a table of stone, but of a law which he has impressed upon the *nature* of both man and beast. That law requires, that those that have been employed six days in a week should rest on the seventh: if they do not, they impair their health, diminish their strength, and shorten their lives.

IV. Men who labor seven days in a week, are more reckless of property, character and life, than those who labor but six, and enjoy the rest and privileges of the Sabbath. They are more exposed to disasters and crimes. The consequence is, travellers are more exposed to the loss of property and life on Sabbath-breaking rail roads, than they need be; and more exposed than they would be, should the running be confined to six days, and all concerned be permitted to enjoy the rest and privileges of the Sabbath.

V. The running of the cars on the Sabbath is a violation of the *rights* of the people. They have a right not only to keep the Sabbath, but to be *undisturbed* by others. The running of the cars through villages, and by places of public worship, and often in time of service, is a *gross violation* of the rights of the citizens to the stillness and quiet of that day.

VI. The running of the cars on the Sabbath is wholly *unnecessary*. All the secular business which it is needful or proper, for men to perform, can be accomplished in six days. And there is no good reason why the cars should run on the Sabbath. On more than 700 miles of our rail roads, they are confined to six days in the week. Many of them are among the greatest thoroughfares, on which the most business is done, and, it is hardly necessary to add, are among the most profitable in the country. And on some, which have continued to desecrate the Sabbath, it manifestly would have been more profitable, in a pecuniary point of view, if they had not done it.

On one of the State roads in a neighboring State, they carried on the Sabbath, upon an average, 56½ passengers during the season. To this they employed 68 men, 18 horses, and 14 steam engines; and at an expense to the State, of \$3,613,75; being \$1,477,00 more than the income; and when all the income would have been obtained during the week, had they not run on the Sabbath, and thus \$3,613,75 saved to the State; a sum sufficient to pay the annual interest on \$72,000 of the State debt.

VII. By running the cars on the Sabbath, you tempt others to desecrate that day, and aid and abet them in doing it.—This exerts a highly deleterious influence, especially upon the young, and in numerous ways is detrimental to all the great interests of our country.

You also deprive those whom you employ of the rest and the privileges of the holy Sabbath. You prevent their attendance on the preaching of the gospel, and other means of grace which God has provided; and thus exert an influence which tends to prevent their preparation for heaven.

VIII. Increasing numbers of all classes, who, in the light of principles and facts, examine this subject, are becoming increasingly desirous that the running of the cars on the Sabbath should cease. And we cannot but hope, that you, gentlemen, at no distant time, will come to the conclusion, that the highest interests of all will be promoted by throwing the whole weight of your influence on the side of Sabbath observance; and that, by so doing, you may become eminently benefactors of our country and the world.

Do you say, “we are common carriers; and, as some men wish to travel on the Sabbath, we must run our cars to accommodate them?” Why *must* you run your cars to accommodate them? Do the laws of God, or the laws of the State, require it? No, they both forbid it. Why then must you do it?

Suppose the same men should wish to violate the laws human and Divine, in other ways, would you be obliged, because you are common carriers, to aid and abet them in doing it? Does not the fact that men are placed in public stations, and are thus charged with special responsibilities, lay them under special obligations to exert the influence which that gives them, not for the injury but for the benefit of themselves and their children. “Train up a child,” saith infinite wisdom, “in the way he should go, and when he is old he will not depart from it.” In scarcely anything is this more true or important, than with regard to the Christian Sabbath. The history of the last thirty years gives abundant evidence, that for parents to continue, by business, openly to desecrate the Sabbath, exerts a highly deleterious influence on their children. Facts speak on this subject as with a voice of thunder, and echo the declaration, “Six days shalt thou labor and do all thy work; but remember the Sabbath day and keep it holy. In it thou shalt not do any work; thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle.” Men who have continued openly to violate the Sabbath by the prosecution of worldly business on that day, have in so many cases been visited in their persons, estates or families with calamities, that all benevolent minds must desire that none should follow their example lest they should be partakers of their plagues.

On the other hand, those who, while diligent in business during the six days, have conscientiously and regularly kept the Sabbath, and gone with their children to the house of God, have in so many cases been visited with blessings, which have gone down to their children and children's children, that all benevolent minds must desire that such blessings may become universal.

Rev. Dr. Edwards now read the draft of an address in the name of the Convention to Canal Commissioners throughout the Union.

In reporting this document the Rev. gentleman accompanied it with some statements in reference to the suppression by the Postmaster General of a number of small mail routes, on which the Department had allowed in some cases a third and in others as much as half of the whole amount allowed the contractors, simply for carrying the mail upon the Sabbath. By this operation \$60,000 a year had been saved to the Government. It was not (he was authorized to say) the personal wish of the gentleman now at the head of this Department that the mail should be transmitted on Sabbath on any route: he was governed in this matter by the expression of public opinion: and whenever the people signified such to be their will, he was ready to carry it into immediate effect. It was a fact well worthy of remark in this connexion that against the act of the government in this suppression not a human being had opened his mouth. It met with universal acquiescence and at least tacit approval. (It ought to be understood that there existed no law requiring the mail to be carried on the Sabbath: it was merely a regulation of the Department.)

To Canal Commissioners and others who are instrumental in opening the locks, and performing other official or secular business on Canals, on the Lord's day.

GENTLEMEN :

Among the numerous manifestations of wisdom and goodness, which the Divine Being has made to the human family, is his arrangement, after six days of labor and attention to secular concerns, for one day of rest, and of special devotion to the worship of God and the promotion of the spiritual good of men. And so important in his own estimation was this arrangement, that he evidently had his eye upon it in the creation of the world and in the Sabbath which he observed at the close of that work, when the morning stars sang together and all the sons of God shouted for joy. This arrangement was evidently "made for man," and an intelligent and conscientious regard to it, has in all ages been found to be essential to his highest good. The rest which it contemplates is required by his physical system; and the moral influence which it imparts is no less needful to the health of his soul. These truths, revealed with great clearness in the scriptures, and abundantly illustrated in the course of divine Providence, are receiving extensively

increasing attention, and a consideration of their high importance is extending in various parts of our country. The consequence is, a decrease, in many places, of the number who engage in secular business or traveling for amusement on the Sabbath, and an increase of those who enjoy the privileges and engage in the appropriate duties of that day. Vessels and steamboats less frequently leave the harbor. The number who go to the post office on the Sabbath is diminishing. On more than a thousand miles of rail road the cars do not run on the Sabbath. In many cases the mails are not transported, and the locks on canals are not opened. And in various kinds of business, in which it has been contended that it was necessary to desecrate the Sabbath, it has been found by experiment that such business can be carried on to even better advantage by being confined to six days in a week. And we have a settled and strong conviction, that if this should be the case with all kinds of business, the highest and best interests of all concerned would be promoted. Nor do we see any good reasons why this should not be the case; nor why the business on our canals should be, as it sometimes has been, an exception. That large and interesting class of our fellow citizens, who are called to labor on our inland waters, need, physically and morally, as much as others, the rest and the privileges of the Sabbath; they have an equal interest in them and an equal right to enjoy them. Many of them ardently desire to enjoy these blessings, and in one State more than 1,200 captains of canal boats united in a petition to the Canal Commissioners not to open the locks, or require their agent to perform official business on that day. This would prevent owners of boats and goods from urging those who are employed to desecrate the Sabbath, and would greatly lessen their temptation to do it. It would remove the official sanction which by the opening of the locks is given to that vice, and relieve the public agents from the guilt of aiding and abetting in promoting it. The consequence would be, as it has been on those canals; where the experiment has been tried, the health and the character of those employed would be improved. Business would be transacted with greater facility. Nor would the amount on the whole be diminished. The Canal Committee, composed of distinguished Senators, to whom the petition above referred to was committed in the State of New York, after long and careful consideration of the whole subject, say in their report, the boatmen who send up their petitions express their firm conviction that as much merchandise and produce could be transported on the canals during the season of navigation, with the observance of the Sabbath, as there can be by violating that day. There can be no doubt, that the boatmen take a correct view of the subject. Other things being equal, the Committee believe, that both man and beast can perform *more* labor, by resting one day in seven, than by constant employment every day in the week.

“The Sabbath was emphatically ‘made for *man* ;’ and, when viewed in the light of *political economy*, can never be sufficiently prized.

“It is admitted by all, that intelligence and virtue constitute the only sure foundation of republican institutions. If the people are intelligent and virtuous, the institutions of our country are safe. It is believed, that the Sabbath duly observed, in the repeated instructions which it brings to the population of a nation—in its calling the attention of all to the duty they owe to their Creator; in reminding them of their accountability beyond the grave, and thus maintaining and invigorating the conscience, *lies at the foundation of our national happiness and prosperity.*

“It is a well-known fact, in the history of the vicious and depraved, that the violation of the Sabbath is generally the first step in the series of wickedness and crime, which led them to their final ruin. Nor is there any thing mysterious in the blighting influence of Sabbath desecration on the human character. The want of that moral and religious culture which the observance of the Sabbath secures, the voice of conscience hushed by its repeated violations, leaves the unhappy individual without any saving moral principle to warn or protect him, and, like a vessel without a rudder, upon the stormy ocean, he is sure to wreck his happiness and his character.

“Of 1232 convicts, admitted to the Auburn State Prison, previously to 1838, 447 had been watermen; and of the whole number, 1232, only 26 had been in the habit of keeping the Sabbath.

“Of 1450, admitted to the prison previously to the year 1839, 563 had been watermen, and 27 only had kept the Sabbath.

“Of 1653, admitted to the prison previously to the year 1840, 660 had been watermen; and of 203 admitted to the prison in one year, 97 had been watermen, and only 2 had kept the Sabbath.

“One way to promote the religious observance of the Sabbath, is for the canal officers, and all who employ others to do business on the canals, to suspend their secular business, and religiously observe the day themselves. Let the distinguished classes of society set an example of keeping the Sabbath, and others may be expected to follow. And let employers, *in no case*, unnecessarily deprive those whom they employ of the rest and privileges which God has provided for them, and the enjoyment of which *would promote the mutual good of all.*

“The State officers violate the laws of the State, in opening the locks and transacting public business on Sunday, and the Committee believe that the interests of the State, or the prosperity of individuals, can never be advanced by the violation of human or divine laws.

“*The policy, which seeks to gain by the violation of laws, which infinite wisdom and goodness have established, is selfish, short-sighted, and defeats its own end.*”

Such are the sentiments expressed by distinguished Senators after careful inquiry and patient investigation, and who had a good opportunity to become acquainted with the facts connected with the desecration of the Sabbath by the opening of locks and the performance of official and secular business on canals.

And we have no doubt that they are equally in accordance with sound philosophy and correct political economy, as they are with good morals and true religion.

And we would most respectfully and earnestly commend them to the careful perusal and profound consideration of all who are thus concerned in opposition to laws human and divine in such violations of the Lord's day. And we cannot but hope that the time may soon come when their own experience shall unite with the experience of increasing numbers in all departments, in testifying that the Sabbath was indeed made for man, and that in the keeping of it in accordance with the will of the Lord of the Sabbath, and of those laws natural and moral which he has established, there is truly great reward.

The address having been read, it was adopted.

Letters were then introduced and read from Rev. Dr. Green, of Philadelphia, Rev. W. H. Barnwell, and others:—*See Appendix.*

William Geo. Baker, Esq., of Baltimore, was appointed an additional Secretary, to aid in furnishing certificates of attendance to delegates.

J. M. Atwood, Esq., from the Standing Committee, reported an address to the people of the United States:

THE NATIONAL LORD'S DAY CONVENTION TO THE PEOPLE OF THE UNITED STATES.

The Convention of delegates assembled in Baltimore from various parts of the Union, to consult on the means of promoting a more general observance of the Christian Sabbath, would respectfully solicit the attention of their fellow-citizens to the subject of their deliberations. Were an apology necessary for an appeal so wide as this address contemplates, it is found in the fact that the object concerns all—whether they dwell in the crowded city or the scattered hamlet; in the palaces of the rich or the cottages of the poor. They believe that the results of the decision which the nation shall maturely form as to the claims of this institution will reach far onward in its history, and that we are dealing with the elements of the future weal or woe of the hundreds of millions who are to inhabit this land when we and ours will be remembered only by the healthful or baneful influences we have exerted upon this forming period of our career.

That our means of safety are as peculiar as our perils, is an admitted truism. We have parted with many of the prescriptive safeguards of

other countries. The popular ignorance, upon which the monarchies of the old world have so greatly relied for safety, we deprecate as our danger. The elevation of the masses in intelligence, which they fear, is our hope. They are building citadels of defence from their own people. We are seeking to awaken in ours a higher and higher estimate of their power and their rights. Their restraints from violence are chiefly external force. Ours are the love of order, the sense of justice, the power of conscience and the fear of God. Such are our trusts: if they fail us, all is lost. Our mistake is fatal, and there is no remedy.

It is with reference to considerations like these that we desire to fix the attention of our fellow-citizens upon the Sabbath, as a moral safeguard tendered to us by our beneficent Creator for just such exigencies as ours; and, as nations are what individuals are, tendered to us as a nation, to each of us as individuals, with all its blessed influences upon the life that is, and the never-ending life to come. Were it a human device, we might well fear lest evil should be mingled with its good, and could justly question its claims upon our unlimited confidence. But it is a law of God—coeval with creation. It is one of the selected few, the Ten Commandments, that brief but comprehensive expression of His will. Among these it stands; and we may not say that it is secondary in importance or obligation to any. For aught we know, it may be the very keystone of the arch.

This should be enough. There is no higher sanction our reason can ask or conceive.

But were there no such revelation, and were we compelled to trace back from effects to causes, so manifold are the Sabbath's blessings, so complete its adaptation to our physical, social, and moral necessities, we could not fail to refer its origin to Him who made man, and who knew his wants as his Creator alone could know them. That it was made for man, as man, is proved by all its bearings upon all his wants.

As a period of rest, after six days continuous toil, it is *indispensable to the laborer*. Without this gracious interval, his health and vigor prematurely decay as certainly, although not as speedily, as if debarred from the refreshment of sleep; and health and vigor are the poor man's capital. The statistics, now so greatly accumulated that we cease to gather them, showing the fearful waste of life in those employments which know no such suspension, are full of warning and instruction. Sad indeed is the lot of the laborer without this jubilee of the week to recruit his exhausted energies; when he may wipe the sweat from his brow and lift up his body and lift up his spirit, alike bowed down by daily toil.

Nor is this interval of repose, as a law of our physical nature, less necessary to *intellectual* occupations. The mind must be stately unladen of its cares, as the body of its burdens, or a similar penalty must

be endured. The ordinary effects of systematic violations of the Lord's day, by men of business or professional men, are less clearness of perception and power of discrimination, and less soundness of judgment, and, generally, a diminution of intellectual vigor; often followed by a sudden breaking down of the over-tasked mental faculties; in other instances the result is lunacy or self-murder. In short, moral and religious considerations apart, nothing is gained by a violation of the divine command—a truth often learned too late. If a man would make the most of himself in all respects, he will do well to remember the Sabbath day to keep it holy.

But the demands of our *moral and social nature* for the blessings of a sanctified Sabbath, are still more imperative, and take hold of higher results. We cannot dispense with this pause from the pursuit of pleasure, gain or distinction; we need it to moderate our passions, to chasten our desires, to purify our motives, to elevate our aims, and to seek the salvation of our souls. It is here the Sabbath chiefly discloses the divinity of its origin and the benevolence of its purpose. It speaks in God's name to the tide of worldliness—"thus far shalt thou come, but no farther;" it communes with man of eternal retributions—points his burdened conscience to the only Saviour, and to that heaven whose endless felicity none shall know but the pure in heart and the pure in life. In its legitimate observance, it is a season of hushed passions and of tranquil enjoyment, disposing the heart to kindness and good will,—a season for the affectionate instruction of the young in their duties to God and their fellow beings—for the privileges of private and social worship—attendance upon the instructions of an intelligent Christian ministry, and of devoutly reading the inspired words of truth and love in the holy volume. The subjects of thought and conversation are pure and elevating in their nature; and it would be strange, indeed, if the Sabbath sun, as it sets upon a family or community who thus had hallowed its hours of light, did not leave them happier, wiser and better than when he rose. Can any doubt the effects of a day thus spent on mental and moral character, or the power of that restraint which it throws over the conduct? Nearly three entire years, or one seventh of the life of every young man, who leaves his home on reaching the age of manhood, will have been spent under such influences. These are not the families, nor these the individuals, who are nuisances to society. It is not he who fears God, and keeps his Sabbath, that robs his neighbor or murders him; nor is his place among the debased of his species in any respect, or any where—least of all here. You cannot keep a man ignorant or brutish in this country, if you give him his Sabbath, and he observes it according to his Maker's will. He will be raised by its concentrated influences, and will understand and value his civil and political rights, and will respect the rights of others. The wily demagogue must seek somewhere else his tool or his victim.

With a population thus nurtured, we all feel that our laws would be obeyed and our liberties as a nation safe ; but there can be no such without the Sabbath and its appropriate sanctification, and there is no such where it is unknown and unhonored. We beseech our fellow-citizens maturely to consider this conclusion and the facts which, as we have seen, have inevitably involved it.

If these are the happy issues of obedience to this wise and gracious command of our Creator, we are warned by his word and awful providences that its profanation is proportionally dangerous. The purest and most healthful fountain, if poison be cast into its waters, sends forth only streams of death, and so will desecrated and polluted Sabbaths work our more speedy and dreadful ruin. Our principle of self-government as a people must be abandoned, and we and our children must pass under the yoke of despotism.

There is much to encourage us. The Sabbath, like the Bible, is to a great extent embedded in our affections, our most cherished associations, and in our social and civil usages. Almost universally the places of business and of public amusement are closed ; and, as a general fact, and in a growing degree there is a cessation from open labor ; and those from whom this privilege is yet withheld—for withheld it is in instances fearfully numerous—have begun to feel it the sorest evil of their poverty that they cannot obtain that, even as a boon, which is theirs by inalienable birth-right—by the legacy of their fathers and the gift of God. Of the strength of this desire for deliverance there are the most convincing proofs before the Convention, and among the motives which have assembled us here, many of us from distant homes, were the affecting appeals of this very class of our proscribed fellow-citizens for the help which public opinion and public sympathy may bring to their relief. Shall it be denied ? and especially shall the sought-for aid be withheld by those who have the power to grant it ; and that for the sake of gains uncertain at the best, but which if realized, will bring no real good, and which may yet ruffle and disturb the pillow of death ?

In conclusion, we would ask of our fellow-citizens their influence, their kind persuasions, and above all, their blameless example in aid of this cause, to the furtherance of which so many and such various considerations prompt us. The world has never witnessed the spectacle of an universal obedience to the Sabbath in any country ; and its full power to bless a nation is yet unrevealed. In no other land can the trial be made with such encouragements as in this, and with such power of example to the world—for if successful here it will be as the voluntary decision of a free people.

It was the remark of one of the ablest and purest of those foreigners who came to our aid in the days of revolutionary peril, and who made his home, and recently his grave, among us, the late venerable Dupon-

ceau, of Philadelphia, that of all we claimed as characteristic, our observance of the Sabbath is the only one truly national and American, and for this cause, if for no other, he trusted it would never lose its hold on our affections and patriotism. It was a noble thought, and may well mingle with higher and nobler motives to stimulate our efforts and encourage our hopes. And while it is the g'ory so eagerly coveted by other nations that they may be pre-eminent in conquests and extended rule, let us gladly accept it as our distinction, and wear it as the fairest of all that grace our escutcheon, that we pre-eminently honor the Sabbath and the Sabbath's Lord.

In behalf of the Convention,

JOHN Q. ADAMS, *President.*

HARMAR DENNY, *Secretary.*

Dr. Eddy, from the Standing Committee, reported the following Resolutions, which were adopted:

XX. *Resolved*, That this Convention view with gratitude to the Divine Being, the effort which has for some time past been making on the part of the National government, as well as of many officers of the army, to extend to the soldiery the privilege of resting on the Sabbath and attending the worship of the Sanctuary. And it is ardently hoped, through the good providence of God, that this privilege will soon be extended to the entire army.

XXI. *Resolved*, That the clergy of the different denominations of christians in the United States be respectfully requested to preach, annually, a sermon or sermons, adapted to promote the scriptural observance of the Lord's day; and, if convenient to them, to select the month before harvest as the season for such discourse.

Dr. Eddy then read the 22nd and 23rd resolutions, which were agreed to without debate.

XXII. *Resolved*, That Rev. Mr. Hamner, Rev. Benjamin Kurtz, Fielder Israel, Charles W. Ridgely, and R. G. Armstrong, Esqs., be, and they are hereby appointed a Committee of Finance, to whom shall be paid over whatever sums may be subscribed and collected for that purpose, to pay all the necessary expenses of the Convention; and who shall select such portions of the letters and communications read before this Convention, to be published in connexion with the minutes of its proceedings, as they may think proper, and also superintend the publication, and gratuitous distribution of the proceedings of the Convention.

XXIII. *Resolved*, That the respective delegates in attendance on this Convention, be requested to leave their address with either of the members of the said Committee, and that a copy of the proceedings be sent, by mail or otherwise, to every such delegate.

Mr. Adams, the venerable President of the Convention, rose and stated, that he was now under the necessity of taking his leave of this body, and of returning to Washington. He took this opportu-

nity of renewing to every gentleman present his cordial thanks for the honor they had done him by placing him in that chair, and also for the gratification he had received from what had hitherto been done. If it was true, that there existed a solid foundation for the remark, which had been alluded to, of the late lamented Dupon-ceau, that the American nation was distinguished above all other nations of the earth, for its profound reverence for, and its general observance of the Sabbath; he hoped that the result of the present Convention, would greatly increase such evidence of its true glory.

Dr. Longmore, of Manayunk, moved, that the thanks of this Convention be given to our most excellent and venerable President, for his able and acceptable administration of the duties of the chair, on this occasion.

The motion was unanimously agreed to, and the Convention adjourned to the afternoon.

THURSDAY AFTERNOON,—3 o'clock.

The Convention met. The Hon. Willard Hall, 1st Vice President in the chair. Prayer was offered by the Rev. Mr. Kingsford, of Alexandria.

Dr. Edwards, from the Business Committee, reported the following Resolutions:

XXIV. *Resolved*, That the thanks of this Convention be given to the Trustees of the congregation worshipping in this house, for the use of the church, and for all the accommodations which they have furnished during the sessions of this Convention.

XXV. *Resolved*, That the thanks of this Convention be tendered to the families in Baltimore, who have kindly opened their houses for the accommodation and generous entertainment of the members of this Convention.

XXVI. *Resolved*, That the assistance which the venerable John Quincy Adams, late President of the United States, has rendered to the objects of this Convention, in the able, dignified and kind manner in which he has presided over our deliberations, and in the testimony which he has borne to the importance of the Sabbath to the social, civil and religious interests of our country, deserves and receives our grateful acknowledgements; and that the Secretaries be directed to transmit it to him with our earnest desires for his health, usefulness and happiness; and that when he shall have done with the things of this world, he may be prepared for, and received to "that rest which remaineth for the people of God."

Dr. Eddy moved, that the time while the Committee were out preparing further business for the action of the body, be occupied in free conversation.

He had himself a word or two to say as to the state of things in New Jersey, where he resided. And he would make these statements the more readily since many of the evils they suffered in that State were chiefly of foreign growth. The State had been compared by some one, Dr. Franklin, he believed, to a cask tapped at both ends. This was said, and not altogether without reason, in allusion to its position between

the two great cities of New York and Philadelphia. But the simile would have been more correct if it had compared the State to the Mediterranean, with a strait like that of Gibraltar at each end: for much more flowed into than out of it. In Jersey their courts were almost perpetually in session; but it was to settle causes the origin of which came from Philadelphia and New York. The vicious from both cities escaped on Sabbath to the Jersey shore opposite, and there they committed crimes which led them to the penitentiary and often to the gallows. The statements of Judge Hornblower on that subject were fearfully true. Dr. E. had himself too often been called to attend wretched criminals from the condemned cell to the fatal tree. Many of them were residents of New York, and their first step in crime was to come over on the Sabbath to the shores of New Jersey—there they got to drinking, and then to quarrelling and murder. Here was one of the greatest evils with which their community was afflicted. The great cities on either hand were pouring out on every Lord's day thousands upon thousands of beings who had no regard for the laws either of God or man. The mail cars between New York and Philadelphia were filled, on Sabbath, with those who came abroad with dog and gun to engage in field sports. It was therefore in our great cities that this question of Sabbath observance or Sabbath desecration must in the first instance be settled. The mail could not travel across New Jersey were it not for the stockholders of the rail road lines in New York and Philadelphia. The people of Jersey were, generally speaking, in favor of a strict observance of the Lord's day; but their wishes were controlled and crossed by gentlemen residing out of the State.

Mr. Childs said that he, too, had been waiting with anxiety to hear some gentleman touch upon what he esteemed the real foundation of the whole evil complained of. He believed, for one, that the difficulty lay back of any of the causes which had as yet been brought forward: and it was this,—that there existed no settled judgment in the community as to what constitutes a violation of the Sabbath. One might go from one end of this country to the other, and with the exception of a small infidel *clique* all professed to keep the Sabbath. We might see in one place a colonel at the head of his regiment manœuvring on the parade ground:—or a captain of artillery practicing his men at target firing: both of them perhaps were professors of christianity: and they both maintained that they were appropriately occupying the hours of the Lord's day. A general officer would march through the streets of one of our great cities with his thousands of troops and still contend he was doing his duty. This was their mode of keeping Sabbath. There was no principle in the case but this—simply to take the fourth Commandment as our rule, and make no exceptions but for works of necessity or mercy. When ministers and members of the church began to set the example of transcending this rule, there was no stopping point short of general licentiousness, and an utter prostration of all Sabbath observance whatever. Mr. C. said that the appeal must be to the members of the christian church throughout these United States—to those who through the benign influences of the Spirit had been converted to the knowledge and obedience of the truth: it must be they who would save the country or it could not be saved. Our hope was in that church which Jesus had founded with his own right hand. He hoped this entire Convention would rise as one man and present such an appeal to the christians of America. Could it be right in the sight of God to employ the sacred hours of the Sabbath in any thing besides his own worship, save only works of necessity and mercy?

Suppose the fourth were put on the same level in our practice with the sixth Commandment—what a revolution would it make in Society! And yet where was the difference in their moral obligation? And in relation to the sanctification of the Sabbath, why should not all classes of our citizens be put on the same level and receive

the same treatment? If a poor black boy rolled his wheelbarrow or drove his cart past one of our churches while engaged in worship, he was immediately stopped: yet we suffered at the same time the proprietors of steamboats and rail cars to rush through the country carrying freight and passengers without interference and with scarce an intimation of censure.

He appreciated the truth of the remarks made by a gentleman recently up (Dr. Eddy), and thought with him that we should carefully avoid shewing a captious spirit against the church and the ministry. His remarks on that subject were entitled to great consideration. Yet it was a certain truth that while the conductors and agents were driving their cars roaring through our streets on the Lord's day, their employers, the proprietors of the cars, were in the house of God piously seated at the Lord's table. It was useless to shut our eyes to facts like these: we must look at the case as it is. He knew there were difficulties to be encountered: but he believed the root of them was to be found in the loose principles held by many as to what was, and what was not, a violation of the Sabbath. It would generally be found that gross error was contemporaneous with loose notions respecting the Sabbath. He had been forcibly struck with a remark of the Rev. Dr. Edwards, that the Sabbath was as naturally suited to the mind and conscience of man as air was to his lungs, or cold water to his thirst, or light to his eye. Surely the great body of christians might exert a greater influence in causing it to be observed. There were in Baltimore as many, if not more than twenty thousand Protestant Christians, at least five thousand of whom exercised the elective franchise. Now while he would be among the last to degrade the holy cause of religion by mingling and mixing it up with the party politics of the day—he loathed the very thought—yet it was certainly true that, if these five thousand christian voters avowed it as their purpose to have none for their rulers who openly set the law of God at defiance, his word for it, they would at once witness a wonderful reform in this matter of Sabbath breaking. There was not a city or a village in our land where, if the church once took this stand *and kept it*, they would not witness a great and salutary change. Give him but the assurance that every member of what were commonly known as the Evangelical Churches of the United States would never travel in coach, stage, rail car or steamboat on the Lord's day, nor go nor send to the Post office on that day, and he would not ask for any petitions to Congress nor any legal interposition of any kind:—the crime would cease at once: it would drop spontaneously and without hand.

It had been demonstrated, and the fact was officially admitted, that the transportation of the mail on the Sabbath was an enormous burden on the Government and cost full one-third as much as to carry it on all the other days of the week. The Government did not desire the practice to continue: let but the men who feared God *will* that it should cease, and it would cease. He spoke in the sincerity of his soul in endeavoring to direct the attention of this body to what he believed to be the foundation of the evil. We might put forth documents to show that Sabbath rail cars were run at an actual loss to the proprietors: but that was not the thing: the proprietors would settle all questions of profit and loss for themselves. No fear but they would discover all that: this body never would influence them by such arguments, nor much, probably, by setting forth the evils of Sabbath travelling. They must be moved by a healthy public sentiment, or by nothing. As to New Jersey, Mr. C. said, he loved the State, if for nothing else, because it held in its bosom such a man as Chief Justice Hornblower, whose admirable communication had been heard with so deep an interest. Let but the sentiments expressed by that venerable man become universal, and nothing more would be wanting to place his State on the pinnacle of glory. He regretted, however, to hear that that excellent State should permit the public desecration of the Lord's day by grog-shops all along the line of their Rail Roads.

Drs. Longmore and Eddy here interposed to state that that evil had been reformed: the Companies had prohibited the practice and it was discontinued.

Mr. C. said he was heartily glad to hear it: for he had himself been once detained several hours in the night on one of those lines in consequence of the engineer being drunk.

He had thrown out these remarks in a somewhat desultory manner, as they occurred to his mind. If anything he had said should induce those who heard him to probe the existing evil to the bottom, his purpose would have been answered.

He concurred entirely in the vindication of the Clergy generally, which had been presented by the Rev. gentleman from N. J. (Dr. Eddy). For one he believed that there was at this hour no part of God's earth where the christian ministry could compare in intelligence, morals or piety with those of these United States. There might be, and no doubt were, some men attached to the order who were a disgrace to it and to themselves: but it would certainly be most flagrant injustice to say that the influence of the American clergy was not sound and wholesome. He hoped that the Resolution* which had been offered by the Rev. gentleman from Maryland would be carried out: but he trusted the matter would not stop there, but that the entire church would be roused to its duty.

As to all questions about the Jewish Sabbath, he believed they might soon be settled. For one he was so ignorant as not to know that there were any persons in the country who professed to observe the Jewish Sabbath. The Sabbath he was after, and which he hoped to see universally kept, was that which was established six thousand years ago, before there was a Jew upon earth: that Sabbath which God himself appointed and which he sanctioned by his own example: that Sabbath which "was made for man." Christmas was still Christmas, whether it was kept on the 25th of December, or on the third of January, or, as according to others it ought to be, on the 16th of May. It commemorated the commencement of the greatest of all earthly events: so did the Sabbath. It was Adam's Sabbath, so far as any particular man had to do with it. It was now kept by christians generally on the first day of the week: but it was not less the Sabbath on that account. Was one of the ten commandments repealed?—by whom?—If one might be repealed, all might: if the command to keep holy the Sabbath day was not binding on christians, then the commandment to do no murder was not binding on christians, and they might steal, murder, covet, lie and commit adultery, and yet sin against no commandment of God. The command, it was true, was given at Sinai to the Jews: but it was to remember an *old Sabbath* which had been ordained thousands of years before, even at the creation of the world. God did not make the Sabbath *then*: it was made by him the next day after he had made man. As soon as he made him, he made the Sabbath "for him" to bless him. Adam kept the Sabbath: and men would do the same now, all men would, had not Adam, their first father, broken God's law and fallen from his original righteousness.

Let us then ask all to bring their conscience up to this question,—“Am I not bound to keep holy the Sabbath day?” and “can I keep it holy save by spending it in God's worship and abstaining from all works but those of necessity and mercy?” Here was leet-room enough in all reason to suit any man.

Mr. C. concluded by observing that they had listened to three excellent Addresses from the pen of the Standing Committee: he thought the Convention needed yet another—to the Christians of the United States: once enlist them heartily in this cause and all opposition would fall, and the heavenly repose and stillness of the day of God would pervade and possess our happy land. Then should we exhibit to all

* No. XXI, originally submitted by Dr. Johns, and referred to the Business Com.

nations the truth of that inspired saying "happy is that nation whose God is the Lord."

Dr. Boardman inquired whether a resolution submitted by him touching the desecration of the Sabbath by Sabbath meetings of Congress, and which had been referred to the Standing Committee, had been reported by them to the Convention?

Judge Hall, the acting President, replied that it had not.

Dr. B. replied that if it had not, and if it was the intention of the Committee not to report it, he should claim the exercise of his personal privilege, as a member of the Convention, to present it, in his own name, directly, for the action of the body. He viewed the subject as one of the deepest importance, and he believed the Resolution had the general sympathy of the members present in its favor.

Dr. Eddy would explain the reason which had induced the Committee to decline reporting the resolution to the Convention. The Committee had had a number of resolutions referred to them which, like this one, they did not feel themselves at liberty to report. The grounds of this conclusion would hereafter be more fully given by the Chairman, (Dr. Edwards). But this did not abridge the right of every member to offer any resolution he pleased in his personal capacity. The Committee did not understand that their appointment bound them, as a matter of course, to report whatever resolutions might be offered, else where was the utility of their appointment at all? In relation to that which had been offered by the Rev. gentleman from Philadelphia (Dr. Boardman) they did not deem it expedient to invite the action of the body upon it, because they understood the Convention to be of such a character as rendered it inexpedient for them to present themselves before the world in conflict with the laws of their country, or as impeaching the conduct of our National Legislators. They understood this assemblage to occupy a position sublimely remote from all such conflicts. Our public representatives were responsible to the Constitution, to the Laws, and their own constituents. The Committee did not feel themselves, or the Convention, at liberty to impeach the conduct of the National Legislature. Such were the considerations under which they had acted: he submitted them, with due respect, to the decision of the body.

Dr. Boardman replied that, with the utmost respect for the members of the Standing Committee, he could not refrain from the expression of his profound surprise at the explanation just given in their behalf. If the principle laid down by the worthy brother who had just resumed his seat, was to prevail, and must govern the course of this body, and ought to control the conduct of a christian people, then might not only the two houses of Congress, but the State Legislatures, and the corporate authorities of every city and borough throughout our country, not only occasionally, but steadily and as a settled practice, hold their sessions upon the Lord's day, and not a christian in the land might lift the voice even of respectful remonstrance against such a flagrant desecration, lest he should "place himself in conflict" with the civil authorities! So far was Dr. B. from sympathizing in such a sentiment; that he believed this Convention had more legitimately to do with our National and State legislators, than with the proprietors and directors of canals and rail cars. These directors were not appointed by the members of this body: the citizens generally had no voice in choosing, nor any recognized right of controlling, the directors of private corporations: those Directors were not in any sense, their servants, nor responsible to the members of this body for their acts: and consequently, on the other hand, the Convention were not responsible for what they might choose to do, because such acts never were submitted for the Convention to pass judgment upon. (He did not however mean to say but that its members, as a portion of the community, and as such exerting a proportional influence, were not in this remote sense responsible.) But what was the case in relation to our National Representatives?

They were the representatives, and as such the public servants, of the people. The christian portion of the community were, in their care, directly and personally responsible for every act they were permitted, without answer or rebuke, to perform. While accustomed, as all christians were, to dwell upon the fact that no sin so certainly called down the judgments of heaven as the open breach of the Sabbath day, our position was that of a people responsible for their Government and for all its acts. And if God visited, (as he did visit in all ages,) even Governments the most despotic for the public sins of their rulers, how much more might he be expected to punish us, a free people, if we allowed our own chosen representatives to trample upon his Laws without remonstrance? Should they, as a National Convention, hesitate for a moment to do what was done in the face of the House itself by the venerable man who had lately vacated the chair of this body? He had in his place, as one of the Representatives from Massachusetts, firmly resisted an official encroachment on the sanctity of the Lord's day. And ought this body to shrink from doing the same? He trowed not. The House of Representatives had repeatedly protracted its session into the Sabbath morning: and some three or four years since it was even extended through almost the whole day. Such examples had a far-reaching influence, an influence as pernicious as it was extensive. Of what avail would it be for the Convention to press an argument for the Sabbath on the Directors of Rail Road Companies, while an example so momentous and so pregnant with evil was held forth without remonstrance or complaint before the eyes of the people? An example which might and would be pleaded to justify or to excuse Sabbath violation in every form. He trusted the Convention would express firmly yet temperately its opinion of such a proceeding.

Dr. B. was not in favor of anything in the form of a memorial: but, while the country had been searched for every form of Sabbath violation, even down to the Sabbath school child who bought a stick of candy, ought this grave and flagrant case remain untouched? He trusted not. And he would therefore now again offer the Resolution and ask the action of the Convention upon it.

The chair decided that this would not be in order until the rule which required the reference of all resolutions and other papers to the Standing Committee without debate should have been suspended.

Dr. Longmore, of Manayunk, thereupon moved that the rule be suspended.

Dr. Eddy observed, that a Resolution had been offered declaring that public men were as much bound in their public capacity, to respect and obey the Law of God as private men in their private and individual capacity. The Committee had reported this Resolution and it had been adopted by the Convention. That now presented took, substantially, the same ground. He did not deny that the Convention might approach the National Legislature: but would a body like this be very likely to sway such a body as that? The object of assembling this Convention was, as he understood it, to create public sentiment, which in free Governments was more potent than the Laws themselves. This if created, would influence the National Legislature far more than all the Resolutions that might be passed here.

Dr. Campbell, of Pittsburg, said that the Convention had appointed a Standing Committee, and had confided to their discretion the reporting of such resolutions as should receive its action. Until the business already submitted was complete, nothing farther could regularly come before the Convention, but through that Committee: and he could not but view it as somewhat discourteous for any individual member to propose virtually to discharge the Committee with a view to getting a favorite measure before

this body. Should this practice be sustained, all might claim the same right: each deemed his own resolution of great importance; and instead of being able to adjourn that night, they might be detained in Baltimore for a month to come.

He moved to lay the motion of suspension on the table: and the question being put, it passed in the affirmative.

Dr. Edwards, from the Standing Committee, observed that the Committee had read with attention and delight the various documents submitted to them. Some of them were long—too long for publication: but the Committee had selected and presented such only as seemed to them to touch upon those principles respecting which they deemed it expedient this Convention should bear its public testimony. Some of the resolutions submitted seemed to the Committee not to be exactly within the range rightly pertaining to the action of such a body:—others related not so much to the obligation of keeping the Sabbath as to details respecting the manner in which it should be sanctified, a matter which could more advantageously be treated by local associations. The Committee believed that this, as a National Convention, assembled from various and distant parts of the Union, should confine its attention to general and comprehensive views. Another large class they had reported, and which had received the action of the Convention. After as full a consideration as possible, they thought that as much ground had been covered as would be useful toward producing the highest and best effect upon the public mind. There was such a thing as going too far in matters of detail, which had better be left to the public conscience in the light of facts. The remaining papers had been returned to the Secretaries.

He concluded by a motion that the Standing Committee be now discharged, which being agreed to, they were discharged accordingly.

Dr. Boardman said he had been urged by many friends round him to offer his resolution again, and he accordingly presented it for the action of the Convention.

Resolved, That this Convention express their deep regret that the Congress of the United States, has, in repeated instances within the last few years, deemed it expedient to continue its sessions through the whole or a part of the Sabbath: and they record it as their deliberate conviction that the National Legislature should abstain from this practice for the future.

Mr. Paul T. Jones, of Philadelphia, said that he had heard, three years ago, very strong denunciations of rail road companies and mail contractors for their disregard of the fourth commandment: but here was the same disregard manifested in high places by the National Legislature, and yet this large and respectable body, convened to give expression to their views on this very subject, and it dare not speak out and utter its protest against so open and bold a profanation of the day of rest. The legislature of this entire nation had not merely trenched upon God's day, but, in one instance, had engrossed nearly the whole of it, in secular affairs; and yet this Convention paused; and it was held that they ought not to speak although the Congress daringly violated the wishes of the whole christian community throughout the United States. If such a principle were to prevail, he should feel like protesting against the Convention itself. He recommended the resolution with all his heart.

Dr. Edwards observed that in offering the resolution the mover had himself admitted that the wording of it might perhaps be stronger than the facts would warrant. Would it not be better to wait till the whole facts in the case had been ascertained? and even then, a serious question might arise as to the expediency of adopting a resolution of this tone or tenor.

Dr. Boardman thought the Rev. Chairman could not have alluded to the wording of the resolution. The facts to which it referred was known to the whole country. It had recurred repeatedly within the last few years.

Rev. Chas. A. Davis moved that the Resolution be laid upon the table.

But the question being put, the motion was negatived.

The question then recurring on the adoption of the resolution,

Dr. Edwards said he had a few thoughts which he wished to submit. It appeared to him, in view of the whole case, that it could not be most useful to the cause to adopt a resolution of this kind at the present time. The Convention had already adopted all which it would be desirable to embody in the pamphlet intended to be put forth by the Convention. Some of the distinguished men who had been in communication with them on this occasion had expressed a fear lest the Convention should come into conflict with the government in some way that political men could lay hold of for evil. Dr. E. said he had travelled sixteen thousand miles, while engaged in advancing the great object which had convened this assembly. In the course of these journeyings, he had become acquainted with the views of distinguished friends of the Sabbath in various portions of the Union; they were delighted with the progress which had been attained, and in the advantageous change which was taking place in the public mind. They thought this change was proceeding as fast as was consistent with its being at the same time kind and intelligent. It was silently advancing, and would continue to grow until the public conscience should at length gain sufficient strength to control the action of the directors of our canals and rail roads, and to restrain the transmission of the mails and the sittings of Congress upon the Lord's day, in a way perfectly kind, yet very efficacious. He believed that the passage of a resolution like that now proposed would excite the regret of some of the best and most distinguished men amongst us. Their chief fear for this Convention had been, that it might adopt some resolution which might be used by ill-minded men to disturb and retard that kind and gradual, but sure and effective reformation which was so happily in progress.

The hour of adjournment having now arrived, the Convention adjourned till 7 o'clock.

EVENING SESSION,—7 o'clock.

The Convention re-assembled. Prayer was offered by the Rev. Mr. Hamilton.

Rev. Mr. Brainard, of Philadelphia, said that he was entirely willing that the highly respected brother who had offered the resolution should be his own judge as to his own course: but to him it appeared that, after so strong a resolution had been offered and the flagrant violation to which it referred had thus openly been brought before the notice of the Convention, it might not be necessary to press the measure in its present form. He felt extreme reluctance to vote in the negative, lest it might be supposed that he shrank from looking at sin in high places. He was greatly in favor of the resolution, but he apprehended that, in the existing state of the house, it would be impossible to pass it with that degree of unanimity which in matters of this kind was so highly desirable. Under this impression, he had prepared and would now submit a resolution by way of substitute, embracing the essential principles of that now under consideration, yet avoiding what was feared by some of the gentlemen present.

Mr. B. now read the following:

Resolved, That the increasing favor with which men in high official stations regard the sanctification of the Sabbath, inspires the hope that hereafter they will carefully abstain from introducing legislation into those hours which this great christian nation holds as consecrated to the service of Almighty God.

This resolution, it would be observed, did not specify the instances in which the House had violated the Sabbath. It did not designate Congress as particularly or alone guilty of the violation; nor did it advise that body to abstain from the like offence in future. It stated the general principle; and did this in a spirit of kindness. He had ventured to hope that, as this resolution was drawn up in a spirit of conciliation, it might pass unanimously. It certainly would be gratifying and creditable, could the last act of the body have this characteristic of unity. To try the sense of the Convention, he would move that the consideration of the pending resolution be postponed with a view to the consideration of the substitute.

The Chair suggested that its consideration would be most regular if it were offered as an amendment.

Mr. Brainard acquiesced in this suggestion, and modified his motion so as to strike out all of Dr. Boardman's resolution after the word "resolved" and insert his own.

Dr. Boardman said he found himself in a very unpleasant and painful position, having under a deliberate conviction of duty introduced a resolution, which, to his great and unfeigned surprise, had divided the house. He had honestly supposed that the Convention would have fixed on that form of desecration to which his resolution had reference as pre-eminently deserving its most serious consideration, and calling for some respectful, yet decisive expression of opinion by this body. Since the adjournment, he had been earnestly appealed to by gentlemen on both sides of the house, on one part to withdraw, and as strenuously on the other to adhere to his resolution: in the hope of conciliating the views of both, he had framed a substitute.

This differed from the amendment which had just been proposed, in that it contained a specific reference to the fact. He thought, from the exhibitions of opinion which had in several instances been made by the constituents of this body, that it was their expectation the Convention would take some notice of this public violation of the Lord's day. All he wished the Convention to say was, that they regret the fact and hoped it would not recur again: and surely he need not ask whether this was not the feeling of every member of this body.

The Chair stated that the amendment already offered (by Mr. Brainard,) must first be disposed of.

Dr. Boardman thereupon moved that both the original resolution, as moved by himself, and the amendment be postponed with a view to considering the substitute which he read.

Mr. Childs moved that both resolution and amendment be laid on the table: and the question being put it was agreed to.

Dr. Boardman then offered his substitute as follows:

Resolved, That this Convention express their deep regret that the National Legislature should, in several instances within the last few years, have deemed it expedient to continue their sessions through a part of the Sabbath; and they cherish the hope that all our legislative bodies may hereafter abstain from the transaction of business on that day.

Mr. Brainard expressed his hope that this would be adopted unanimously. His object had been to discharge his conscience, and yet meet, as far as he could, the views of the Convention. A large majority he believed preferred the last modification of his brother's resolution, and he was sure it contained nothing to which they could not all give their assent. As it was to be the public act of this body, let all march up to it and make it a unanimous act. This would give it weight as their united testimony.

Dr. Nott suggested to the mover a change in the phraseology. The thing complained of was not peculiar to Congress: the same thing had repeatedly happened in the New York Legislature.

Several modifications were here suggested so as to include the State Legislatures, but Dr. B. declined accepting either of them as a modification.

Rev. Mr. Mitchell thought the resolution not in the least disrespectful to Congress, and thought it would be taken by that body in good part. Every one knew that the desecration of the Sabbath by the National Legislature had been witnessed with great pain by the more sober and moral and especially by the religious portion of the community: and he was convinced that the act of the Convention in plainly speaking out its sentiments on the subject could offend nobody. Whatever was its effect, it ought to operate alike on all our legislative bodies who had indulged in such a practice.

Mr. Boardman avowed his readiness to accept a modification including the State Legislatures if any gentleman could vouch for the fact that they too had held their sittings on the Sabbath.

Several gentlemen rose and stated the fact to be within their own knowledge.

Dr. Boardman accordingly amended his resolution so as to read as follows:

Resolved, That this Convention express their deep regret that the National Legislature and other Legislative bodies should, in several instances, within the last few years, have deemed it expedient to continue their sessions through a part of the Sabbath; and they cherish the hope that all our legislative bodies may hereafter abstain from the transaction of business on that day.

Mr. Cooper observed that it ought not to be said they had done so "in several instances" unless that was known to be true.

Mr. Slicer said he had been much pleased with the original resolution: it had point and force: but every step towards its amendment had only gone to weaken it, until he doubted whether, in its present form, it would accomplish anything. Gentlemen ought to remember that they were sitting not as a Maryland Sabbath Association, but as a National Sabbath Convention, called from the country at large to consult on measures to promote the better observance of the Lord's day. Were it a mere State Convention, then it might be very appropriate and proper to notice State violations of the Sabbath; but they represented in some sort the nation. Here was a flagrant, notorious desecration of the day of God, perpetrated by men in high places. While reform acted upward, example operated downward, especially when it came from those at the very head of society. He did not hesitate to say their example, in this matter, had had a most baneful influence. Gentlemen did not know all that these Sabbath sessions produced. Mr. S. could tell a tale one half of which most of that audience had, in all probability, never dreamed of. Night sessions, both

in our National and State Legislatures, were the curse of those bodies. Most of the visits to those subterranean hells in which the drunkard's drink was vended in the bar of the capital at Washington, took place during the night. When the session was protracted to the dawn of the Sabbath morning, bad blood, caused in a great degree by this midnight drinking, entered the assembly and began to manifest itself as well among the members themselves as among those who attended to witness their doings. And was it so that these men were to be suffered to "play fantastic tricks before high heaven," and not a voice must be lifted in rebuke? "Other legislative bodies" must be brought in, lest the language might be considered too pointed, and it might be divined that they were pointing their finger too directly at those in the highest seats. But the scripture did not thus balk iniquity, the Bible did not deal in mere generalities, it spoke out plainly and directed its language straight at the objects of God's indignation.

It had been said that public sentiment must correct the evil. But was public sentiment ever to do this unless it designated particular sins? Suppose any other enormity kindled the indignation of the American people, were they to be informed that in expressing their feelings they must frame none but "kind" resolutions? couched in smooth and gentle terms, lest perchance they should offend the nice ears of their public servants? Had they come to this place, some of them travelling a thousand miles to reach it, simply to express "their regret" that Congress had broken the Sabbath, and that "perhaps other legislatures" had done the same? Carbuncles were not to be cured by anointing them with oil:—we must cut at right angles, and burn them out with caustic. The resolution was too soft for the occasion: and as it now stood he believed he should vote against it. If the Convention could adopt a resolution speaking boldly out; he could hold up both his hands for it. While he deprecated petitions to Congress on moral questions, he held that we had a clear, undoubted right as American citizens to say plainly what we thought—should the resolution pass in its present form, it would remind him strongly of the anecdote of a certain master who could not get his servants to mind him, and instead of rebuking them, he turned to his steward and asked him why he did not reprimand them? The steward replied, if you will write a reprimand I will read it to them: he did so and the servants laughed at him.

Dr. McDowell said we had the Bible both for God's commands and for examples. In one case a man preferred doing his duty, at the price of being thrown into a den of lions, and the result convinced a king: in another an apostle so preached that Felix trembled. These men did not rebuke sin only where it was found in low places. Would they notice the sale of candies to a child on the Sabbath, and when it was violated by the highest legislative body in the land, turn away their faces and pass by on the other side? Never. He was for speaking out against men in high places as well as low. He believed it was only necessary to transpose the words of the resolution a little, and to say that "the National Legislature in many instances and other legislative bodies" had continued their sittings on the Sabbath.

Mr. Childs moved to strike out the words "National Legislature and other legislative bodies," and insert "Congress of the United States."

He did not wish this Convention to be silent concerning a great evil on which the press of the country, both political and religious, had at the time plainly spoken out. He disliked the vague manner in which it was referred to. He was not prepared to say that other legislatures had violated the Sabbath deliberately and wantonly as Congress had done. It might in some cases have been necessary: he did not know and therefore could not judge of the circumstances. He thought the mover of the resolution had been too yielding and that his resolution was better as it stood at first.

Mr. Mitchell was opposed to the amendment, and his first remark should be for the benefit of his friend over the way, (Mr. Slicer). Mr. M. had yet to learn that the Congress of the U. S. were so obtuse of understanding as not to be able to comprehend the meaning of this body unless it was couched in the language of railing. The milder the terms employed, provided they fully expressed the meaning intended, the greater the prospect that they would do good. There was another thing he had not yet learned, and that was that it was less sinful for a State Legislature to profane the Sabbath than for the National Legislature: in his view both were alike sinful before God against the cause of morals and of freedom, and both called for public rebuke. He hoped that both would be included in the language of the resolution. There was abundant proof present that many of our State Legislatures were quite as guilty as Congress in this matter.

Dr. Bond remarked that there were two ways of defeating a resolution, the first and most direct and honest was to vote it down:—the other was so to dilute it that it would have no effect. It seemed probable to him that this resolution would be defeated in the latter mode; as it stood now it expressed the regret of this Convention that Legislative bodies, in general, continued their sittings on the Lord's day. It applied as much to the Legislatures of New York, of Maryland, of Great Britain, of France, of Turkey, aye and of Bokhara, (if such a Legislature existed) as it did to the Congress of the United States. It extended over the whole universe and fitted nobody: and he greatly feared lest that was the object intended. The gentleman last up, observed with holy horror, that the same thing had been done by the Legislatures of the States as by Congress. Dr. B. agreed with him that these were as guilty as the other: and in due time he should vote for a like censure upon them also. Let them first have evidence of the truth of the charge. He was prepared to sit here till twelve o'clock, and if need be an hour over, to vote a distinct censure upon them: but he hoped that their case would be considered in a separate resolution. At this rate they would have to include city corporations and all other public agents who at any time disregarded the sanctity of the Lord's day. The object too plainly was to defeat the resolution by making it tantamount to nothing. He affirmed that the Congress of the United States had violated the consciences of the American people. They were in the theory of our government the representatives and exponents of the will of the nation. It was they who were to shew to the rest of the world whether we were or were not a Christian people. He greatly feared that our Congressmen assumed it as a first principle of the Constitution that we were not. Some men seemed to suppose that in the structure of our government we were a people without religion of any kind: and unless the people spoke out a contrary sentiment, it would insensibly and by prescription become the law of the land, that the people of the United States were no more a Christian than they were a Jewish people. Such, happily, was not the fact. Our fathers founded a Christian republic. Christian we were, and Christian we should insist on being acknowledged to be by those we chose to rule over us.

Rev. Mr. Bryan, of Pittsburg, said that his mind had changed a little since this debate commenced. He was now in favor of the amendment pending, namely to strike out "National Legislature and other legislative bodies," and to insert "the Congress of the United States." They were here as a National Convention: but the resolution as now modified by the mover contemplated the action of State Legislatures. Now in all the States, almost, there were State Conventions on the subject of Sabbath observance, and he thought that they could act more appropriately and more efficiently in regard to State evils. But national evils belonged more fitly to the action of this body. If a sin had been perpetrated by Congress, let the Convention say so. Again, it had been said that the object of convening this assembly was to manufacture public opinion: how could this better be done than by speaking out

their own opinions? He trusted this body was manufacturing public opinion as it never had been manufactured before. He trusted gentlemen did not fear to do it with boldness, though at the same time with all becoming respect. Congress, by its act in violating the Lord's day, had been manufacturing public opinion for this nation, and in a most powerful way; a way the most likely of any they could adopt to bring down the judgments of God upon our land. Why should not this Convention manufacture opinion in the opposite direction? He hoped they would do it. He hoped they would speak out, plainly, intelligibly, distinctly, yet respectfully.

Hon. Mr. Chambers, of Chambersburg, Pa., said that he felt very unwilling unnecessarily to consume the time of the Convention; nor would he, especially at this late hour, were he not constrained by a conviction of duty. He regretted the subject had not been brought forward earlier. What was proposed by the resolution as now modified by its author? to declare the regret of this body that Congress, in several instances, had continued its sittings into the hours of the Sabbath, and that the same thing had been done by some of our State Legislatures. This latter clause was objected to by some gentlemen for want of more evidence of the fact, and it was on that ground among others now proposed to strike out "National and State Legislatures" and substitute "the Congress of the United States." The Congress:—what was Congress? the House of Representatives only? No: it included the Senate also. But, as thus amended, the resolution would assert that both the House and the Senate had, in several instances, continued their sittings on the Sabbath. Now he, for one, was not prepared to assert that: and he should be very unwilling that this body should put forth statements which might turn out to be inconsistent with fact. It might be true that the House of Representatives had, in some instances, continued its sittings into the hours of the Sabbath. But the resolution as amended asserts two things: 1st. That both houses had done this: and 2d. That in so doing they violated the Sabbath day. Now it might be that no violation was committed: for the sittings might have been necessary and unavoidable, in which case they would involve no breach of the divine law. He could readily see how this might happen. The 4th of March, for example, might be the Sabbath (as it was once every seven years) and the previous Saturday must of course be the last week-day in the session and in that Congress. Now the public business at 12 o'clock on Saturday night might be so situated that farther time was indispensable to complete the work of necessary legislation, without which the wheels of the Government must stand still. The appropriation bills, as every one knew, were often suspended to the very last hour of the session: and unless they were passed the public obligations could not be met, and very great embarrassment and distress must necessarily ensue throughout all parts of the Union. Mr. C. did not justify such a posture of things; nor the Sabbath sittings which resulted from it: on the contrary he greatly deplored them. He well knew that there was much in our National Legislation both to condemn and to deplore, on the six days of the week as well as on the Sabbath day. In some cases the evil was the act of the whole Government: the Executive participating in it, as well as the two Houses of Congress. This was the case when bills received the signature of the President on Sabbath morning.

Mr. C. said he had had some little experience on this subject: but, during four years in which he sat as a member of the House, it happened but once that the sittings were continued on the Sabbath morning. On that occasion he had felt it his duty to withdraw, though he stayed perhaps an hour after midnight. He could easily conceive, however, a case in which there might be a real necessity that Congress should sit on Sunday: as in cases of sudden invasion or insurrection. He hoped this body was not about to get into conflict with the Government, nor to do any act which might impair the prospect of its furthering the object for which it had been convened.

Mr. C. said he might go farther. There was a law of Congress now in force which positively required the violation of the Sabbath: he referred to the law which required all the Post Offices in the United States to be opened on that day. The Postmaster General was of opinion that on that point he had no discretion; and all the offices were opened accordingly. On this subject it had been deemed expedient not to memorialize Congress, but rather to seek to influence that body by the force of public sentiment. He hoped that such a result might be attained, and our legislation at length be so modified as to lead to a better observance of the Lord's day throughout our country.

Mr. C. concluded by observing that of the several forms of the resolution which had been prepared he should, himself, much prefer that proposed by the Rev. Mr. Brainard. He thought it went just far enough, and he was prepared to vote for it, if an opportunity should be presented to do so.

Mr. Slicer rose in reply. He said that Congress were as fully informed on the 1st day of March what legislation must be completed before the 4th, as they were when the 4th came, and ought to have it accomplished without trenching on holy time. But men who had the public secular business to attend to could loiter away one half of Saturday, and then borrow six hours of the Sabbath, to make up for their negligence. If the American people would once unite and show to the members of Congress that they must work on working days, and get their work done on those days, or meet the disapprobation of their constituents, his word for it they would have all their bills passed without breaking in upon the Lord's day. Mr. S. said he could indeed conceive one instance in which it would be lawful to sit upon the Sabbath—and that was the case of a sudden invasion of the country by a foreign power: in those circumstances it might be indispensable to the support of Government and the defence of the country. But while the sessions of Congress were limited by the Constitution, and every member knew beforehand when his time for labor was to come to an end, there could be no excuse for exceeding it; for Congress had power to force a vote on any pending question when they were determined to get the question: and they could always so control a minority as to prevent delay. All the pleas which had here been urged in excuse would alike justify a thousand other forms of Sabbath violation. Mr. S. could not see why the Convention ought not to speak out, and say "the Congress of the United States." This was the ordinary language of the country. The workmen on our canals would understand it. The great and little Sabbath dealers would know what it meant. The venders of spirits would comprehend it. Few of those who were personally cognizant of what was done at Washington could entertain a doubt, that Congress did, often, not to say habitually, disregard the sanctity of the Lord's day.

The Rev. Dr. Yeomans, of Philadelphia, said that he had too great respect for the sentiment which pervaded this highly respectable body, and which had prompted it to convene, to permit himself for a moment to believe that those who desired the modification of the pending resolution had been induced to take the part they had in the present debate from the least feeling of timidity, or from an apprehension of any thing relating to interest or power, save their interest in whatever was good, and their power to accomplish it. He was entirely confident that not a voice had been raised on that floor with the view of softening the language of the resolution, through any fear of the "powers that be." He should entertain no fears of the practical result, should the resolution be even withdrawn together, after the expression of sentiment which had here been reiterated so eloquently and in such a good spirit. He thought there was not the least danger of their being thought to cower before public sentiment or any public body:—but he had observed the signs of that delicacy of feeling which made all desirous of rather feeling than forcing their way, not to the

seats of power, but to the hearts of a free people,—where alone the principle of Sabbath consecration must live. If it would please the Convention to accept the form of an amendment which, with all respect for those excellent friends on all sides of him who had advocated with so much force and eloquence the original resolution, he had ventured to prepare, he believed it would gratify a large number of the members present. His reasons for thinking so were, 1st. That it would shew that they did not expect to carry their end by the employment of any peculiar language. In the course of what had been said he had heard the word "*legislation*" escape, as applied to the acts of this Convention: it must have been through inadvertence. They were not legislating;—nor denouncing;—nor rebuking any body. They were endeavoring to reach the heart of this great nation, and to plant and cherish there the principle of the cheerful and voluntary sanctification of the Lord's day. He would also pass the resolution in its modified form, that it might exhibit to the world the principles on which they were acting. They had come up to this place that they might encourage and stimulate each other to awaken their affections round the principles which all professed to hold. They came not to discuss theories of the Sabbath, or modes of its consecration; nor, mainly, to devise new ways of promoting its observance. Their work was here: it was before them, on the spot, as the blessed Saviour had said, the kingdom of God was, emphatically, *WITHIN* them. This was true of their whole enterprise:—its beginning and its end were both within them. Their work, as a Convention, was begun and must be finished here. He did not, indeed, disclaim the expectations of results of great magnitude, whether on the principles of human nature, or on the ground of a divine co-operation. Still it was not as a Convention that they were to witness the results of their present labors.

He felt that an elevation, even an exultation, of spirit had been awakened by this assembly: a most delightful impression had been made on many minds. As a mere matter of prudence, however, as a question of expediency and of duty, he should prefer that the Convention express itself rather in a commendatory than a denunciatory spirit.

Rev. Mr. Eken, of Alleghany Co., Pa., said, he had not been able to discover the force of the objections against the resolution, as proposed to be amended by substituting the words "Congress of the United States." The gentleman from Chambersburg had opposed it on the ground that both Houses of Congress had not participated, so far as evidence went, in the violation complained of. Admitting that they had not, Congress as a body was one. The resolution did not charge Congress with violating the Sabbath: it merely expressed regret that they had carried their sittings into the hours of that day. He thought that the remarks which had been offered in support of the original resolution furnished a satisfactory answer to the objections. He had rejoiced in it when he heard it first presented, as the most important which had come before the body. Here, in his apprehension, was a great evil, respecting which they, as a Sabbath Convention assembled from all the States, were called upon to express their sentiments. As to the acts of State Legislatures, they could be noticed afterward, in a separate resolution, but he, for one, should be sorry to return to his constituents and tell them that the Convention had done nothing in relation to so great and flagrant an act of Sabbath violation. He did not consider it expedient to petition Congress to legislate in enforcing Sabbath observance: but he was in favor of speaking to them as to public servants. Such they were. And a nation was as much bound to see that its servants kept holy the Lord's day as an individual was. The commandment ran, "*In it thou shalt do no manner of work: thou, nor thy man servant.*" Here was a case in which the servants of this nation had disobeyed that commandment, and we as a People were called to rebuke them.

* Dr. Yeomans did not hand a resolution to the Secretary. The Committee of Publication are under the impression that Dr. Y. advocated Mr. Brainard's resolution.

Mr. Keener, of Baltimore, said, that there was one objection in his mind against voting for the resolution. He believed he felt as little hesitation as any man in speaking his sentiments in plain language: but he could not but think that the Convention departed from the line of its duty, and from the spirit of the object which had convened it, when it undertook to pass votes of censure. If they once began that business, where were they to end? They must go through all reprehensible acts of all our various public bodies, and then come down to all breaches of the Sabbath by individuals. It might be replied, perhaps, to them, as it was said to some of old, "Let him that is without sin among you cast the first stone." They were present here that they might embody great truths, and not to censure particular bodies of men. Their legitimate object,—and it was a great and a noble one,—was to act as a great moral heart in the midst of our widely extended population, whose pulsations, under the power of truth, and in furtherance of the truth, should be felt to the remotest extremities of the body politic. We might, to be sure, declare that the acts of the National Legislature in intruding on the Lord's day were deserving of general reprobation: but what point would they gain by that? Members of Congress were men like themselves: they were not always blameless in their conduct: but votes of censure were not in his apprehension the most likely way to correct the evil. When the God of all holiness would bring David to a sense of his sin, it was not by a message of denunciation and threatening, but by one of the most gentle, yet melting, parables that the Bible contained, and when the offending monarch heard the prophet exclaim "thou art the man" his reply was "I have sinned against the Lord."—Mild language might move their minds and lead them to reform their way; but the tones of reproof might operate to counteract the very object sought to be attained.

Mr. Childs moved to lay the resolution and amendment on the table. He found it was the opinion of wise and leading members of the Convention that they should jeopardize the useful influence it might otherwise exert by pressing the subject further. The Rev. Dr. Nott had prepared a substitute, in which Mr. C. entirely concurred. It was believed that this would be in conformity with the tenor of the preceding resolutions already adopted, all of which had been commendatory, and not expressive of regret or censure. The name of the author of this substitute would of itself be a tower of strength.

The motion of Mr. Childs was agreed to: the resolution of Dr. Boardman, as modified by himself, together with the amendments which had been proposed to it, were laid on the table: and the question being on the adoption of the following substitute by Dr. Nott,—

Whereas the due observance of the Lord's day is in the judgment of this Convention binding on all men as well when acting in a public and official as in a private and individual capacity, therefore,

Resolved, That it be respectfully and earnestly recommended to all legislative bodies, whether State or National, to give the sanction of their example to its observance by avoiding all ordinary sittings for business on that day.

Dr. Boardman expressed his regret that the rules of the body required the question on laying upon the table to be taken without debate. No vote of this Convention had excited in his mind as much regret as that just taken. There had been, as he supposed, a general expression in favor of the original resolution and also of the amendment, and no gentleman, so far as he had heard, had avowed an entire change of his conviction since the last adjournment: yet now, after so far diluting the former resolution as to render it unacceptable to many, the body was called on to drop

it, and adopt another which wholly omitted all allusion to the great national sin which had been committed, which exceeded in enormity and in its pernicious influence any other form of Sabbath violation which had as yet been animadverted on. There were, as had justly been observed, various ways of killing an obnoxious resolution besides openly assailing and putting it down. It had again and again been objected that the resolution would be likely to involve the Convention in some sort of collision or controversy with the National Legislature: and as there was, and ought to be, a great deal of sensitiveness on that subject, Dr. B. had waited with anxiety, but in vain, to hear some of the objectors take up and analyze the resolution and point out how it was to cause this dreaded collision. He thought the argument employed would be as apposite to almost any other resolution as to this: but a bad name had been given to it, and under the influence thus created the resolution had been laid upon the table. He repeated it, that while this body had been convened expressly to consider the existing desecrations of the Sabbath day, and while the memory of the members had been taxed and explored to bring up various forms in which the sacredness of the day had been violated, going down even to the little boys who rode our canal horses, and to the apple-pedlars and candy-sellers; while the voice of the Convention had been raised against the assaults upon the Sabbath on our rivers and canals, and rail roads and stage lines,—was this great, prominent and overpowering instance of public desecration, and that by men in the highest stations, to be passed by with nothing more than a vague generality? with a resolution which might as well be applied to any other legislative body in the wide world? He utterly protested against withholding all expression of opinion against this flagrant form of Sabbath profanation. He protested against it as an American citizen, having a title in the soil:—because God was a righteous God, and because it had been written on the history of nations by the finger of God himself, that no sin so certainly brought down the indignation of an offended Deity as this very sin of Sabbath breaking. He need not cite instances: they were familiar to the minds of all around him—seen and known of all men. The members of the Convention were here to unite their influence and exert it to the uttermost in the Sabbath cause. They were the makers of our law-makers, and as such in a large degree responsible for their acts. This was a representative government, and surely, if God regarded the acts of even the most despotic governments and visited even to annihilation the sins, not of the people, but of their rulers, in whose appointment they had no agency, what cause had Americans to look for his visitations, should they refuse to lift their testimony against the offences of rulers whom they had themselves created? The question, let it be remembered, stood, now, on a different footing from what it did at first. The subject had now been mooted: it had been called up for the animadversion of this Sabbath Convention, and the body had been called upon by some of the most venerable and intelligent of their members to express its opinion in regard to it. A resolution had been offered simply expressing the deep regret of this body that Congress should have continued its sittings into the sacred hours of the Sabbath. Should the whole subject be now thrown out, without action of any kind, what must be the effect? It was now too late to arrest the discussion: the influence of what had already been said must go forth to all the winds. And if the fact should go abroad that, after spending four or five hours in debating the question, a majority of those present deliberately refused to say a word about the matter, what would be the inference in all minds? what would be the impression created on the infidelity and irreligion of the country? He need not say.

Dr. B. said he was not surpassed by any in his veneration for the author of the substitute now before the Convention: yet he could not but ask himself, and ask all who heard him, what was its import? it was simply a recommendation to all the

legislatures of the world to abstain from violating the Sabbath day. Did it contain the remotest allusion to what had been done?—none—not the slightest. It moved, to use the language of another, in a sphere “sublimely remote” from all connexion with our national rulers—[Dr. Eddy corrected this allusion to his speech—what he had said was, that “the Convention occupied a position sublimely remote from all conflict with our national rulers.”]—exactly: and so it would be interpreted by those christians who had been praying for years past against the desecration of the Sabbath, sanctioned as it was by the example set from time to time in the very halls of our National Legislature. The resolution certainly was “infinitely remote” from all conflict with this public and flagrant iniquity. And had it come to this? that a collection of christian delegates, convened from all parts of the land expressly to consider the length and breadth of this enormity, should lay their hand upon candy-sellers and apple-peddlers, and yet be so very decorous and so very respectful that they could not say they felt regret that Congress should have violated the sanctity of the Sabbath day. He would not longer detain the house, but, in justice to himself and to a large class of his fellow delegates who had urged the adoption of the resolution, he must move a re-consideration of the vote by which it had been laid upon the table.

The question being put, the house divided;—but had to be counted three times before the result of the vote could be ascertained, when the chair declared it to be carried.

Dr. Boardman now moved to take up the resolution and amendment.

The motion was agreed to:—and the question being on the amendment—“Congress of the United States” it was agreed to.

The question then recurring on the resolution as amended, (See resolution on page 46.)

Hon. Mr. Denny, of Pittsburg, said that it was with great reluctance he rose at this hour to detain the Convention: nor should he have prevailed on himself to attempt it, but for the deep impression he felt as to the effect upon the cause which the resolution, if now adopted, was, in his judgment, likely to produce. There were three different sentiments entertained on this floor respecting the propriety of approaching Congress upon the subject referred to. Some were disposed to pass a vote of direct censure upon that body: others, in favor of declaring the regret felt by the Convention at its course: while yet a third party preferred a conciliatory course, with a view of obtaining the aid of Congress in promoting the Sabbath cause. Which of these was the most important?—Should the Convention go up and pronounce its censure upon Congress for what they had done, when their course had already been rebuked by the press, religious and secular, and the expression of the public reprobation had rung from one end of the land to the other? What could this body do but reiterate what had already been said?—And as to the point pressed so perseveringly by the author of the resolution, viz., a declaration of the regret felt by the Convention, he would ask him and all others what they supposed Congress would care for their regrets? If they could be so bold against God's Law, the disapprobation of a body like this would only excite a smile. Was it not more important to the friends of the cause in the halls of Congress that the Convention should adopt a conciliatory course calculated rather to strengthen their efforts in obtaining a reform? Under the conviction that this was the wisest course he was prepared to vote for the substitute proposed by Dr. Nott, but must oppose the adoption of that now before the Convention. It had once been laid on the table with a view to introduce a substitute in more conciliatory terms: he hoped it would not now be adopted: we wanted if possible to obtain the aid and co-operation of Congress in

reforming public sentiment and purifying the national morals. Was this likely to be obtained by harsh and condemnatory resolutions? He had been struck by the reference to the case of the offending Monarch of Israel. Nathan did not approach him with regrets and condemnation—but with words soft and penetrating, under which, conscience struck, he at once confessed his sin and humbled himself before God and man. Let us take a lesson from this lovely and instructive example: let us go to our rulers in the same spirit; let us hold out the expression of our sentiments in language so moderate, so carefully guarded, that none could object. He hoped the Convention would retrace its steps. It was in contemplation to appoint another Sabbath Convention at the seat of Government, during the meeting of Congress: he desired that, if they should conclude upon such a measure, a healing, conciliating influence should go before them: this would ensure them a better reception than resolutions of regret or votes of censure. Mr. D. knew that there were some there ready to go heart and hand in advancing all that the Convention most desired: some of whom had most reluctantly participated in the sittings which had been holden on the morning of the Lord's day, and others who like his friend from Chambersburg had retired from the hall and refused all participation in the scene. Let the Convention adopt such a course as would strengthen their hands, and secure to themselves such a reception at Washington as should be spread through the land and exert a healthful influence in favor of the general cause. He hoped the Convention would consent to take up the resolution prepared by Dr. Nott, and pass it.

Mr. Childs said, that if we were here in a different capacity, he might be willing to "shew spunk" and having once espoused a resolution carry it *volens volens* in the face of all opposition. But they were here present as christians, met to promote a christian cause. And what good would it do to that cause to pass a resolution which should leave this Convention divided into parties. He put it to men who feared God and loved the Sabbath. What good could it possibly do to adopt a resolution with but half the body in its favor? The most calamitous consequences must ensue, should the Convention adjourn in a divided state. He would make an appeal to the Convention to consent to let the resolution rest, and not to urge it through against the minds of so large a minority. If it was a political body it might be worth while to achieve a party triumph; but this was quite another scene. He would therefore venture once more to move to lay the resolution and amendment on the table with a view to take up that drawn up by Dr. Nott.

Dr. Nott said, that the state of his health was such that he had not intended to say a word, nor had he expected that his name would be mentioned as having drawn up the paper which had been offered. He had prepared it under the impression that it would be a great blessing could the Convention unite and adjourn in a state of entire unanimity. When he perceived that there prevailed a division of sentiment in the body he silently prepared the draft of a resolution in the hope of giving harmony to its action. He had understood that the late venerable President of the Convention had expressed the opinion that the resolution as at first presented went rather too far, and suggested a doubt as to the correctness of the facts on which it proceeded. Dr. N. felt reluctant that the Convention should put forth to the world what might not, on examination, be found to be true, viz. that both Houses of Congress had violated the Sabbath without necessity. He was aware that the language of love was always attended with more power than that of rebuke, and he believed that the latter, especially when proceeding from a body divided in opinion, was likely to be attended with no good effect. He would therefore express a humble hope that, unless the Convention could act with unanimity, it would forbear to act at all. If they determined to pass any resolution on the subject, let them at least exercise caution not to be convicted of error in point of fact. Possibly the body whom it was

desired to censure was not now in being. Besides, he did not think it the appropriate duty of this assemblage to sit in judgment upon any body : but rather to effect such a concentration of opinion as should reach with effect the halls of legislation. As a body of professed Christians, unless they should be well united, they had better pass no resolution at all.

The Rev. Mr. Stockton, of Philadelphia, then took the floor. He had been well pleased with many of the sentiments and not less with the general spirit of the Convention. But there was one thing he had witnessed which deserved a passing allusion. It seemed to be thought, in some quarters of the house, that other members of the body were afraid honestly to express their sentiments. It had been announced by some gentlemen in reply that they were influenced by no such feeling ; and he had no doubt the same disclaimer might with great truth be made by all. Neither minister nor layman here present would, he was very sure, hesitate one moment, when duty called, to say to the Speaker of the House, or to the President of the Senate, or to the President of the United States himself, seated, tho' he might be, in the midst of the Executive mansion, "Thou art the man." But why were they not afraid to do this? was it because, like the men of the world, they fostered in their bosoms that mere animal courage which prompted its possessor to deeds of cruelty and blood? nay, nay, nay, he trusted that no such spirit was to be found within these walls. The boldness which swelled a christian's breast was high, holy, heavenly. It was the boldness of those who being "made perfect in LOVE," knew no fear of aught upon the earth, or in the universe. It would meet death without dismay : it would hover even in the dim clouds which overhang the mouth of hell, without alarm. It would be fearless amid all the solemnities of the judgment :—"because, as He is, so are we in this world," He, the God of love in heaven, we, the creatures of love upon the earth. Christianity knew neither high nor low : in her presence nothing was high, nothing low. Like the sun in the height of heaven, which shone alike upon the snow clad pinnacles of the Alps in their grandeur, and upon the placid lake whose faint ripple died upon the sand at their feet, heaven-born and heaven-descended, to her, all earthly inequalities were as nothing, and less than nothing, and vanity. He saw great force in the remark made by the venerable author of the pending resolution, (Dr. Nott,) and which was followed up with so much effect by one of the Secretaries of the Convention, (Mr. Denny,) that there was much power in unanimity. Penetrated with a conviction of this truth, he had been encouraged to submit, in yet one more form, a resolution which he hoped might embody sentiments in which all could unite. It had been written especially with a view to strengthen the hands of those men in Congress who had taken a stand in behalf of the sanctity of the Sabbath day : it was couched in terms neither of regret nor censure, but of commendation.

Mr. S. then read the following :

Resolved, That this Convention hereby respectfully tenders, to such members of Congress as have attempted to prevent the desecration of the Lord's day by the unnecessary extension of legislative action into sacred time, its unanimous commendation ; and further expresses the hope that similar efforts hereafter will be sustained by a majority of their honorable body.

Dr. Eddy thereupon moved that the resolution now pending be laid on the table, with a view to the unanimous adoption of that which had just been submitted.

Dr. Boardman said he would prevent the necessity of that motion by most cordially adopting the resolution as a modification of his own.

The question was then put, and the resolution moved by Mr. Stockton was adopted unanimously.

The following report was then read and adopted and the Committee discharged.

"The Committee on Enrollment have fulfilled the duty assigned them, and have registered the names of six hundred and eighty-five delegates *out of the city of Baltimore*. In consequence of not being able in all cases to ascertain the precise number of each delegation in attendance in the Convention, the committee think that the number present should be estimated at about six hundred.

"The number of delegates from the city of Baltimore is eleven hundred and eleven, most of whom have been in attendance some portion of the time during the sittings of the Convention.

RECAPITULATION.

Delegates <i>out of the city of Baltimore</i> , say	-	-	-	600
Delegates from the city of Baltimore,	-	-	-	1,111
Total,				*1,711

"The Committee would further state, that the delegations comprise representatives from eleven different States, and the District of Columbia.

FIELDER ISRAEL, *Chairman*."

Baltimore, November 28th, 1844.

Dr. Eddy moved a vote of thanks from the Convention to those proprietors of steam boats and rail cars who had furnished such liberal facilities to members in reaching the place of the Convention.

The resolution was agreed to.

Rev. Mr. Danforth, moved that the thanks of the Convention be given to the Hon. Judge Hall for the able and impartial manner in which he had performed the duties of the chair.

The question was put by Dr. Nott and carried.

The Convention then adjourned *sine die*.

The session was closed with prayer by the Rev. Mr. Stockton.

Committee of Finance and Publication.

{ J. G. HAMNER,
B. KURTZ,
FIELDER ISRAEL,
CHAS. W. RIDGELY,
R. G. ARMSTRONG.

* The apparent number is rather greater: but an allowance for those twice delegated will reduce it to very nearly the number given above.

Note by Committee of Publication.

APPENDIX.

STATISTICS.

It will be recollected that the Committee of Correspondence of the Baltimore Sabbath Association, for the purpose of obtaining accurate information as to the extent to which the Sabbath day was observed or desecrated in the United States, for the use of the National Convention, addressed the following Circular to prominent gentlemen in almost every State in the Union :

1. What Railroads or Canals, stages or steamboat lines are in operation in the State or section of country in which you reside ? What is their extent ?
2. Are they used upon the Sabbath for the carriage either of passengers or merchandize ?
3. If so, what ratio does the Sabbath travel and transportation bear to that of the other days of the week ? and what are the relative receipts ?
4. Is the transportation of the mail assigned as a prominent reason for the Sabbath use of any of these modes of conveyance ?
5. Do the proprietors deem their employment on the Sabbath to be profitable in a pecuniary view ?
6. Are the proprietors willing or unwilling to discontinue Sabbath travel on their lines ?
7. What are the sentiments of those employed on these routes, touching the suspension of Sabbath labor ?
8. Has the carriage either of passengers or merchandize on the Sabbath been discontinued on any of these routes ? If so, to what extent ? And what have been the consequences, 1st, in reference to the morals of those employed ; 2d, in reference to the pecuniary results ?
9. What is the present state of public sentiment in your vicinity, in respect to the observance of the Lord's day, compared with that of former years ?
10. Have any special efforts been made to promote its sanctification ? and with what success ?

Committee of Correspondence,
Baltimore Sabbath Association, { CHAS. W. RIDGELY,
ALEX. M. CARTER,
WM. GEO. BAKER.

BALTIMORE, SEPT. 24TH, 1844.

The response which this Circular elicited was not so general as was desired : yet much information was accumulated and laid before the Convention.

Communications were received from 30 distinct sources, all casting light upon the subject-matters of the interrogatories. They were found too extensive for publication entire among the proceedings, and were referred by the Committee of Publication, to the undersigned to prepare an abstract.

A portion of these letters, having come to hand before the sitting of the Convention, were referred to a committee, consisting of Bishop Waugh, Dr. Edwards, and

Rev. Mr. Powell; who submitted the following report, which was read to the Convention :

"The Executive Committee of the Baltimore Society for promoting the observance of the Lord's day, among other objects adopted for the accomplishment of this important purpose, addressed to sundry persons, residing in various sections of the Country, a circular propounding certain questions requesting information in regard to statistics connected with the Sabbath question. They regret that a few answers only have been received, and most of them of limited range in regard to the inquiries presented in their Circular. But however limited and imperfect the report may be, they feel bound to offer to the "National Convention for the promotion of the due observance of the Christian Sabbath" assembled in the City of Baltimore, the information they have thus obtained.

"Letters have been received from the States of New York, Pennsylvania, Delaware, Maryland, South Carolina and Ohio, embracing a considerable extent of public highway travelled by means of railroads, stages, steamboats, and canal packets. On most of the routes concerning which they have received information, in addition to the carriage of passengers and merchandize, the United States mail is transported by means of one or other of said modes of conveyance. It is gratifying to learn from this correspondence that there are several routes over which by express stipulation of contract the mail is not carried on the Holy Sabbath. On such routes it is not usual to find either cars or stages occupied in the conveyance of passengers and merchandize on the hallowed day of rest. It is otherwise in regard to steamboats and canal boats. They continue to be extensively used for the conveyance of passengers and merchandize in violation of Law, Human and Divine. It is, however, but justice to say, (and they record it with much pleasure,) that there are some honorable exceptions to this general desecration of the Sabbath among the public carriers of our country. Several of the answers given by correspondents furnish cheering hope that many of this class of enterprising and useful men are not only willing, but desirous to abandon the course, hitherto pursued, of keeping their operatives and horses employed to their great detriment by depriving them of that day of rest so kindly assigned to them by their benevolent Creator. The tone of public sentiment is daily becoming more healthy on this subject, and the consequence is that Sunday travelling is decreasing, to such an extent as to abridge materially the pecuniary result which, doubtless has been the leading motive for its continuance.

"One of those correspondents, writing from Pennsylvania, says, "I am a public carrier myself, and am exceedingly anxious to see the time when all our sins on our public works shall be stopped on the Sabbath, for many reasons, first, because it is a violation of the Law of God in transporting goods or passengers on this day: and secondly, it is depriving those who are employed in the work from improving their minds and attending upon the preached word"—He adds, "from the knowledge I have of some the owners of the lines on our public works, they could easily be induced to suspend travelling on the Sabbath, if there should be a proper effort made by those who have taken the subject in hand. But all should come into the measure at one time." He remarks farther, "I think it should not be in vain should the Convention make an appeal to our Western merchants and induce them not to patronize any line that will not observe the Sabbath. There are a large number of merchants who encourage those lines which lie by on the Sabbath, and I doubt not many hundreds could easily be induced to do likewise. All we want on this subject is light." In immediate connexion with this quotation, it may be well to submit a short extract from a letter addressed to the Committee by a gentleman in Ohio. He says, "The Ohio river is an immense thoroughfare, and is yearly becoming more and more so. Multitudes will pursue their journey on the Sabbath, so long as the means are in their

reach. I believe that it has been satisfactorily ascertained, that a very large portion (more than one half) of the mercantile interest of Pittsburg, Cincinnati, Louisville, and the intermediate ports, is owned or under the control of professing christians. This being the case, when they say that they will ship by Sabbath keeping boats, a necessity will be created for a Sabbath keeping line. Till that is done, I fear that no such line will exist." He adds, "As a merchant I am ready and desirous to come into such an arrangement."

"It is not a little gratifying to lay before the National Convention, an extract from a communication of the Agent of the Baltimore Steampacket Company, in which he says, "It is with much pleasure I can inform you that the Baltimore Steampacket Company runs a daily line of Steamboats between Baltimore and Norfolk, leaving each place every day (except Sabbath). That they carry the United States mail for the lower part of Virginia and North Carolina, under the stipulation of not using the Sabbath day—that the Company have prospered under this arrangement." He adds, "they avoid all labor of officers and crews on the Sabbath day, thereby giving many of them who are pious an opportunity of attending the Lord's sanctuary on that day which he has set apart for his glory." Perhaps it may not be inadvisable to remark, (although it does not grow out of any correspondence, or any other communication than the public prints,) that two steamboat lines between Baltimore and Philadelphia, both except the Sabbath in their otherwise daily trips.

"But this communication must be terminated. Before doing this, however, it will be interesting to state, as gathered from the various answers furnished to the Committee's Circular, that the attention of the American community, particularly its religious portion, is becoming much more awakened and enlisted in this vital question, and the hope is most ardently cherished, that the day is not far distant when the due observance of God's holy day shall be a distinguishing feature in the moral character of the American family. The Committee cannot close this brief reference to their correspondence, without requesting the ear of the National Convention for two communications in extenso, which they have received. One is from Mr. W. H. Barnwell, Secretary of the Charleston Society for promoting the due observance of the Lord's day. The other is from the Hon. Willard Hall of Delaware. They are valuable and interesting because of the frank and full reply they furnish to the inquiries which were made in the Circular: and in these respects they may serve as models for subsequent answers to similar inquiries, showing as they do, great care and diligence on the part of their authors in collecting and reporting the information sought to be obtained by the Executive Committee. That of Judge Hall particularly merits attention because it sets forth Laws of Delaware, and the firmness of its Magistracy in their enforcement in regard to the Holy Sabbath, in a manner highly creditable to the State, its officers, and its community, thus affording an example worthy the imitation of the country at large. The Committee will add but one more remark; the entire correspondence is at the service of the National Convention should it be desired in greater detail.

"Most respectfully submitted,

BEVERLY WAUGH,
On behalf of the Committee."

BALTIMORE, Nov. 27th, 1844.

NEW JERSEY.

The only communication which has been received from this State is a letter from J. P. Jackson, Esq., Secretary of the New Jersey Rail Road and Transportation Company.

OFFICE OF THE NEW JERSEY RAIL ROAD AND TRANSPORTATION COMPANY,

November 27th, 1844.

To the President of the National Lord's Day Convention now sitting at Baltimore :

DEAR SIR,—

In pursuance of my instructions, I transmit to you the annexed Resolution, passed unanimously by our Board of Directors this day.

Very respectfully, your obedient servant,

JOHN P. JACKSON,

Secretary New Jersey Rail Road and Transportation Company.

Resolved, That this Company will run no train of cars on the Sabbath, except in connection with the transportation of the mail, as at present; and that they will run no train on the Sabbath, provided the United States will dispense with the mail service on that day.

For the following abstract of many letters from Pennsylvania we are indebted to the Rev. O. S. Powell, General Agent of the Pennsylvania Sabbath Association, who has also furnished the statement in reference to Ohio.

PENNSYLVANIA.

1st.—There are in this State, 551 miles of navigable canals owned by the State, and 581 miles belonging to private companies, and about 681 miles of rail road.

The principal steamboat navigation is on the Delaware and Ohio rivers.

2nd. None of the rail roads belonging to the State, and few if any of those owned by companies, are used for the transportation of merchandize on the Sabbath. All those belonging to the State, and a part of those belonging to companies, transport travelers on that day. All, or nearly all, the collier roads, amounting to 149 miles, are not used on the Sabbath. Other roads amounting to 219 miles are not used on that day.* Total 368 miles.

On the main line of the Pennsylvania canal, extending from Columbia to Hollidaysburg, and from Johnstown to Pittsburg, and on the Union canal from Middletown to Reading, nearly all the transportation boats stop upon the Sabbath. The packets run on that day.

The united length of these canals is 360 miles. The Conestoga canal, 18 miles in length, is not used upon the Sabbath.

On nearly all the other canals, especially the most extensive of those owned by companies, the Sabbath is sadly desecrated by the running of boats.

A few steamboats both on the Ohio and Delaware rivers do not run on that day. The Sabbath is excepted in the running of a very large proportion of the stages in this State.

3rd. The ratio of Sabbath to week-day travel is probably less than one-half, and, on one at least of the most important routes, has been steadily diminishing since the State Convention in May last.

4th. Most of the rail road companies that continue to run their cars on the Sabbath, assign the carrying of the mail and the rivalry between the different routes as the prevailing reasons. The latter cause prevails with the proprietors of the packets; though the opinion is generally expressed, that, if mails were discontinued on the Sabbath, all would agree to stop.

*The Philadelphia and Pottsville Road, the Sabbath use of which is to be discontinued on the first of December, is included in this estimate. That portion of the Susquehanna road lying in Maryland, amounting to 36 miles, is not included.

5th. With the exception of some of the private canal companies, and the proprietors of the short rail roads, used for carrying pleasure parties on the Sabbath, they do not. (Question 6th. See answers 4th and 5th.)

7th. Almost universally in favor of it, and some of them manifest a deep anxiety on the subject. An engineer, in conversation with the General Agent of the Association, said, "I have been six years on the rail road; during this time I have had no Sabbath. *I would willingly give six months wages if the running of the cars could be stopped on that day.*" A lock tender, who at first treated a missionary of the Association coolly, when he learned that one object of his mission was to induce all who were engaged on the canal to rest on the Sabbath, raised both hands and exclaimed, "God grant that you may succeed." An orphan driver boy said to the General Agent, "We do not know when Sunday comes. Its very hard Sir, to work as we do here."

8th. The change has been highly beneficial to those employed, especially the boatmen. Crime, according to the testimony of experienced judges of criminal courts, has greatly diminished among them—the Bible is found in almost every boat—many of the boatmen attend public worship where they stop to spend the Sabbath—not a few have, within the last two years, united with the various evangelical churches, and adorn the professions they have made.

The proprietors of those lines, that have discontinued Sabbath labor, are highly pleased with the arrangement in every respect, and although those who first adopted the measure suffered some little loss in the commencement, yet on the whole it is believed they have done as well as any of their neighbors.

9th and 10th. The Pittsburg Sabbath Association is one of the oldest in the United States, and has exerted a beneficial influence in that city and its vicinity. The Philadelphia Sabbath Association was formed in October, 1841. Through the labors of their Agent and missionaries, bibles, testaments, and tracts, have been placed in the hands of boatmen, travellers and immigrants.

Associations have been formed in numerous cities and towns, by which the influence of the pulpit, and of the press, both secular and religious, has been more fully exerted in favor of this cause, than in any former period in the history of the State. Tracts have, in various ways, been circulated, showing the utility, as well as the duty of the Sabbath rest. These have arrested the attention, and produced a salutary conviction in the minds of business men, as well as in the various classes of laboring men. One highly interesting and numerously attended State Convention has been held, and more recently six county Conventions, at which systematic efforts were made to have the efforts which have been so successfully made in the large towns extended to every neighborhood in the respective counties. As these county meetings can be assembled with but little expense of time or money, it is highly desirable they should be held in all parts of the State, and we would ardently hope, that the time is not far distant, when all the people of this great commonwealth shall be convinced of the unspeakable benefits of a sanctified Sabbath—when a good Sabbath manual shall be found in every family—and the youth especially impressed with the conviction, that neither their own nor their country's prosperity can be secured, or perpetuated, unless this holy day is hallowed.

DELAWARE.

The following letter is the only one received from Delaware: for this reason, and because it abounds with matter of general interest, it is inserted entire.

Answers to queries proposed by the Committee of Correspondence of the Baltimore Sabbath Association in their Circular of Sept. 24th, 1844.

1. There are in operation in this State, the Philadelphia, Wilmington and Baltimore Rail Road, the Newcastle and Frenchtown Turnpike and Rail Road, a line of

steamboats between Wilmington and Philadelphia, running daily, and in the Summer and part of the Spring and Fall, three times a day, a line of steamboats between Salem, New Jersey, and Philadelphia, touching daily at Delaware city and Newcastle in this State, a daily line of Stages from Wilmington to Milford, and thence three times a week down the peninsula to its extreme point, and the Chesapeake and Delaware Canal.

2. Neither of these means of communication is used upon the Sabbath for the carriage either of passengers or merchandise, except the Philadelphia, Wilmington and Baltimore Rail Road, and except also that boats laden with perishable articles (such as fish and oysters) are allowed to pass the Canal on Sabbath; which rarely happens.

3. There is no carriage of merchandise on the Philadelphia, Wilmington and Baltimore Rail Road on the Sabbath; and the ratio of passengers, the agent informs me, is not one tenth of what it averages on week-days.

4. The transportation of the mail is the prominent, indeed it is obviously the only reason for the use of the Philadelphia, Wilmington and Baltimore Rail Road on the Sabbath. On week-days the mail line on this road leaves Philadelphia at 8 o'clock, A. M., or earlier, and passes through Wilmington at 10 o'clock, A. M., or earlier, and the line that leaves Baltimore in the morning passes through Wilmington from 1 to 2 o'clock, P. M. On Sabbath the mail line leaves Philadelphia at 4 o'clock, P. M., passes Wilmington about 6, and leaves Baltimore about 7 P. M., and passes Wilmington about 11 P. M. No other line is run on Sabbath on this road than this mail line: these hours are not accommodated to passengers: they entirely avoid excursions from Philadelphia to Wilmington, and the reverse, which would, if favored, be a most abundant occasion of Sabbath desecration. There is on this rail road, on week-days, an accommodation line between Wilmington and Philadelphia, once a day, and for part of the season oftener: this is not run on Sabbath.

5 and 6. I can give no other answer, than my inference from the preceding statement: this will be obvious to any one.

8. All these lines of communication have formerly been used on the Sabbath, the same as on other days without distinction: excepting from this assertion the line of steamboats between Salem and Philadelphia, concerning which in connexion with this matter I have no knowledge.

A law of this State passed in 1795, prohibits, under penalty of \$4, worldly employment, labor and business on the Sabbath, except works of necessity and charity, and gives to Justices of the Peace cognizance of the offence. By enforcing this law upon the Newcastle and Frenchtown Turnpike and Rail Road, five years or more ago, the Sabbath use of that road was stopped, and has continued so till this time, except for carriage of mail when it may have passed on that line. By enforcing the same law upon the Chesapeake and Delaware Canal, the Sabbath use of the canal was stopped about 18 months ago, and continues so, as before mentioned. There are regular daily lines of boats through the canal, for conveyance both of passengers and freight; but they rest on the Sabbath. Coasting vessels passing through the canal do not pass on the Sabbath; captains and crews not unfrequently are seen in the house of worship. Last year there being two lines of steamboats and the rail road cars, between this place and Philadelphia, in opposition, fare was reduced to 12½ cents. An excursion to this place was an inviting Sunday recreation to very numerous persons in Philadelphia: the steamboats and cars running on the Sabbath as on other days. The Mayor was applied to, requesting him to enforce this law of the State against the captains and crews of the steamboats. He complied; and they finding that he was determined to enforce the law, submitted; and since June of last year, the Sabbath here has been preserved from the use of steamboats, and accommodation cars on the rail road.

There was opposition in all these cases to the enforcing of our law. It yielded to the firmness of the magistrates; and public opinion has sustained them.

There were persons in Wilmington much opposed to the stopping of the steamboats on Sabbath. They endeavored to evade the effect, by procuring a change of the hour of arrival of the Philadelphia mail on the Sabbath, so that instead of arriving at 6 o'clock, P. M., it should arrive at the same hour on Sabbath as on weekdays, viz., 10 A. M. The mail from Baltimore then arrived here about 1 o'clock, P. M. If the change could be procured, the cars of the mail line would leave Philadelphia about 8 o'clock, A. M., and might bring all persons desirous of such Sunday recreation, who after continuing here from 10 to 1, could return in the mail line from Baltimore. We understood a petition for this change was preferred to the Postmaster General: a remonstrance stating the facts, was prepared, and very numerously signed by our people, shewing a decisive public sentiment in favor of preserving the Sabbath from this kind of desecration.

The line of stages is not used on the Sabbath; this use ceased on the regulations of the post office department not requiring the conveyance of the mail on that day upon this line.

It is believed, that public sentiment in this place and neighborhood, is decisively against the profanation of the Sabbath. It is believed, that this would have been the case in former years, when the Sabbath was generally desecrated by the running of stages, steamboats, &c., if there had been a call upon the public, so that they would have made up their opinions upon the subject.

Would not the enforcement of state laws prohibiting worldly employment, labor and business on the Sabbath, upon canals and rail roads in other states, produce the same effect there as here? It would have been the common opinion in this state, previous to the actual execution of our Sabbath law and to the consequences upon it, that what has in fact taken place could not be accomplished. Is there a state in the union with a law prohibiting worldly business on the Sabbath, whose Legislature would repeal it? Would they not shrink from such an act as the positive repeal of such a law? Every community has a right to have its laws faithfully executed: the magistracy is provided for insuring to them this right: a faithful and firm magistracy will always be sustained in executing the laws.

9. It is believed, that public sentiment is growing upon the subject of Sabbath observance.

10. There was a Sabbath Convention at Delaware city about the first of last January. The weather was unfavorable, the roads bad, and the attendance small. It is said the influence was good: how extensive I cannot learn.

Several years ago, when petitions were presented to Congress against Sabbath mails, the subject was elaborately discussed in the newspapers of this place. The result has been, as I believe, very useful. At the time the entire community, with rare exceptions, seemed against us. There is certainly change.

WILLARD HALL.

Wilmington, Del., Oct. 18th, 1844.

MARYLAND.

1st and 2nd. The Baltimore and Ohio Rail Road, extending westwardly to Cumberland, 180½ miles, runs one passenger and mail train each way on the Sabbath. A branch extends 40 miles to Washington, D. C., on which the mail and passenger cars pass twice, each way, on the Sabbath. The Philadelphia and Baltimore Rail Road, 109 miles long, conveys the mail and passengers once each way on the Sabbath. Neither of these lines conveys merchandize on the Sabbath, with perhaps some rare exceptions. The Baltimore and Susquehanna Rail Road extends 36 miles to the Pennsylvania State line, and connects with other roads extending through York to

Wrightsville, a distance in all of 70 miles. "These roads have never been used," says Mr. Hollins, the Secretary of the Baltimore and Susquehanna Rail Road, "for the transportation of merchandise on the Sabbath. The passenger trains run on that day, from the opening of these roads until April, 1841, when they were stopped."

The Chesapeake and Ohio Canal, 134 miles in length from Dam No. 6 to Georgetown, D. C., with a branch 7 miles long to Alexandria, D. C., conveys no passengers. The freight boats use it all days alike. The same facts are true in reference to the Tide Water Canal.

In the season of navigation there are a number of steamboat lines to Philadelphia, Norfolk and many points in the State of Maryland. None of these boats start on the Sabbath; it is thought one or two of them run on Sabbath morning several hours to reach their destination. It is believed that every stage line in the State lies by on Sabbath, excepting those between Baltimore and Washington, and the Eastern Shore mail line.

3rd. It will be seen by a former statement, that the ratio of passenger travel on the Baltimore and Philadelphia Rail Road on the Sabbath, is far inferior to what it averages on other days. On the Susquehanna "the receipts formerly for way travel were in excess: subsequently, the receipts were less than on other days. Since the closing of the road on Sunday, there has been an evident increase on Saturdays and Mondays." The relative ratio for the Baltimore and Ohio and Baltimore and Washington Rail Roads has not been ascertained. But the amount of travel on the former must be considerably less, as a number of passenger and burden trains run each way, during the week, and but one on the Sabbath, which is restricted to passengers and the mail. The cars are not so well filled on the Sabbath as on other days.

4th. Were it not for the mail, it is thought that none of these rail roads would desecrate the Sabbath. "On the Susquehanna Rail Road, the running of cars on the Sabbath was suspended soon after the Postmaster General reduced the transportation of the mail to six days and the pay one-seventh."

5th, 6th and 7th. No definite information.

8th. The Secretary of the Susquehanna Rail Road Company states, "It has been the aim of the Company to select sober and industrious persons, intemperance always causing immediate dismissal, and in the second place, I am informed that there has been an evident improvement in the morals of the persons engaged on the road."

"In reference to the pecuniary results, it is impossible to give an estimate. There is a saving in the wear and tare of the machinery, cars and road, *but none* in the wages*, for in closing the road on the Sabbath, the wages of those relieved from their duties were not reduced. It is probable some slight loss may occur in the way, but none in the *through* travel."

"In my opinion the additional receipts the Company might derive from running on the Sabbath would not equal the amount now saved in fuel and wear and tare of the road and machinery, and I therefore believe that, on the whole, the Company sustains no loss whatever by not running their cars on that day."

9th. A very favorable change is evident in the sense of the community respecting the sanctity of the Lord's day. This is evident from the perusal of the advertisements of the rail road and steamboat companies; in all of which, with one exception, there is a cessation, in whole or part, of work on that day. "On the Tide Water Canal, there has been a gradual decrease of transportation on that day since the opening of it five years ago. And there appears to be a general wish, on the part of the boatmen to discontinue it."

*Men who work seven days in the week, it will be observed, get no more wages than if they worked six.

In Baltimore county the lime-burners have in general ceased to fire their kilns on Friday or Saturday, as was the custom some years since.

10th. Special efforts have been made in various ways to promote the sanctification of the day. The pulpit has to an unusual extent enforced its observance upon the consciences of the people. A Sabbath Association has been formed in Baltimore; which has gotten up a State Convention, in which Delaware and the District of Columbia participated; held several public meetings; procured the delivery of sundry discourses or lectures, and many sermons, and arranged for the delivery of a course of lectures on the subject by the President of the Association; sustained a monthly concert of prayer; availed itself of the medium of the newspapers, religious and secular, in circulating facts bearing upon the cause; distributed many tracts on the subject; has now in course of publication a very interesting appeal to the Legal Profession, by Judge Hall, of Delaware, containing a lucid exposition of the scriptural sanction and varied personal blessings of the Sabbath; has procured memorials very numerously signed, urging the rail road companies to discontinue the running of passenger and burden cars on the Sabbath, &c. &c. A Branch Association has been formed for Baltimore County, and others are expected to follow. Much good is expected to be accomplished in the present year. The effect of the late National Convention has been salutary beyond our expectations.

DISTRICT OF COLUMBIA.

From a letter addressed to us by W. T. Compton, Esq. of Georgetown, containing information concerning the Chesapeake and Ohio Canal inserted under the head of Maryland, we extract the following paragraph, which merits profound consideration.

"There have been no special efforts made to promote the sanctification of the Sabbath, except by those connected with our Sabbath Schools.

"I believe these to be the nurseries of those pure principles which are calculated to produce the permanent moral revolution which is now sought. How important, then, that they should be duly fostered by all classes of the community. Parents and others should take more interest in these institutions. Let every child of suitable age be brought into the "Sabbath School;" let the superintendents and teachers be pious intelligent persons; let them realize their responsibility to their people and their God, and then many would look for the day when, from one end of this highly favored land to the other, the Sabbath will be sanctified to the service of the Lord."

SOUTH CAROLINA.

The following information is derived from Rev. W. H. Barnwell, Corresponding Secretary of the Charleston Sabbath Association.

1st. There is but one rail road in this State. The South Carolina Rail Road, belonging to a Company bearing the same name—in which the State is a very large stockholder. It reaches from Charleston to Hamburg on the Savannah river, a distance of 136 miles. One of its branches runs to Columbia, the capital of the State, a distance of about 68 miles.

There is but one Canal about 30 miles in length—called the Santee Canal, and owned by a company bearing the same name.

678 miles of stage routes cross the State in various directions, and extend a few miles into North Carolina and Georgia.

Four steamboats run daily between this city and Wilmington, North Carolina, carrying the mail. Four run every other day between this port and Savannah.—Two of them do not run on the Sabbath—the others do, according to circumstances. One boat runs from this port to Georgetown in this State, on all days of the weeks. Three other boats run into the interior, on all days of the week. Two boats run to Sullivan's Island, a summer retreat in our harbor, every day during the summer months.

2nd. Most of these modes of conveyance, it will have been already shown, are used on the Sabbath as on other days.

3d. There is reason to fear that there is little or no difference between the ratio of the Sabbath travel and transportation and that of other days, and that receipts are about the same.

4th. The transportation of the mail is assigned by the South Carolina Rail Road Company as a prominent reason for the Sabbath use of their engines and operatives. Until they took the mail contract, there was little Sunday work; and were it not for that contract, there is reason to hope that the regular use of the road on Sunday would cease.

The steamboat and stage lines which carry the mail offer, we presume, the same reason for their Sabbath travel, as the Rail Road Company does.

5th. The proprietors of these various modes of conveyance do generally, so far as we know, deem their employment on the Sabbath profitable; though some have entertained doubts.

6th. Two of the Directors of the Rail Road Company, one of them its President, when the contract with the Post Office Department was about to be renewed, two years ago, made the effort to have the Sunday transportation dispensed with, but were not successful. Many of the Directors individually avow a wish to have the Sunday work discontinued if possible.

7th. The operatives on the Rail Road, there is reason to think, would be glad to be relieved of the Sunday work—though our opportunity of knowing their views has been limited.

8th. At the annual meeting of the stockholders of the South Carolina Rail Road Company two years ago, a resolution was passed, to discontinue starting the freight trains from the depots on Sunday; but it is believed that since the last annual meeting the same course has been pursued as formerly, and that there is no difference observed between Sunday and other days.

9th. We think that there is a perceptible improvement in public sentiment in our community in respect to the observance of the Lord's day, and we trust it will not be without its influence upon all the public carriers.

10th. Public attention, and especially that of the religious community has been specially drawn in various ways, within the last 18 months, to the importance of a better observance of the Lord's day. A society has been formed consisting of from one to two hundred members. Its meetings have been held once a month, at which addresses bearing upon the subject of the Sabbath have been delivered, with good effect as it is hoped, by a number of ministers. Some success has we trust attended these efforts. Upon application to the City Council the Sunday markets were abolished;—one of the daily papers has discontinued Sunday work, which example has been followed by others in this section of the country. Among other efforts which have been made to promote a better observance of the Lord's day, the Convention of the Protestant Episcopal Church in this Diocese, at its last annual meeting, recommended to its clergy to preach a sermon on the subject of the Sabbath, on the Sunday preceding the general harvest season. This was done in many of their churches.

Memorials have been from time to time presented to the Directors and Stockholders of the Rail Road Company on the subject of their Sabbath work, and one is about to be laid before them at their next meeting. It is also probable that a memorial will be laid before the Legislature, as the largest stockholder, requesting its interposition to prevent its own laws, respecting the Sabbath, from being violated.

A convention of the friends of the Sabbath in our State, was called to meet at Columbia, about the beginning of last December. It was not however, owing to peculiar circumstances, as large as had been expected.

OHIO.

Besides the steamboat navigation on Lake Erie and the Ohio river, in which this State is largely interested, there are two large canals, one of which is not fully completed connecting the Ohio river and Lake Erie. A large amount of merchandise, and numerous passengers, are transported by waggons and stages through the interior. Most of these conveyances run on the Sabbath, though there are some honorable exceptions among them all. At Cleveland and Cincinnati, chaplains have been employed among boatmen and sailors, and, during three seasons preceding the present, missionaries have labored among the boatmen on the Ohio canals. One of the happy results of these efforts has been to awaken among many of the laborers a strong desire that the inestimable privilege and the inalienable *right* of resting on the Sabbath may be restored to them.

In January 1844, a large and interesting Sabbath Convention was held at Columbus. Not less than fifteen Associations have been formed in the principal cities and towns, to promote the sanctification of the Sabbath. Some at least of these have been active and efficient. In many of these places a majority of the merchants have signed a memorial requesting those engaged in the transportation of merchandise to discontinue all business on the Sabbath. The Rev. Dr. Hoge and P. B. Wilcox, Esq., of Columbus, writing in answer to the circular of the Baltimore Association, remark, "The present state of public sentiment is certainly more favorable. Professing christians appear to be more in earnest in this cause. This we think is true, not only in this city but in the surrounding region, and perhaps throughout the State. Pastors of churches have preached more frequently and more pointedly on this subject—numerous meetings have been held comprising several denominations of christians. Monthly preaching by ministers in rotation [has been instituted] where all the congregations have been invited to assemble together." From the evident preparedness of the public mind in this State there is reason to believe that concerted action among the friends of the Sabbath would be productive of the most important results.

ILLINOIS.

From Rev. A. Kent, Chas. S. Hempstead, and Geo. Campbell, of Galena, Illinois.

"There are no rail roads or canals in this vicinity, but there are about twenty regular steamboats which run between here and St. Louis, and two running northwardly to St. Peters. There are mail stage lines running southwardly and eastwardly six times a week, and northwardly and westwardly three times. No mail stages leave here on Sundays, nor do any arrive on that day with one exception.

"The steamboats are used for carrying merchandise and passengers on Sundays. It may be observed that there are no exclusive passenger boats in this trade, and in consequence of the difficulty of navigation they cannot make regular trips. Steamboats do not unload their cargoes at this place on the Sabbath. By an ordinance of the City Council, no dray or cart is allowed to haul on the Lord's day. Lead is sometimes shipped on Sundays but not so often this year as last.

"There has been, for the last five years, a decided and growing improvement in keeping the Sabbath. We do not know one, of about fifty smelting furnaces in the mining country, that does not stop on Sunday. We believe that the miners, without exception, abstain from working their mines on the Lord's day. In our city all places of business are closed, and to a great extent our citizens attend some place of public worship.

"There has been considerable individual effort, and some by bodies of professing christians, with much effect and beneficial results. The success attending those efforts is manifest in the establishment of churches in nearly every village in the mining country and the increased quietness and better observance of the Sabbath in our own city."

DELEGATES IN ATTENDANCE
AT THE
NATIONAL LORD'S DAY CONVENTION.

MAINE.

Cumberland County.—Rev. Joseph Stockbridge.

MASSACHUSETTS.

Hon. John Quincy Adams, (delegated by 1st Presbyterian Church, Washington, D. C.)
American and Foreign Sabbath Union, Boston.—Rev. Justin Edwards, D. D., *Sec'y.*
Northampton.—L. H. Parsons.

CONNECTICUT.

Sherman.—Rev. E. Whitney.

NEW YORK.

Dunkirk.—Rev. Timothy Stillman.

Schenectady.—Rev. Eliphalet Nott, D. D.

Ithica.—T. S. Williams.

New York City—Rev. Austin Dickinson, Francis Hall, Esq., Chas. Parker.

First Methodist Protestant Church, N. Y. City.—Rev. Frederick Stier.

Association of Friends of Law and the Sabbath, Williamsburg, Long Island.

A. P. Cummings, Esq.

Frankfort, Herkimer County.—Rev. N. Boughton.

Seventh day Baptist General Conference at Verona.—Rev. N. V. Hull, Rev. T. B. Brown.

First Congreg. Church, Syracuse, Onondago Co.—Orrin Candee, J. B. Huntingdon.

Rockland County.—Rev. J. Dewing.

Chenango County.—J. R. Chamberlin.

Delaware County.—E. W. Smith.

Presbyterian Church, Buffalo, Erie County.—Rev. N. T. Hopkins.

Clarence, Niagara County.—N. E. Hill.

Rochester, Monroe County.—James K. Livingston, Jared Peck.

NEW JERSEY.

Princeton.—James H. Davis, James S. Green.

Princeton Theological Seminary.—M. A. Hoge, Geo. A. Bowman.

New Brunswick.—Rev. Jacob Janeway, D. D.

Newark.—Rev. A. D. Eddy, D. D., Wm. Rankin, Esq.

Perth Amboy.—Dr. Solomon Andrews.

Shiloh, Cumberland County.—J. B. Davis, J. D. Fittsworth.

PENNSYLVANIA.

Synod of Cumberland Presbyterian Church.

Rev. John T. A. Henderson, of Uniontown, James W. Buchanan, Esq., of Pittsburg,
James W. Hailman, of Pittsburg.

Adams County, Fountain Dale Lutheran Congregation.—Joseph Baugher.

Gettysburg.—Rev. E. V. Geehart, Rev. James Watson.

Pittsburg, Alleghany County.—Rev. Thomas P. Gordon, Rev. J. Eken.

Pittsburg Sabbath Association.

Rev. Dr. A. D. Campbell, Rev. David R. Kerr, Hon. Harmar Denny,
Wm. Murphy, J. D. Williams.

First Cumberland Presbyterian Church, Pittsburg.—Rev. A. M. Bryan.

Carbon County.—Rev. R. Webster.

Chester County.—Rev. G. Morrison, J. M. Thomson, B. J. Miller.

Chester County Sabbath Association.—Francis Parke, Thomas H. Gardner.

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Danville, Columbia county.

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Carlisle, Cumberland County.

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Carlisle Sabbath Association.—Rev. George Morris.

Delaware county, Presbyterian Church, Darby.—Dr. Wm. G. Knowles.

Erie, Erie County.—Rev. George A. Lyon.

Union Town, Fayette County.

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Rev. Wm. Cox, David Veech,

Chambersburg, Franklin County.

Rev. Robt. Gracie, John Cree, James McDowell, John Kenneday.
Hon. G. Chambers, William Heyser, Daniel Shively,

Mifflintown, Juniata County.—Rev. M. K. Williamson.

Lancaster County.—Rev. R. Owens.

Columbia, Lancaster County.—Rev. Herman Bokum.

Perryville, Mifflin County.—Rev. James Nourse, Dr. Samuel McClay.

German Reformed Church, Mifflinburg.—Rev. E. Keiffer.

Lutheran Church, Union county.—Rev. J. Anspach.

New Berlin, Union county.—Rev. G. W. Thompson, Rev. B. H. Crever.

Northumberland, Union county.—J. B. Boyd.

Sabbath Association of Washington county.

Rev. J. M. Hastings, of West Alexandria, Rev. Charles Cooke, of Washington.

Youngstown, Westmoreland county.—Rev. Peter Hassinger.

York County.

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Rev. G. Chénowith, S. Small, J. Voglesong, C. A. Morris.
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Philadelphia county, Holmesburg Baptist Church.

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Matthew T. Miller, Agent. C. E. Spangler, Joseph Parker, Jr.
John L. McMullen, D. C. McCammon,

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First Baptist Church.—Rev. Geo. B. Ide, David Weatherly, Esq.

Tenth Baptist Church.—John Smart, George Swope, Uriah Matthews.

Eleventh Baptist Church.

Rev. A. D. Gillette, James Hannegen, Davis Brown, Matthew Brooks.

First Reformed Dutch Church.

C. E. Spangler, Henry A. Bowers, Jacob M. Sellers.

Third Reformed Dutch Church.

John Miller, John L. Linton, Michael Read.

St. Matthew's Lutheran Church.—J. Anspach.

Mariner's Church.

Rev. J. S. Taylor, Rev. G. Owen, Theo H. Elliott, John Lilly, Jas. Bankroft.

St. John's Methodist Episcopal Church.

Benjamin Hubbard, James B. Dare, James L. Hines.

St. Paul's Methodist Episcopal Church.—Rev. John D. Owens.

Trinity Methodist Episcopal Church.—C. Heiskell, W. Réed, S. D. Prentzel.

Union Methodist Episcopal Church.

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Thomas T. Masqn, James J. Boswell, Thos. A. McDonald, Calvin Mason.
John B. Ashmead, William J. Savage,

Fifth Street Methodist Episcopal Church.

Wm. F. Ireland, John W. Moore, Samuel W. Stockton.

Eighth Street Methodist Episcopal Church.

Rev. James Mills, John Robinson, Davis N. Sinn.

Twelfth Street Methodist Episcopal Church.—Edward Small.

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First Presbyterian Church.

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Second Presbyterian Church.—Matthew B. Grier.

Third Presbyterian Church.

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Central Presbyterian Church.—Rev. John McDowell, D. D., Matthew Newkirk, Esq.

Central Presbyterian Church, No. 2.

Rev. A. Rood, John Miller, Wm. A. McKee, John A. Warner.
Milton Reed, Francis Drew,

Cedar Street Presbyterian Church.—Rev. Wm. Ramsay, John Millegan.

Clinton Street Presbyterian Church.—Dr. J. H. Briscoe, L. W. Glenn.

Tenth Presbyterian Church.

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man, D. D.,	Dr. R. P. Harris,	William Kirk,	Robert Earp,
Paul T. Jones,	A. W. Slack,	William Veitch,	Alex. G. Mercer.
Robert Souther, Jr.,	W. L. Mactier,	Isaac H. White,	

Eleventh Presbyterian Church.

Rev. J. L. Grant,	Charles B. Dungan,	David B. Kershaw,	James E. Johnston,
Wilfred Hall,	Robert Cornelius,	Capt. T. Woodbury,	Isaac Edelman.
Edward Sprague,	Robert Glendenning,		

Penn Square Presbyterian Church.

Rev. Willis Lord,	Rev. Dr. Yeomans,	James Dunlap,	G. W. Hood.
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Union Presbyterian Church.

Rev. J. M. Stewart,	Neil McCauley,	James Maybin,	Thomas Downs.
John Scott,			

Second Associate Presbyterian Church.

Rev. J. T. Cooper,	Joseph R. Dixon,	Thomas McBride,	James Ferguson.
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First Reformed Presbyterian Church.

Clement McCune,	David Ray,	George H. Steuart,	Hugh A. McKelvy.
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*Associate Reformed Presbyterian Church.—Rev. J. Brown Scouller.**Scots' Presbyterian Church.*

Rev. A. Macklin,	Arch'd Robertson,	Henry McKeen,	Andrew Armstrong.
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St. Andrew's Protestant Episcopal Church.

Rev J Bullock, D D.	Charles Emory,	T. G. Rutherford,	James C. Milnor.
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*Church of the Epiphany, Protestant Episcopal.—Matthew T. Miller.**Grace Church, Protestant Episcopal.—Charles Haesbert.**First Presbyterian Church, Southwark.*

Wm. K. Brooks,	Joseph Francis,	John M. Doman,	Michael Leonard.
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William Soby,	N. B. Unrue,	Harvey Hand,	Jacob Painter,
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New Castle.—Rev. John B. Spottswood, Jas. Couper, M. D., Capt. R. H. Barr.

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Rev. H. F. Zollick-offer, James B. Matthews, John Cook, Lemuel Warfield.
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Methodist Episcopal Church, Howard District.—Thomas Barnes.

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William Dwyer, Rev. Wm. Henck, Rev. James Brent, John Buckley.
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Hereford.

Rev. Thos. H. W. John K. Roe, William Roe, Charles Ogilby,
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G. Wolff,	John Hanie,	R. Berry,	John Robinson,
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Calvert Street Baptist Church.

Rev. J. A. McKean,	Geo. W. Lewis,	A. Fuller Crane,	John Lyons,
Wm. Crane,	Thomas Hinton,	Wm. Smith,	Wm. Addison.
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Madison Street Baptist Church.

Rev. R. Compton,	George Hoskins,	Robert Potts,	Alfred Pryor,
Rev Mr Hendrickson,	Wm. Lindsey,	James Gerford,	James Ross,
Peter Potts, Sr.,	G. McMinn,	Micajah Skipper,	David Noyes,
Samuel Harker,	Joseph Bannister,	Richard Pryor,	A. Butcher,
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John C. French,	Enoch Holt,	Stephen Huza,	Morris Settler,
W. P. Lemmon,	Wm. Johnson,	James Huza,	Wm. Holt,
C. Farquharson,	James Johnson,	John W. Watts,	John Bancroft,
Samuel Sands,	J. Dickinson,	Huntington Lee,	John Witmore,
Jacob Saumanig,	Alexander Packie,	John Black,	Matthew Miller,
Richard Lemmon,	Lewis Williams,	John Stephens,	T. Miller,
Conrad Saumanig,			

First German Reformed Church.

Rev. E. Heiner,	Elias Hale,	L. Hewell,	A. Mathiot,
P. Reigart,	C. Diffenderffer, Jr.,	G. Rodenmayer, Sr.,	Col. Small,
G. Decker,	William Howell,	R. Diffenderffer,	H. Rhodes,
S. Sultzer,	J. Shaffner,	M. Shaw,	Dr. Hintze,
D. Super,	D. A. Peters,	R. F. Meynard,	C. Long,
C. Suter,	Dr. M. Diffenderffer,	Dr. Davis,	L. C. Miller,
W. H. Ridgely,	G. Richstein,	H. Diffenderffer,	William Baker.

Second German Reformed Church.

Rev. S. Gutelius,	Lewis Weis,	Jacob Heinmiller,	J. M. Keyser,
Jacob Smith,	F. Ehlslegger,	P. Thaten,	John M. Smith.

Third German Reformed Church.

D. Buckey,	Jno. Elliott,	G. Hoffman,	J. Snyder,
S. Stonebraker,	Jacob Sellers,	John Smith,	S. Welchhaus,
H. Rodenmayer,	Enos Bean,	Jacob F. Gross,	T. S. Bantz,
H. Snyder,	E. Y. Forney,	Henry Snyder,	Frederick Achey,
F. Dohn,	Otis Spear,		

German Evangelical Emanuel Church.

Rev. G. Brickley,	J. Saumenig,	Godfried Roswag,	J. Haupt,
Sol. G. Miller,	M. Lichtenberger,	Henry Miller,	V. Lehn,
J. K. Messersmith,	J. Lindenfelser,	Christian Gerber,	P. Conrad,
W. Numsen,	B. Macker,	M. Zulauf,	F. Herold,
W. Felgner,	A. Scheenbly,	J. Numsen,	H. A. Ritter,
Henry Appel,	P. Schadt,	Adam Deash,	Charles Frey,
J. Widener,	Gotlib Medinger,	C. Keil,	Godlieb Lyter,
G. Sickel,	John Wiber,	Bernard Ritter,	W. Saumenig,
V. Hoffgesang,	Ludwig Waidener,	C. Dribing,	J. Zizenfelser.
J. F. Popp,			

First English Lutheran Church.

Rev. Dr. Morris,	F. Woodworth,	E. R. Harney,	Wm. H. Peters,
J. Werdebaugh,	G. F. R. Waesche,	Edward Schaeffer,	G. Sadtler,
C. D. Hinks,	T. Nixdorff,	F. Seyler,	J. Harman,
John Reese,	S. Hinks,	Wm. Armor,	J. Ehrman,
Jacob Horn,	P. Uhler,	David Martin,	J. G. Hewes,
C. Hoffman,	G. W. Schwartz,	James Matthews,	F. L. Brauns,
W. M. Kemp, M. D.	M. D.,		

Second English Lutheran Church.

Rev. C. P. Krauth,	Philip Gosnell,	Wm. Poë,	G. B. Dell,
Jr.,	James Getty,	George Martin,	G. F. Kauderer,
Rev. B. Kurtz, D. D.	Wm. M. Oldham,	John Rock,	T. M. Abbott,
T. Stow,	David Firoved,	Mr. Schultz,	David Irelan,
Wm. Bridges,	John Clifford,	Mr. Thomas,	G. A. Davis,
Joel Wright,	J. H. Rogers,	T. J. Kennard,	W. H. McMahon.
John Mahaney,	Adam Kahlor,		

Luther Chapel.

Rev. B. Appleby,	N. Robinson,	A. Appold,	J. G. C. Alback,
Wm. A. Wisong,	J. M. Bändel,	E. A. Smith,	Wm. Alvater,
C. W. Focke,	Wm. Will,	Henry Morry,	S. S. Prince,

Lutheran Trinity Church.

Rev. C. Weyl,	F. Holtze,	F. Hoffman,	H. Lohmiller,
Jacob Hoop,	Wm. Hunemeyer,	J. Lehman,	N. Werner,
C. Herrlich,	G. Dobler,	V. Feldeg,	

Caroline Street Methodist Episcopal Church.

Rev. John Bear,	John J. Pentz,	James L. Smith,	Wm. Henschinger,
Rev. C. B. Young,	Daniel Pentz,	Dr. Kinneman,	Thomas Hines,
Rev. John Lanahan,	Thomas Brotherton,	William Mason,	Nicholas McCubbin,
Rev. J. R. Jarboe,	Edw. S. Lambden,	George W. Tucker,	Martin W. Mettee,
Samuel Boyd,	Charles Ingram,	William Hooper,	Charles Kimberley,
David Bird,	Henry Pentz,	Harry F. Turner,	Frederick Rawlings,
Nathan Turner,	John Hall,	John M. Buck,	Robert Allison.
Benjamin Abbott,	William McJilton,		

Charles Street Methodist Episcopal Church.

Rev. E. Dorsey,	William Rogers,	James Williams,	Charles Rhinehart,
Comfort Tiffany,	Joseph C. Wilson,	James Cortlan,	Joshua Dryden,
Dr. T. E. Bond, Jr.,	Jno. Easter, of John	Daniel B. Banks,	G. Broadbent,
Dr. David Keener,	Thomas Corner,	Isaac Reynolds,	William Devries,
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C. R. Fite,	A. B. Davidson,	Josiah Cobb,	Thomas P. Williams.
Joshua Royston,	George L. L. Davis,	George W. Arnold,	

Sunday School of Charles Street Methodist Episcopal Church.

William T. Easter,	James McConkey,	Alfred Cookman,	John O. Raid,
George W. Howard,	Jay Spurrier,	John Howard,	Lemuel Stansbury.
Joseph C. Tiffany,	James C. Fitzgerald,		

Columbia Street Methodist Episcopal Church.

Rev. J. W. Cullum,	James M. Lester,	Charles R. Coleman,	James Crungle,
Rev. D. M. Reese,	John Showacre,	John Shrote,	William High,
Joseph Owens,	Peter Egleberner,	Levi Perry,	Ebenezar Stewart,
Lewis Kalbfus,	Joseph Stewart,	Daniel Ledley,	Alexander Waugh,
John W. Carter,	Jacob Parish,	Cornelius H. Cole,	James Miller,
Conduce Gatch,	William Ashton,	John W. Blake,	Nicholas D. Ruckle.
William Cooper,			

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Thomas R. Hand,	George Mallonee,	Mr. Gaither,	Washington Grubb,
Samuel Hiser,	A. V. Cozine,	John Redifor,	Jacob Kraft,
William Dillam,	John Sellers,	Eli Tucker,	Christian Abell,
Levi Hampson,	Aaron Hoffman,	W. Dorsey,	John Zimmerman,
Ralph Brunt,	John Burns,	John Jones,	Joseph Cole.
David White,			

Eutaw Street Methodist Episcopal Church.

Rev. Jos. Merrikin,	Thomas C. Ruckle,	Edward May,	Thomas Holtzman,
Rev. J. S. Mitchell,	Joseph Wilkins,	L. G. Shipley,	Thomas B. Israel,
Rev. W. Stevenson,	John W. Berry,	John Landstreet,	John Brannan,
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Fielder Israel,	Asbury Carter,	John Shaw,	William T. Preston,
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William K. Orrick,	Caleb Peregoy,	John Green,	W. F. Prettyman,
John Lynch,	John E. Reese,	Edwin Caldwell,	David Bush.
Daniel Bender,	William H. Mittan,	Nicholas L. Wood,	

Exeter Street Methodist Episcopal Church.

Rev. Henry Slicer,	Joshua Creamer,	Wm. Fussellbaugh,	Bernard Clark,
Rev. S. Williams,	Robert Turner,	John Ijams,	John Loane,
Rev. D. E. Reese,	Charles Hogg,	David Harryman,	John Welch,
John Petherbridge,	J. B. Seidenstricker,	Henry Powell,	Rezin Haslup,
Thomas Kelso,	James S. Suter,	Jacob Daley,	John Reany.
John Kelso,			

Fayette Street Methodist Episcopal Church.

Rev. Amos Smith,	John J. Barry,	David Carson,	James Peregoy,
Rev. S. V. Blake,	James Marley,	Cyrus Gault,	B. F. Duvall,
Rev. D. McJilton,	Edward S. Frey,	Edward C. Thomas,	A. C. Butler,
Eli Smith,	H. Durborow,	Thomas Harvey,	Thomas Wideman,
Luther Wilson,	Charles Shipley,	A. J. Barrett,	Joseph Oldham,
Matthew Shrote,	John Kirkley,	Isaac Mules,	David Emmart.
Richard Younger,	William Welsh,		

German Mission of Methodist Episcopal Church.

Rev. Adam Miller,	Ernest Buhre,	Lewis Sholl,	Henry Weisbrod.
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Harford Avenue Methodist Episcopal Church.

Rev. Joseph Farrow,	Samuel McVay,	James F. Pervis,	John H. Durand,
Sterling Thomas,	William Stansbury,	George Holland,	Joseph Chalmers.
William Allen,	William Chalmers,		

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Rev. L. F. Morgan,	Daniel Goodacre,	William Jones, Jr.,	William Young, Jr.,
Rev. James Reed,	Alexander Kirkland,	John F. Meredith,	John King,
Rev. John Sharpley,	Joseph Loane,	James Haggerty,	Lloyd McNeal,
Rev. James Morell,	Ezekiel Jones,	Thomas Earrickson,	Capt. L. G. Taylor,
Daniel Dail,	John S. Tough,	William E. Hooper,	George Saunders,
Benjamin Bond,	Henry Bailey,	John H. Tucker,	Nicholas Robinson.
Benjamin Buck, Sr.,			

Howard Street Methodist Episcopal Church.

Rev. T. B. Lomen,	Tobias Miller,	Elisha Carback,	George W. Lilley,
Rev. J. W. Tilyard,	Charles Towson,	William G. Young,	Richard Gees,
Charles Hollis,	Joseph Coskey,	William Curley,	Samuel Henderson.
John Green,	Henry Moore,	Francis Baughman,	

Light Street Methodist Episcopal Church.

Rev. Bishop Waugh,	John G. Chappell,	George Appold,	D. G. Underwood,
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Rev. W. Hamilton,	Asbury Jarrett,	Samuel Burnett,	W. H. Emory, Esq.,
Rev. T. Sewall, Jr.,	Rowland Rogers,	James Amos,	David Lankford,
Rev. Joshua Wells,	Robt. M. Lockwood,	Daniel Hope,	Edward Small,
Rev. Thos. Bassford,	Henry W. Cooke,	John Walter,	George Ruckle,
Rev. Isaac P. Cook,	Rich'd J. Matchett,	John Bruff,	W. A. Schaeffer,
Rev. John F. Hey,	Richard D. Long,	John Armstrong,	George Merriken,
George Earnest,	Elisha N. Browne,	James Coburn,	Peter P. Potee,
Thomas Armstrong,	Samuel Benson,	Joseph Tucker,	George Steuart,
James Brundige,	Joseph N. Lewis,	Geo. W. Mowbray,	Samuel S. Addison,
John Patterson,	Wm. D. Eltonhead,	Samuel T. Emory,	George H. Berry.
Philip Hiss,	David E. Thomas,		

Monument Street Methodist Episcopal Church.

Rev. Jacob Larkin,	Addi Pindell,	William Byrn,	Benjamin F. Nalls,
Samuel Rankin,	David Creamer,	Wm. Goldsborough,	John B. Youngs,
William Houlton,	Fred. Pinkney, Esq.,	Nathan Richardson,	Samuel Rust,
George Yeates,	Samuel Hindes,	Francis Burke,	John P. Andrew,
T. G. Hill,	Abraham Sliver,	Thomas K. Turner,	James P. Thomas.
J. G. Wilcox,			

Wesley Chapel Methodist Episcopal Church.

Rev John S Martin,	William Reese,	John H Keene,	George C Addison,
Rev Dr G C M Roberts,	J H Price,	Paul Ruckle,	William Tomlinson,
	Reuel Shaw,	William S Birch,	J H Reany,
Rev J H Dashiell,	Thomas C Watkins,	Thomas Franco,	Alexander Baltzell,
Rev John L Reese,	James Hooper, Sr,	Daniel Fosbener,	Samuel Thomas,
Rev Joseph Shane,	Washing'n B Jones,	Chas Cochran, Jr,	Abram Meister,
Christian Keener,	John H Rhodes,	William Sullivan,	John G Stevens,
Richard H Battee,	Nicholas C Brice,	John S Macher,	Alexander Russell,
Joseph W Frey,	John Medairy,	John Crookshanks,	William Casey,
Wesley Disney,	John Morrow,	William Woodcock,	Jesse Armager,
John Brice,			

Whatcoat Station of Methodist Episcopal Church.

Rev S Brison,	James Paul,	Lemuel Stewart,	Henry Baker,
Rev Charles Turner,	Hanson Rutter,	Wm G Baker, Esq,	George Graffin,
Rev A H Kennaday,	Jacob Hoff,	Henry Godfrey,	William Oler,
Wm Baker, Esq,	John Dominy,	John Hoff,	William McCoy,
Daniel Kalbfus,	David Horn,	Nicholas Bell,	Josiah Prather,
William Snyder,	B Coyle,	David Bankard,	Jabez Paul,
Thomas Jenkins,			

Wilkes Street Methodist Episcopal Church.

Rev John Bear,	Nathaniel Kimberly,	John Welch, Sen'r,	John Valiant,
Rev James Sewell,	Benjamin Thomas,	Peter Wells,	John McDermott,
Rev W F Mercer,	Thomas Cromwell,	B Mezick Corner,	H A Inloes, M D,
F Littig Schaeffer,	Robert Craggs,	H S Hunt, M D,	Lewis Robinson,
Samuel S Briggs,	David Evans,	Henry Morris, M D,	Lewis Audoun,
Robert Dutton,	J W Randolph,	T L Murphy, M D,	James Donahue,
Thomas Trotten,	Thomas S Clark,	William Strobel,	Alfred Armstrong,
J Pugh,	James Everett,	James N Muller,	J B M Latourna,

William Street Methodist Episcopal Church.

Rev Job Guest,	Clarke Cotteral,	George Sumwalt,	Joseph Holmes,
Rev J W Richardson,	Henry Bell,	Joseph K Love,	James M Brannan,
Rev E Heffner,	J A Stephens,	Henry Cotteral,	James McGenley,
John S Brown,	William Williams,	John Kraus,	Henry Harman,
Samuel Plummer,	William Skinner,	Henry Neal,	David Bell,
James McCleary,	Andrew Salisbury,	Edward Browning,	

Young Men's City Bethel.

Samuel Kramer,	C J Thompson,	J Fitzgerald,	E Griffin,
G Broadbent,	R W Dryden,	William H Soper,	C Cotteral,
R H Pattison,	J Spurrier,		

East Baltimore Station, Methodist Protestant Church.

Rev L R Reese,	Edward Foreman,	S H Whittingham,	Joseph Perrigoy,
Rev D Evans Reese,	William Rusk,	Joseph R Foreman,	Alex D Foreman,
Rev B Richardson,	John W Richardson,	Samuel R Smith,	Alexander Cooper,
Rev J R Williams,	Daniel Perrigoy,	Robert B Varden,	T Higgenbotham,
Rev J M Roberts,	John C Street,	E Strahn,	Aug Copenhagen,
Samuel H Bowly,	Wm C Cunningham,	James Claypoole,	Jacob Boston,
Thomas Richardson,	Z O Bond,	David Herring,	Samuel Bond,

St. John's Methodist Protestant Church.

Rev Aug Webster,	Edward Green,	W L Richardson,	John Nants, Sr,
Rev L J Cox,	John J Harrod,	Samuel Guest,	Augustus P Webb,
Rev R H Ball,	B H Richardson,	William Peirson,	John L Allen,
Allen Paine,	T Owings, M D,	Dr P S Chappell,	Robert Hill,
Abner Webb,	John Chappell,	John Megraw,	Wm R Sangston,
John Clark,	Col Wm R Stewart,	J B Hides,	Robert Gorsuch,
Edw J Richardson,	Walter Crook,	Dr R T Haughey,	Luther J Cox, Jr,
D C H Emory,	James W Allnutt,	Edmund J Webb,	Henry M Letsinger,
Charles W Ridgely,	George Peters, Sr,	Levi Wilder,	Joseph Horn,

Western Station, Methodist Protestant Church.

Rev Josiah Varden,	Sam'l T Anderson,	William Dulany,	James M Lindsay,
Rev S K Jennings,	J S Abell,	A G Griffith,	John R Carvill,
Rev N Dorsey, of L	Jacob Israël,	B B Norris,	Arthur Emory,
Rev E Yeates Reese,	Jacob Sommer,	William Starr,	James M Brown,
Rev Jas Essender,	John Coates,	Henry Horn,	William Allen,
Francis Coates,	John Weaver,	J B Brashears,	Thomas Parsons,
Charles Waters,	Henry Wigart,	John Stinchcomb,	J T J Harlan,
Wesley Starr,	Joseph Brown,		

*Ministry at Large.—Rev. C. H. A. Dall.**First Presbyterian Church.*

Rev J C Backus,	D Stewart, M D,	Shammah Clark,	David Courtney,
M McDowell, M D,	John H Haskill,	J V D Stewart,	S Collins, M D,
George Morris,	Lancaster Ould,	George Brown,	Alexander Coulter,
John Rodgers,	William B Canfield,	Joseph Taylor,	Dr Baer,
William L Gill,	Wm F Murdock,	Francis Forman,	William Harrison,
John N Brown,	Archibald Stirling,	J H Stickney,	Julius A Fay,

Second Presbyterian Church.

Rev R J Brecken- ridge,	John Bigham,	William F Carey,	Henry McElderry,
A B Kyle,	A George,	Capt H Purviance,	Henry Pendexter,
Dr H A Stinnecke,	P Dinsmore,	U S N	Garrett Brown,
U S A	James George,	Capt G N Hollins,	J W Maxwell,
	Alexander Boggs,	U S N	Benjamin C Ross,
James Beatty,	Richard J Cross,	Col Wm Fell Giles,	J Harman Brown,
John Wilson,	James Armor,	Capt Jos E Trippe,	William H Beatty,
Peter Fenby,	Robert S Hollins,	William Boggs,	Thomas D Baird,
E C Dubois,	Geo V Spreckelsen,	Richard D Fenby,	E Thompson Baird,

Third Presbyterian Church.

Rev G W Musgrave,	W McCormick,	O A Gill,	D Sullivan,
Matthew Clark, Sr,	E Perkins, M D,	Hon James O Law,	A Gilbert,
Z C Dunham,	W Reynolds,	E Lewis,	S Hillock,
John Hickson,	William Allen,	F Maurer,	John Lindsay,
D B Prince,	Francis Burns,	J F Perkins, M D,	W McGraffin,
Andrew Graham,	Francis Forster,	E C Rivers,	Joseph Wilson,
H W Hayden,			

Fourth Presbyterian Church.

Rev G D Purviance,	Adoram Phelps,	W Mackenhammer,	R Robinson,
Hon Judge Purviance,	James R Jackson,	Jesse H Magruder,	James Hawthorn,
John McKeen,	James Miller,	T C Barrow,	James Gaskins,
Hamilton Easter,	Charles Davis,	Somerville Norwood,	Robert Hamilton,
Charles P Rogers,	Leonard R Woollen,	George Sargor,	S H Simpson,

Fifth Presbyterian Church.

Rev J G Hamner,	Joseph T Keys,	A G Cole,	B A Vickers,
William S Hopkins,	T W Alricks,	A D Jones,	Alex M Rogers,
Emanuel Baltzell,	A C Gibbs,	Charles L Bartlett,	Joshua Harvey,
James Patterson,	Col Thos Sheppard,	Joseph Crosby,	George U Uhler,
Alexander M Carter,	Edward Wright,	Josiah Richardson,	Moses A Starbuck,
Capt Asa Needham,	J S Eastman,	D W Hall,	William Davison,
Capt Joel Vickers,	J F McJilton,	Thomas P White,	Jonathan Creery,

Asisquith Street Presbyterian Church.

Rev R J Dunlap,	Isaac Johnson,	Nich's R Kennedy,	James Henry,
James Logan,	William Johnston,	William Dunlap,	Francis Davidson,
John Falconer,	George A Cooper,	Ephraim V Dailey,	Robert Nelson,
Moses Hyde,	Joel N Blake,	Geo P Woodward,	John McCadden,
Alexander Hamil,	Robert Francis,	John Gridley,	George Myers,
James Whitmarsh,	Wm Whitmarsh,	James Harris,	David Whitmarsh,
Caleb Owen,			

Associate Presbyterian Church.

Rev John G Smart,	John Smith,	Robert Milliken,	Thomas Anderson,
William Morris,	Dr James McIntyre,	William Rogers,	William Caldwell,

Christ Church, Protestant Episcopal.

Rev H V D Johns,	Capt Wm Graham,	Col Fitzhugh,	J H Luckett,
D D Richard M Hall,		L Mackall, M D,	W M Addison, Esq,
Hon James Carroll,	Samuel Barnes,	F Focke,	Thos B Pottinger,
Capt H Thompson,	Chas Gilman, Esq,	J B Ninde,	William Bose,
Sam'l T Thompson,	Thomas Ferguson,	James Cooper,	Geo W Richardson,
Benj H Latrobe,	Samuel Riggs,		

Church of the Redemption, Protestant Episcopal.

Rev Robert Piggott,	David Sterrett,	William Q Caldwell,	Charles S Willett,
T W Rountree, M D,	Daniel Crook,	G H Sappington,	James Paul,
Asa Hart,	Lewis H Foote,	William K Ross,	A J Bouldin,
George Perry,	Rufus B Gallup,	Joseph J Stewart,	Aaron J Piggott,
James McKay,	Columbus Bruscup,		

St. Andrew's Church, Protestant Episcopal.

Rev H S Keppler,	Richard Maygee,	Peter Dickinson,	Jacob P Hartman,
John Loury,	E M Loury,	William Baker,	Wm D Greetham,
Rich'd M J Anson,	Hugh Bolton,	Thomas J Hall,	John C Reeves,
James Mowton,	Robert Hancock,	Joseph Wilson,	Benjamin Charles,
John Henderson,	Henry Herring,	James Montell,	John F Kerner,
Jacob P Miller,	James Allen,	Thomas Peachy,	W Bood,
James Armstrong,			

Universalist Church.

Rev James Shrigley,	Philip Smith,	E Lukens,	F A Fleming,
John C Holland,	John Ross,	Richard Mason,	Charles Searley,
William Bayley,	E L Ironmonger,	Thaddeus C Craft,	Mr Hooper,
William B Jones,	D Herring,	John Wilson,	Simeon Alden,
William Gray,	Hugh Devalin,	C W White,	George S Allen,
Lot Ridgely,	E A Crommer,	F A Francisco,	Charles Sisco,
Richard Marley,	Frederick Fickey,	William Dykes,	

Carroll County.

Rev. P. Willard,	John M. Collins,	Jeremiah Rhinehart,	Jacob Eckard,
Rev. F. Ruthrauff,	Jacob Reese,	John Rhinehart,	T. S. Warfield.

Taneytown.

Rev. S. Sentman,	Rev. J. Belville,	George Moring,	H. Clutz,
Rev. J. G. Wolff,	H. Swope,	P. Hann,	A. McAlister.
Rev. D. Zollickoffer,	J. N. Starr,		

Westminster.—Rev. J. P. Carter.

Westminster Methodist Protestant Church.

Isaac Shriver, Esq.,	Joshua Sundergill,	Amon Tipton,	Samuel J. Dell.
Jesse Manning,	Jesse Shriver,		

Westminster Circuit, Methodist Episcopal Church.

Rev. J. S. Mauris,	G. H. Waesche,	Joseph Koons,	George Dern.
Rev. J. H. March,	Elias Grimes,	W. Zollickoffer, M.D.	

Cecil County.

Cecil Circuit, Methodist Protestant Church.—Rev. George Heritage.

Elkton Presbyterian Church.

Rev. Jas. McIntyre, F. Henderson, Esq., George Jones.

Kirkwood and Port Deposit Presbyterian Churches.

Samuel Gay, Jefferson Ramsay, John Carson.

North East.

Rev. J. Humphreys, Thomas S. Thomas, John Ford.

Port Deposit.

Rev. Joseph Mason,	J. B. Knight,	P. B. Buckingham,	Allen Anderson,
Alonzo Snow,	Robert Stevenson,	Robert Kerr,	William Philips,
R. D. McLenahan,	Jacob Guiner,	N. L. Brickley,	Andrew Kidd,
E. T. Tarring,	Gibbons Moore,	B. F. Alexander,	J. W. Abrahams,
Edwin Wilmer,	George Y. Purnell,	Andrew Orr,	Alexander Brown.

Frederick County.

German Reformed Church, Frederick City.

Rev. D. Zacharius,	John A. Steiner,	Chris. Steiner,	Joshua Dill.
David Kemp,	Abraham Kemp,	L. J. Brengle,	

Evangelical Lutheran Church, Frederick City.

Rev. S. W. Harkey,	P. J. Hawman,	Henry Nixdorff,	J. M. Eberts,
Daniel Kolb,	I. C. O'Neal,	A. K. Mantz,	S. Mantz.

Methodist Episcopal Church, Frederick City.

Rev. G. Morgan,	Asbury Hunt,	Z. T. Windsor,	E. L. Delaschmidt,
Rev. Isaac Collins,	Godfrey Koontz,	Edward Buckey,	George Salmon,
Dr. Albert Ritchie,	James L. Norris,	Edward Howard,	Henry C. Lane,
David Boyd,	F. W. Brummerman,	Lorenzo Windsor,	Thomas H. O'Neal.
James Whitehill,			

Protestant Episcopal Church, Frederick City.—Wm. B. Tyler, Esq., V. M. Birely.

Presbyterian Church, Frederick City.—Wm. F. Smallwood, James L. Davis.

Central Chapel, Methodist Protestant Church.

Col. Anthy. Kimball,	Henry Nelson,	Benjamin Nelson,	Ephraim Collins.
Nathan Nelson,	Richard Cromwell,	William Jones,	

Emmitsburg.

John Graybill,	John Sheetz,	Charles Smith,	John Nunemaker.
Michael Slouce,	John Musselman,	Isaac Baugher,	

German Reformed Church, Emmitsburg.

Rev. Wm. Phillips,	Joseph Maritz,	Eli Smith.
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Jefferson.

Rev. G. W. Willard,	M. Keefer,	R. Thrasher,	A. Kesler,
Rev. H. Rowan,	J. Gross,	L. Botler,	J. Hook,
Col. J. Johnson,	E. Thomas,	J. Ervin,	S. Remsburg,
Dr. Joshua Jones,	D. Thomas,	H. Willard,	Dr. T. McGill,
Rev. D. Thomas,	H. Culler, Jr.,	G. W. Hoffman,	Dr. M. M. Garry.
Rev. J. Geir,			

Glade and Israel Creek Churches.

Rev. T. L. McLean,	Rev. Mr. Lambreth,	D. Devilbiss,	Robert Nelson.
Rev. W. Cauliflower,	William Rhinehart,	B. Nendig,	John Nicodemus,
Rev. Mr. Spedner,	A. Getzendamer,	D. Clary,	D. Albaugh.

Methodist Protestant Church, Liberty.

Rev. J. W. Porter,	Rev. Dr. Thos. Simm,	Philip Hines,	Thomas Warfield.
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New Market.

Rev. R. S. Vinton,	Caleb Hobbs,	Jesse Wright,	Hamilton Stier.
Rev. Wm. Collier,	Jacob Cronise,	Dr. J. M. Guier,	

*Bethel Presbyterian Church, Hartford County.—Rev. A. B. Cross.**Chestertown, Kent County.**Methodist Protestant Church.—Rev. W. H. Bordley.**Brookville, Montgomery County.*

Rev. T. McCormick,	Caleb B. Moore,	B. W. Waters,	Richard Holmes,
Allen B. Davis,	Roger B. Thomas,	John Griffith,	William Brown.

*Rockville.—Otho Magruder.**Kent Island, Queen Ann's County.*

Rev. Eliphalet Reed,	S. Runggold, Esq.,	John C. Legg,	Thomas H. Kemp.
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*Washington County.**German Reformed Church, Boonsboro'.—Rev. Albert G. Dole, Elias Dairs.**Evangelical Lutheran Church.—Samuel Bentz.**Hagerstown.*

Rev. F. W. Conrad,	Rev. Mr. Keefer,	D. C. Hammond,	John Hanseberger.
Rev. W. Hurst,	E. Wise,		

*Williamsport.**Methodist Protestant Church.—Rev. J. T. Ward.**Presbyterian Church.*

Rev. J. O. Proctor,	J. Irwin Sterrett,	S. S. Cunningham.
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*Lutheran Church.—Rev. C. Startzman.**Methodist Episcopal Church.—William Cosby.**The Community.—William Stickel.**Worcester County.**Sandy Hill.—Rev. Mr. Hamline.***DISTRICT OF COLUMBIA.***Washington City.**Christ Church, Protestant Episcopal.—Gen. Archibald Henderson.**Foundry Station, Methodist Episcopal Church.—Rev. C. A. Davis,*Rev. E. D. Owen.**First Methodist Protestant Church.—Rev. John J. Murray, Rev. John B. Ferguson.**Ninth Street Methodist Protestant Church.*

Rev. Ulysses Ward,	Col. Wm. Doughty,	J. A. Kennedy,	Willard Drake.
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F. Street Presbyterian Church.

Rev. J. Laurie, D.D.	Rev. R. H. Gurley,	Hon. C. B. Penrose,	George Lowry,
Rev. S. Tustin,	Hon. C. A. Wickliffe,	David Munro,	Charles L. Coltman.

Second Street Presbyterian Church.

Rev. James Knox,	Hon. J. Q. Adams,	George M. Phillips,	Z. D. Gilman.
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Fourth Street Presbyterian Church.

Rev. Jas. C. Smith,	John Voorhies,	George Stettinius,	M. H. Miller,
Jacob Gideon,	Joseph T. Walker,	Sylvanus Holmes,	J. F. Shanetts.

*Georgetown.**Methodist Episcopal Church.*

Rev. T. B. Sargent, Rev. Dr. Wickes, Wm. B. Woodward, Robert White,
 Rev. Sam'l Clarke, Thomas Brown, John Dickson, Samuel McKenney.
 Rev. S. A. Roszell,

Bridge Street Presbyterian Church.

Rev. R. T. Berry, Wm. L. Compton, Otho Z. Muncaster.

Alexandria.

Rev. J. N. Danforth, William Ramsay, William Gregory, A. J. Fleming,
 Rev. E. Kingsford, A. C. Cazenove, Thomas Davy, William P. Nutt,
 Rev. Wm. Evans, Robert Bell, John Withers, James McKenzie.
 R. Jamison, Thomas Powell,

VIRGINIA.

Accomac County.—William Law, George Warner.

Albemarle County.

Free Union Church, Disciples of Christ.—Allan B. Magruder, Esq.

Charlestown.—W. B. Dutton.

Harrisonburg.—Rev. T. L. Hamner.

Tankerville, Loudon County.—George Beamer.

Lutheran Church, Lovettsville, Loudon County.—Chas. B. Hamilton, Esq., S. Craven.

Presbyterian Church, Martinsburg.—Rev. John Boggs.

Northampton County.—Dr. Wm. G. Smith.

Methodist Protestant Church, Heathsville, Northumberland County.

Rev. B. Burgess, Rev. B. G. Burgess, Capt. W. Harding.

Shepherdstown.—Rev. C. W. Andrews, Rev. P. Fletcher.

Richmond.—Rev. J. C. Stiles.

Wheeling.—Judge Joseph J. Fry.

Winchester.

Rev. W. Hill, D. D., Rev. J. Few Smith, William L. Bent, William Miller.
 Rev. A. H. H. Boyd, William B. Baker, James S. Carson, Oliver M. Brown.

OHIO.

Green County Sabbath Association.—William Mills.

Franklin County.—John J. Hoge.

Athens.—E. Stimson.

ILLINOIS.

First Presbyterian Church, Galena.—Daniel Campbell, Esq.

REV. DR. BUSHNELL,

DEAR SIR,

My attention has been recently directed to a little book, written by you, and published by the Massachusetts Sabbath School Society, entitled "Discourses on Christian Nurture." It is a strong recommendation of any book, to be published by that Society, and to carry on the title page, "approved by the committee of publication;" because they have obtained the reputation of being particularly careful to publish nothing which shall militate against sound doctrine, or genuine Christian experience. The Christian public, therefore, were predisposed to think favorably of your discourses; but on perusing them, many have found themselves disappointed, and no small degree of surprise has been expressed, in various quarters, that the Mass. S. S. S. should have published such a book.

It is possible that you have not been fully understood; and that your views, correctly interpreted, do not possess that dangerous tendency which they have been supposed to possess. If it be so, it is certainly desirable that such explanations should be made, as are necessary to disabuse the public mind; and if the following strictures shall be the means of calling forth from you, satisfactory explanations, their object will be answered. You must be aware, that the influence of your book will depend on the manner in which it is understood, whether it is understood as you intended or not. If it is so understood as to lead persons to flatter themselves that they are Christians, while they are strangers to genuine piety, its tendency is certainly dangerous, however far it may have been from your intention to contribute to such a result. That it will be so

understood, is my honest belief. And this is the reason which has induced me to address to you this letter.

The question which you propose to answer in your discourses is, "What is the true idea of Christian education?" Your answer is given in the following proposition, viz: "That the child is to grow up a Christian. In other words, the aim, effort, and expectation should be, not as is commonly assumed, that the child is to grow up in sin, to be converted after he comes to a mature age, but that he is to open on the world as one that is spiritually renewed, not remembering the time when he went through a technical experience, but seeming rather to have loved what is good from his earliest years."

Is this the true idea of Christian education? Christian education, so far as it relates to parents, I take to be the proper discharge of parental duty. To give the true idea, therefore, of Christian education, would be to point out the true method of educating children, as it is inculcated in the word of God. The text on which your discourses are founded, is addressed by the Apostle to parents. "Bring them up in the nurture and admonition of the Lord." The meaning of the word translated nurture, is instruction, and of the word translated admonition, reproof or discipline. By the nurture and admonition of the Lord, therefore, we are to understand that instruction and discipline which God has appointed. The text relates solely to the duty of parents. It teaches nothing as to the results to be expected from the faithful discharge of parental duty. But your proposition has exclusive reference to these results.

If any one were to ask, what is the true idea of ministerial faithfulness? who would think of answering the question by saying, it is that all the people over whom the minister is placed, are to be immediately converted, and to be trained up for heaven? If such was the invariable effect of ministerial faithfulness, this would not be a true answer to the question; for the duty of the minister is entirely distinct from the fruits resulting from the faithful discharge of his duty. But it is not true that faithfulness in a minister will invariably result in the immediate conversion of all his people. The Apostle says, 2 Cor. 2: 15, 16; "We are unto God, a sweet savour of Christ, in them that are saved, and in them that perish. To the one, we are the savour of death unto death, and to the

other, the savour of life unto life." Besides—was not Christ faithful? But how many of his hearers were hardened in impenitence and unbelief?

When you say, that "the true idea of Christian education," is "that the child is to grow up a Christian," I understand you to maintain that this is the end to be aimed at by the Christian parent, and in all ordinary cases, at least, to be expected. You do not, indeed, affirm, that "every child can be made to grow up in Christian piety," though you think no one can prove the contrary. But you say, "It is presumptively true that such a result can be realized; just as it is presumptively true that a school will forward the pupils in knowledge, though possibly sometimes it may fail to do it." If I rightly apprehend your meaning, it is, that parents ought to educate their children, not merely with the *hope*, that they will become Christians, at some time, either in childhood, or at a later period, when God in his infinite wisdom and mercy shall see fit to convert them; but with the *expectation* that they will grow up Christians from their earliest years.

That the child should grow up a Christian, it is necessary that he should become a Christian. And how is he to become a Christian? Is he made a Christian by education? You admit that there is no "radical goodness of human nature," and that "the work of Christian education" is not "to educe the good that is in us." No one is a Christian by nature; for all "are by nature children of wrath." Those to whom the privilege is given to become the sons of God, are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." *Not of blood*—They are not Christians by natural descent. Grace is not hereditary. *Nor of the will of the flesh*—They are not converted by any efforts of their own, made in an unrenewed state. *Nor of the will of man*—They are not converted by moral suasion, or by any efforts of man. They are not made Christians by education. *But of God*—It is God's prerogative to change the heart. "We are his workmanship, created in Christ Jesus unto good works."

It is a fundamental principle of the Christian scheme, that every child born into the world, is by nature totally depraved, and must be born again in order to become a child of God, and an heir of heaven. Adam, after his apostacy, "begat a son

in his own likeness, after his image ;” and this depraved likeness has been perpetuated from generation to generation to the present time. “ Who can bring a clean thing out of an unclean ? ” “ Behold I was shapen in iniquity, and in sin did my mother conceive me.” “ We have borne the image of the earthy.”

But you ask, “ Who then has told you that the child cannot have the new heart of which you speak ? ” I readily grant that God can, if he sees fit, renew, by his Spirit, the heart of a child as soon as he is born, so that he shall, as you express it, “ open on the world as one that is spiritually renewed, not remembering the time when he went through a technical experience, but seeming rather to have loved what is good from his earliest years.” But the question at issue, relates not to what God is able to do. He is doubtless able to renew the heart of every child, born either of religious or irreligious parents ; but this does not prove that he will do it,

Besides—If a child is born again at the commencement of life, so as to “ open on the world as one that is spiritually renewed,” (and I do not deny that there are such cases,) what has Christian education had to do in bringing about this event ? No Christian instruction, or Christian discipline, could have had any instrumentality in the child’s conversion ; for by the supposition, his heart was renewed before he was capable of receiving any verbal instruction. Such instances may occur, in answer to the prayers of God’s people ; but they are to be attributed to the sovereign act of God, independently of all human instrumentality. If God, in mercy, will thus renew the hearts of our children, we may indeed expect that they will grow up Christians. On no other supposition, have we a right to expect this. Every child comes into the world depraved, and until renewed by the Holy Ghost, is spiritually dead. No degree of parental faithfulness can impart spiritual life to that child. Nothing but the life-giving energy of the Holy Ghost can do it. This is a truth never to be lost sight of by the Christian parent. Now the question is, has God explicitly informed us in his word, that he will, thus early, renew the hearts of our children, if we will faithfully discharge our parental duties ? Where is any such explicit promise to be found ?

The duty of the Christian parent is analogous to that of the Christian minister. The minister must labor for the salvation of his people. He must instruct them in the great things which belong to their peace. He must beseech and warn them to become reconciled to God. And he must do these things in humble dependance on divine grace, and with earnest prayer that God will crown his labors with success. But it is not his work to renew the hearts of his people. Nor has he any right to expect, that his hearers will derive any saving benefit from his labors, unless God shall accompany them with the renewing and sanctifying influences of his Spirit. "Who then is Paul, or who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man. I have planted, Apollos watered, but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase."

It is true that the faithful minister has reason to hope and believe, that he will not labor in vain. But when, how, and to what extent, God will crown his labors with success, he has no means of determining. God is a holy Sovereign. "Therefore hath he mercy on whom he will have mercy." It is true, he employs means, and he gives efficacy to the means of his own appointment; but he does it in his own way, and in his own time, and in such degrees as seemeth good in his sight. It is not always true that the labors of the most faithful minister are crowned with the greatest success. Many more souls seem to have been converted under the preaching of Paul, than under the preaching of Christ. But surely Paul was not more faithful than his Master. The great aim of the Christian minister should be, to do his duty, and to leave the results with God. What God shall do, in connection with his labors, it is not for him to say. If he is faithful, he will be "unto God, a sweet savour of Christ in them that are saved, and in them that perish." The divine direction is, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." If God shall impart the influences of his Spirit, the seed will vegetate and grow and bring forth fruit. But whether it shall spring up now, or

at a future time ; and whether it shall yield thirty, sixty, or an hundred fold, must depend on God's sovereign pleasure.

So with the Christian parent. The great thing at which he is to aim, is to discharge faithfully his duty. This is all that he can do. It belongs to God to say, what shall be the result of his labors. The parent can no more renew the heart of his child, than the preacher can renew the hearts of his hearers. This is the prerogative of God only. No other being in the universe is competent to the task. If a child, born of human parents, were educated by angels, amid the glories of heaven, he would grow up a sinner, unless renewed by the power of the Holy Ghost. Hence it is, that "except a man be born again, he cannot see the kingdom of God." "That which is born of the flesh is flesh." The meaning of the term flesh, as here used, is evident from the manner in which it is used elsewhere in the New Testament. "The works of the flesh are manifest." "In me, that is, in my flesh, dwelleth no good thing." "They that are in the flesh, cannot please God." "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other." "To be carnally minded is death ; for the carnal mind is enmity against God."

The Christian parent, it is true, like the Christian minister, has reason to believe that he will not labor in vain. He knows that parental instruction and discipline, are means of God's appointment, and means which he has determined to accompany with his blessing. But the time, and manner, and degree in which he will impart his blessing, is known only to himself. In this, he acts as a holy sovereign, as he does in all his dispensations. Nor is the success of Christian parents always in exact proportion to their faithfulness. None have any claims upon their Maker. The most faithful feel that they are unworthy of the least favor for themselves, or for their children, and when they pray for themselves, or for them, they pray for mercy which they know God is under no obligation to grant. If God had promised to save all their children on condition of *entire* faithfulness on their part, they could not appropriate the promise to themselves, for they know that they are not *entirely* faithful, but come very far short of their duty.

And here permit me to ask, when you maintain that if parents were faithful, they might expect to see their children, (as a general thing, at least,) grow up Christians from their earliest childhood, what degree of faithfulness, do you consider necessary to insure this result? Must they be sinlessly perfect? If so, what you have written is labor lost; for there are no such parents. But if you mean a degree of faithfulness short of sinless perfection, how great must it be? How faithful must a sinful, erring parent be, to render it certain that God will change the hearts of his children at the very beginning of life, before they are old enough to receive any verbal instruction?

There are many parents who are eminently pious, and whose piety shines in nothing more conspicuously, than in the education of their children. But they see no evidence that their children are pious. On the contrary, they think they see decisive evidence that they are not. To such parents you say, "If you have endeavored to realize the very truth I here affirm, but find that your children do not exhibit the character you have looked for; if they seem to be intractable to religious influences, and sometimes to display an apparent aversion to the very subject of religion itself, you are not, of course, to conclude that the doctrine I here maintain, is untrue or impracticable. You may be unreasonable in your expectations of your children. Possibly, there may be seeds of holy principle in them, which you do not discover. . . . It is conceivable that regenerate character may exist, long before it is fully and formally developed."

The tendency of these remarks, I cannot but regard as exceedingly dangerous to the souls of men. Are Christian parents to presume that their children are pious, when they give not the least evidence of the fact?—when "they seem to be intractable to religious influences," and to manifest "aversion to the very subject of religion itself?" But you say, "a child acts out his present feelings, the feelings of the moment, without qualification or disguise." Very true. And for that reason, I believe that if there is any good thing in the heart of the child, it will sometimes show itself. We do not expect that the child who is sanctified from the womb, will be sinlessly perfect; but we do expect that the child whose heart has been renewed by divine grace, will sometimes, at least, appear dif-

ferently from the one who has not been renewed. We do not expect that he will be "intractable to religious influences." No parent has a right to presume, that some "seeds of holy principle" have been implanted in the heart of his child, till he sees some evidence of the fact. He is taught in the scriptures, that his child is, by nature, a child of wrath, even as others—that he is born depraved, with a nature prone to evil, and that he will continue so, till renewed by the Holy Spirit. So long as he sees no evidence that a new disposition has been implanted within him, he has reason to believe that he is still in his natural state. He is to presume that his child is spiritually dead, till he exhibits some signs of spiritual life.

If parents presume that their children are pious, while they give no evidence of piety; while they are "intractable to religious influences," and manifest "aversion to the very subject of religion itself;" it will have a most unhappy influence on their own feelings and conduct. They will not feel that deep solicitude for their children which their case demands, nor will they impart to them the instruction which is suited to their condition. Their whole deportment in reference to their children will be likely to be such, as will encourage them to think well of their spiritual state.

Nor is this all. Your book is to be read, not by parents only, but by children and youth; and what impression will it make on their minds? Here is a youth who never felt any particular interest in the subject of religion. He is a stranger to all the feelings of the pious heart, and often feels an aversion to the whole subject of religion. It never entered into his thoughts that such a person as he could possibly be a Christian. But he has pious parents, who have felt great solicitude for his spiritual welfare, and who have endeavored to bring him up in the nurture and admonition of the Lord. He cannot accuse them of unfaithfulness, but on the contrary, believes they have discharged their duty. He reads your book, and is there taught that "regenerate character may exist long before it is formally developed"—that those who are religiously educated, although they may "seem to be intractable to religious influences, and sometimes display an apparent aversion to the very subject of religion itself," may, notwithstanding, have some "seeds of holy principle" in them which have not yet been

discovered by themselves, or by others. He is moreover taught that this is to be presumed to be true of those children and youth whose parents have been faithful. He presumes, of course, that he is a Christian, and that his immortal interests are safe. Multitudes of such youth will read your book ; and who can tell how many will be thus deluded to the ruin of their souls ?

There are other parts of your discourses which are fraught with the same dangerous tendency ; particularly what you say of an *organic connection* subsisting between parents and their children, and the subject of Infant Baptism.

In relation to the first of these topics, your language is, "If we narrowly examine the relation of parent and child, we shall not fail to discover something like a law of organic connection, as regards character, subsisting between them—such a connection as makes it easy to believe, and natural to expect, that the faith of the one will be propagated in the other. Perhaps I should rather say, such a connection as induces the conviction that the character of the one is actually included in the character of the other, as the seed is formed in the capsule, and being there matured by nutriment derived from the stem, is gradually separated from it."

If this statement is true, I see not why the child of every pious parent has not a right to presume, that he is himself pious. If there is "a law of organic connection subsisting between them"—if "the character of one is actually included in the character of the other," I would seriously inquire, if those who are children of God, are not *born of blood* ? Is not grace hereditary ? You say, "The child after birth, is still within the matrix of the parental life, and will be more or less for many years. And the parental life will be flowing into him all that time, just as naturally, and by a law as truly organic, as when the sap of the trunk flows into a limb." And are we then to understand, that the child is as much a part of the parent, as the branch is a part of the tree ; and partakes of the character of the parent, just as the branch partakes of the nature of the tree ? If this be so, then should a child not possess the character of his parent, it would be just as strange and unnatural, as if the branch of a vine should prove to be the limb of a thorn-bush.

You give us to understand that you do not intend to "assert a power in the parent to renew the child, or that the child can be renewed by any agency of the Spirit less immediate than that which renews the parent himself." Very true, because, if there is such an organic connection between the parent and child as you maintain, then the agency which renews the parent, must renew the child at the same time. If by any supernatural power, the nature of a tree should be changed, the change would pervade all the branches. And if any new branches should shoot forth, they too would partake of the nature of the tree as thus changed. According to your theory, therefore, I see not but the children born of parents already pious, must be Christians by nature. I do not charge you with holding this sentiment, although it seems to me to be a legitimate inference from your theory.

Other things which you have said, seem to imply that piety, in your view, is hereditary in the same sense that depravity is. You say, "we discover in the scriptures that the organic law of which I have spoken, is distinctly recognized, and that character in children, is often regarded as, in some very important sense, derivative from their parents. It is thus that 'sin has passed upon all men.' 'By the offense of one, judgment came upon all.' Christian faith is also spoken of in a similar way."

Now it must be remembered, that in consequence of the apostasy of Adam, "sin hath passed upon *all men*." There is no exception. Corruption of nature has passed through every generation, and not an individual has escaped the infection. Now, if grace is, in the same sense, hereditary; if piety is derivative from parents as sin is, then the children of pious parents must all be pious. But I do not understand you to maintain that all the children of pious parents, are, without an exception, children of God. Your reasoning, therefore, would seem to prove, more than you are willing to affirm.

But in view of what you have said on this subject, I would ask, what opinion will the children of pious parents be likely to form of their own character and spiritual state?

But I proceed to notice what you say of infant or household baptism. It is "a rite," you say, "which supposes the fact of an organic connection of character between the parent and

the child; a seal of faith in the parent, applied over to the child, on the ground of a presumption that his faith is wrapped up in the parent's faith; so that he is accounted a believer from the beginning. . . . Thus it is that infant baptism becomes an appropriate rite. It sees the child in the parent, counts him presumptively a believer, and a christian, and with the parent baptizes him also. Furthermore, you will perceive, that it must be presumed, either that the child will grow up a believer, or that he will not. The Baptist presumes that he will not, and therefore declares the rite to be inappropriate. God presumes that he will, and therefore appoints it. The Baptist tells the child that nothing but sin can be expected of him; God tells him that for his parents' sake, whose faith he is to follow, he has written his own name upon him, and expects him to grow up in all duty and piety."

And is this the import of infant baptism? Is the child baptized, because he is presumed to be a Christian by reason of the organic connection subsisting between him and his parent? Then surely, baptized children, especially if they have reason to believe that their parents are truly pious, have a right to presume that they are Christians, and have an inheritance in heaven, although they discover in themselves no evidences of a renewed heart.

Suppose a pastor should call together the baptized children of his flock, and should thus address them.

There is an organic connection between you and your parents, which induces the conviction that your character is actually included in theirs;—and you have been baptized on the presumption that you are Christians—that your faith was wrapped up in your parents' faith, so that you have been accounted believers from the beginning. If your parents are truly pious and faithful, you have a right to presume that you have been born again, although neither you nor your parents can, as yet, discover any evidences of a renewed heart. You may now "seem to be intractable to religious influences, and sometimes to display an apparent aversion to the very subject of religion itself;" but you are not, of course, to conclude that you are in an unrenewed state. "Regenerate character may exist, long before it is formally developed." "Some root of right principle" may have been implanted in you, in very

early childhood, which sooner or later will manifest itself. You have reason to presume it is so. Be encouraged, therefore, to cherish the hope that your immortal interests are secured.

What Christian pastor would dare take the responsibility of making such an address to the baptized children and youth of his congregation? But I would seriously inquire whether some things contained in your discourses, will not be likely to make the same impression, as would be made by such an address?

The following passage, intended to describe the nature of conversion, I cannot but regard as containing error of a very dangerous tendency.

“A young man, correctly, but not religiously brought up, light and gay in his manners, thoughtless hitherto in regard to any thing of a serious nature, happens accidentally one Sunday, while his friends are gone to ride, to take down a book on the evidences of Christianity. His eye floating over one of the pages, becomes fixed, and he is surprised to find his feelings flowing out strangely into its holy truths. He is conscious of no struggle of hostility; but a new joy dawns in his being. Henceforth, to the end of a long and useful life, he is a Christian man. The love into which he was surprised, continues to flow, and he is remarkable in the churches all his life long, as one of the most beautiful, healthful, and dignified examples of Christian piety.”

Can it be that you suppose this to be a description of genuine conversion? Does it resemble the conversion of the publican, or the prodigal, or the Phillipian jailor, or the Apostle Paul, or the thousands converted on the day of pentecost? Here is a thoughtless, giddy youth, who suddenly becomes a Christian, without any conviction of sin, or any contrition for it. “He is conscious of no struggle of hostility,” and of no change from enmity to love. He has no idea that he has been the enemy of God all his days, and that he is justly condemned by the divine law to everlasting death. While pressing his way down to ruin, contemning the authority of God, and virtually declaring that he will not have the Lord to reign over him; and in a state of thoughtless security, suddenly “a new joy dawns in his being.” And this is considered genuine conver-

sion. And the person thus converted is said to be “henceforth to the end of a long and useful life, a Christian man,” and “one of the most beautiful, healthful, and dignified examples of Christian piety.”

Now all this is a fancy sketch. It is not drawn from real life. Such a conversion I cannot believe, ever did, or ever will result in a life of genuine piety. That a person may, in this way, be led to believe himself a Christian, I readily admit. I admit also, that having thus commenced a religious life, he may persevere, and be a zealous pharisee all his days. But the humble, devoted Christian, has not so learned Christ. To be born again, to pass from death to life, to become a new creature, and to be translated from the kingdom of Satan into the kingdom of God’s dear Son, is not so small a matter.

But you say, “A little mis-education, called Christian, discouraging the piety it teaches, and making enmity itself a necessary ingredient in the struggle of conversion, and conversion no reality without a struggle, might have sufficed to close the mind of this man against every thought of religion to the end of life.” That is, if I understand you—If this thoughtless sinner, who was living in constant rebellion against God, had been taught that he was an enemy to his Maker, and that he needed an entire transformation of moral character, to prepare him for heaven; it might have been the means of his ruin. It was better for him to be as he was, without *any* religious instruction, than to be thus instructed. But is not every unrenewed man the enemy of God? Has not the Apostle declared, that “the carnal mind is enmity against God,” and that “the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned?” Are we not taught that all men are by nature, “dead in trespasses and sins;” and that they must be quickened by the power of the Holy Ghost? And is it dangerous to teach sinners their true character and condition? Must they be flattered in their sins? Must the truth be concealed from them? Must they be led to think well of themselves, in order to promote their conversion?

But you say, “We certainly know that much of what is called Christian nurture, only serves to make the subject of religion odious, and that as nearly as we can discover, in exact

proportion to the amount of religious teaching received." That Christian parents are sometimes injudicious, and create needless prejudice by an offensive manner of teaching their children, is doubtless true. Their teaching, and their discipline should be embued with a spirit of love. But they must teach their children truths to which the natural heart is opposed. True religion, lovely as it is, is not lovely to a carnal mind. If it is, the sinner's heart needs not to be changed. But if the carnal mind is enmity against God, then the clearer the views which the sinner has of the divine character, and of the nature of holiness, the more will the opposition of his heart be called into exercise. Christ said to the Jews, "Ye have both seen and hated, both me and my Father."

The fact that a certain course of religious instruction "serves to make the subject of religion odious," by no means proves that that instruction is wrong; for no religious teaching ever excited the opposition of the carnal heart, more than the preaching of Christ. The religion which he taught to the Jews, was so odious in their sight, and filled them with such malice and rage, that nothing could satisfy them but his blood. If it be a fact that sinners hate the light, and love darkness rather than light, it is to be expected that when the truth is brought clearly before their minds, it will awaken opposition. And must it then be concealed? Must the sinner be taught nothing which is not agreeable to his taste? How then is he ever to learn his true character and condition? How is he ever to see the reason for that divine injunction, "Be ye reconciled to God?" How is he ever to repent of his whole life of rebellion against his Maker? I can well conceive that under the most judicious and faithful religious instruction, the subject of religion may be made to appear *odious*, and that the sinner may, in this way, be brought to a sight of the desperate wickedness of his heart, and through divine grace, be led to the exercise of true and saving repentance.

You think, however, that "Christian piety should begin in milder forms of exercise." Much that is called piety does thus begin. But whether it is the piety which prepares the soul for heaven, the disclosures of the last day will decide.

"The European churches generally," you say, "regard Christian piety more as a habit of life, formed under the train-

ing of childhood, and less as a marked spiritual change in experience." That this is true of many persons, not only in Europe, but in this country, there can be no doubt. Multitudes deny that there is any such thing as an instantaneous change of character, produced by the special agency of the Holy Spirit. No wonder, therefore, that they should regard Christian piety, as only a habit of life, formed under the training of childhood. But it remains to be proved, that what they regard as Christian piety, is really such. All is not true religion which passes under that name. The pharisees were very religious. And they were trained up from their childhood to be so. But their religion was abomination in the sight of God. The Roman Catholics are also very religious in their way; and so are the numerous tribes of pagans. And their religion is the result of their early training. But of what value is it in the sight of God?

You proceed—"In Germany, for example, the church includes all the people; and it is remarkable that under a scheme so loose, and with so much of pernicious error taught in the pulpit, there is yet so much of deep religious feeling, so much of lovely and simple character, and a savour of Christian piety, so generally prevalent in the community. So true is this, that the German people are every day spoken of as a people religious by nature; no other way being observed of accounting for the strong religious bent which they manifest. Whereas it is due, beyond any reasonable question, to the fact that children are placed under a form of treatment which expects them to be religious, and are not discouraged by the demand of an experience above their years." And are we then to go to Germany for the true idea of Christian education? "Under a scheme so loose, and with so much of pernicious error taught in the pulpit," are we to expect to find more lovely forms of piety, and better examples of parental faithfulness, than in our own happy New England?

But "The German people are every day spoken of as a people religious by nature." And suppose they are religious by nature. They are not the only people of whom this may be affirmed with truth. It has often been said, that "man is a religious being." It is certainly true that mankind generally seem disposed to believe and practice some kind of religion. But the religion which mankind, *by nature*, are disposed to

embrace, is a religion which is agreeable to a totally depraved heart. Men may be *religious* by nature. But they are not *Christians* by nature. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned." It is easy to train up children to be religious, if they are taught a religion which is pleasing to the natural heart. But to train up children to be truly pious, transcends the power of man.

Permit me to express the opinion, that "much of what is called Christian nurture, only serves" to train up persons in a state of spiritual delusion. The child is taught to be good, and led to believe that he is good, if he says his prayers, repeats his hymns, and attends to certain prescribed forms. No instruction is given which is suited to lead him to feel that he is a sinner, under condemnation; and that he needs repentance and pardon, and a change of character, to prepare him for heaven. He is "encouraged" to think well of himself, and hence he is filled with spiritual pride, and grows up a pharisee, alive without the law, and trusting in himself that he is righteous.

It should be the object of the Christian parent, to lead his child, as soon as possible, to a knowledge of his true character and condition as a sinner—to show him from the frequent exhibitions of a wayward disposition, the wickedness of his heart, and the necessity of a new heart to prepare him for heaven. But this, you will say, is suited to discourage the child. Discourage him from what? From trusting in himself that he is righteous; and he ought to be thus discouraged. Self-righteousness, if not repented of and abandoned, will as certainly destroy the soul as any other form of sin. Every child that is saved, must be saved by grace, through the blood of atonement, and the sanctification of the Spirit; and every thing which is done to encourage him to expect salvation in any other way, must sooner or later be undone, or the child is ruined.

I was not a little surprised by the following paragraph in your book.

"I once took up a book from a Sabbath-school library, one problem of which was, to teach a child that he wants a new heart. A lovely boy, (for it was a narrative) was called every day, to resolve that he would do no wrong that day; a task

which he undertook most cheerfully at first, and even with a show of delight. But before the sun went down, he was sure to fall into some ill-temper, or to be overtaken by some infirmity. Whereupon the conclusion was immediately sprung upon him, that he wanted a new heart. We are even amazed that any teacher of ordinary intelligence, should not at once have imagined how she herself would fare under such kind of regimen. And the practical cruelty of the experiment is yet more to be deplored, than its want of consideration. Had the problem been how to discourage most effectually every ingenuous struggle of childhood, no readier or surer method could have been devised."

I know not that I ever saw the book of which you speak. But your account of it, has led me to think it is probably a very good and useful book. The object I cannot but regard as very important, viz. "to teach a child that he wants a new heart." This was the first lesson which our Saviour taught to Nicodemus; nor was he deterred from teaching it, through fear of discouraging the Jewish ruler from making any effort to secure his salvation. The manner of teaching this lesson, strikes me as particularly happy. The child is led to see from his proneness to break his resolutions to do what is right, and to "fall into some ill-temper," that he has a wicked heart, and needs a new heart. What can be a more important part of Christian education than this? But this, you seem to think, is very improper instruction to be given to a child. And would you, then, have the child encouraged to believe that he is good, and is growing up good? What can be more directly suited to confirm him in a state of consummate self-righteousness? Besides—if the child is not to be taught that he needs a new heart, for what would you teach him to pray? And of what is he to be taught to repent, if not of those wicked feelings which are so constantly manifesting themselves? But you intimate that the child cannot understand what is meant by a new heart. But surely this language is very easily explained, and can be made as intelligible as the direction to be good. Cannot the child be made to understand very early, that certain feelings which he indulges, are wicked feelings; and that these constitute a wicked heart? And can he not be made to understand, that he needs to have feelings of an opposite char-

acter, and that to have such feelings is to have a new heart? If the child is not to be taught that he is a sinner, how can he be taught the need of a Saviour?

I repeat it—That mode of training children which teaches them to be good, and encourages them to believe that they are good, if they attend to certain prescribed forms, is suited to train them up pharisees, and not Christians.

You say, “There could not be a worse or more baleful implication given to a child, than that he is to reject God and all holy principle, till he has come to mature age. What authority have you from the scriptures to tell your child, or by any sign to show him that you do not expect him truly to love and obey God, till after he has spent whole years in hatred and wrong? What authority to make him feel that he is the most unprivileged of all human beings, capable of sin, but incapable of repentance; old enough to resist all good, but too young to receive any good whatever? It is reasonable to suppose, that you have some express authority for a lesson so manifestly cruel and hurtful, else you would shudder to give it. I ask you for the chapter and verse out of which it is derived.”

Do you mean to intimate, that this is the view of Christian education* “which is commonly held by our churches?” If you do, I must repel the insinuation as unjust and slanderous. The most faithful parents, it is true, come very far short of their duty; but what Christian parent ever taught his children such a lesson as you have here described? What truly Christian parent, does not teach his children, that it is their duty to remember their Creator in the days of their youth—to repent of their sins—to love God—to believe in Christ, and to lead a holy life? What truly Christian parent, does not teach his children, that if they are old enough to sin, they are old enough to repent, and that they cannot too early become the disciples of Christ? What Christian parent does not believe that God can renew the heart of a child in his earliest years, and that cases of this kind do sometimes occur?

But the question is, are Christian parents to presume that their children have been regenerated, while they give no evidence of piety? It is a fact which cannot be denied, that a large proportion of the children of pious parents, during the years of childhood, give as decisive evidence that they have

not been born again, as the children of other parents. They appear to be as entirely destitute of every pious feeling, and to manifest an equal proneness to evil. And are these children to be encouraged to presume that some "seeds of holy principle" have been implanted in their hearts? I cannot think of a more likely way to ruin their souls.

That Christian parents have great encouragement to be faithful to their children, is certainly true. And far be it from me to detract one iota from the encouragement which God has given them. "Train up a child in the way he should go, and when he is old he will not depart from it." We are here taught, what has been found to be true in all ages of the church. Impressions made in childhood, are usually permanent. Under faithful instruction and discipline, children form correct habits, which they carry with them through life; and many of them become truly pious. But this text does not teach that if children are trained up in the way they should go, they will begin to walk in it before they are born—(that is, before they are really born, for you tell us, "a child is *really* not born till he immerses from the infantile state.") And such a supposition is proved to be false by the whole history of the church. Let Christian parents rejoice, and give thanks to God, when they see any evidence of piety in their children at whatever age. But let them not presume, nor teach their children to presume, that they have been spiritually renewed, while they are strangers to every feeling of the pious heart.

Your readers will be surprised at what you say of baptismal regeneration. You do, indeed, discard this doctrine, as maintained by Romanists and High Church-Episcopalians; but I understand you to hold that baptism is, in some sense, regeneration. You say, "The Jewish nation regarded other nations as unclean. Hence when a Gentile family wished to become Jewish citizens, they were baptized in token of cleansing. Then they were said to be reborn, or regenerated, so as to be accounted true descendants of Abraham. We use the word naturalize, that is, to make natural born, in the same sense. But Christ had come to set up a spiritual kingdom, the kingdom of heaven; and finding all men aliens, and spiritually unclean, he applies over the rite of baptism, which was familiar to the Jews ("art thou a master in Israel, and knowest not

these things?") giving it a higher sense, 'Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of heaven.'"

Are you sure that by the phrase "born of water," our Saviour meant baptism? That he did not, I have attempted to show at length, in an article on Baptismal Regeneration, in the second volume of the *New Englander*. To this article I must refer you for a full expression of my views on this subject. In the mean time, permit me to say, that according to your interpretation, baptism is essential to salvation. The declaration of our Saviour is absolute. "Except a man be born of water, &c., he *cannot enter into the kingdom of heaven.*" And did Christ mean to affirm, that except a man be baptized, he cannot enter into the kingdom of heaven? Did he not say to the unbaptized thief, "this day shalt thou be with me in paradise?" The Apostle said, "Whosoever believeth that Jesus is the Christ, is born of God." Philip said to the eunuch, "If thou believest with all thine heart, thou mayest" [be baptized.] If the eunuch was a true believer, he was regenerated before his baptism—consequently baptism is not regeneration, nor has it any necessary connection with regeneration.

But if the phrase "born of water," does not mean baptism, what does it mean? I suppose that the term water is used, in this passage, not in a literal, but figurative sense, and that to be "born of water and of the Spirit," are but different modes of expression, to denote the same thing. The one, however, may be designed to point out the nature of the effect produced, and the other the agent by whom it is produced. The passage is thus paraphrased by Dr. Scott. "'*Except a man be born of water and of the Spirit*'—except his heart be purified by that inward washing of the Holy Spirit, of which water hath been the constant emblem, he cannot enter into the kingdom of heaven."

Should it be said, that the form of expression clearly imports that two distinct things are intended, I would reply, that similar phraseology is often used to describe, not two distinct things, but what, in the sense above supposed, is one and the same thing. Take the following texts as examples. "Make you a new heart, and a new spirit." "A new heart will I give you, and a new spirit will I put within you." What is

the difference between a new heart and a new spirit? "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." In this text, water and spirit evidently denote the same thing. The promise expressed in figurative language in the first part of the passage, is repeated in literal language in the last part. John the Baptist, speaking of Christ, said, "He shall baptize you with the Holy Ghost and with fire." That by fire is here intended literal fire, no one will pretend.*

The meaning, as commonly expounded, is, that Christ should baptize with the Holy Ghost, "which has the energy and efficacy of fire, to refine us from our dross and corruptions." So in the passage under consideration, to be "born of water and of the Spirit," is to be renewed by the Holy Spirit, which like water purifies us from the pollutions of sin."

You are now apprized of my principal objections to your book. There are other things in it, to which I should take exceptions; but my object has been to notice those which I deem of the most dangerous tendency.

I should do you injustice not to say, that there are some things in your discourses, of which I highly approve. So far as it is your aim to stimulate parents to more devoted and self-denying labor in the education of their children, the object is certainly commendable. What you say with a design to impress on their minds the importance of making "the first article of family discipline, a constant and careful discipline of themselves," is particularly excellent. This cannot be too strenuously urged. It is a point in which all parents more or less fail. The most faithful feel that they have great occasion for deep humiliation before God, that they have no more constant command of their feelings, and that they exhibit before their families, no more of the spirit of Christ. The conduct of those "who only storm about their house with heathenish fero-

* There may be an allusion, in this passage, to the miracle which occurred on the day of Pentecost. But still, no one supposes that the cloven tongues, *like as of fire*, were tongues of literal fire. If then we should admit, that there is an allusion to baptism in John 3: 5; it would not be necessary to suppose that the term water is used in a literal sense. It may be used in the sense expressed by Dr. Scott, in the paraphrase given above.

city; who lecture, and threaten, and castigate, and bruise, and call this family government," cannot be too severely reprobated. While a firm and decided government is maintained in the family, and faithful religious instruction is imparted, the whole should be accompanied by the example of a meek and quiet spirit. A bad example in the parent, as well as in the Christian minister, will destroy the effect of the best instructions. Had it been the simple object of your discourses, to point out "the practical methods of parental discipline," and by the presentation of scriptural motives, to stimulate Christian parents to a faithful discharge of their duty, I cannot but think you would have performed an important service for the church. But by confining yourself to the results to be expected from the faithful discharge of parental duty, and attempting to correct what you "regard as a theoretical mistake," with which you suppose "the public mind is extensively preoccupied," you have been led, as it seems to me, into very dangerous errors—errors which, I fear, will more than neutralize all the good things contained in your book.

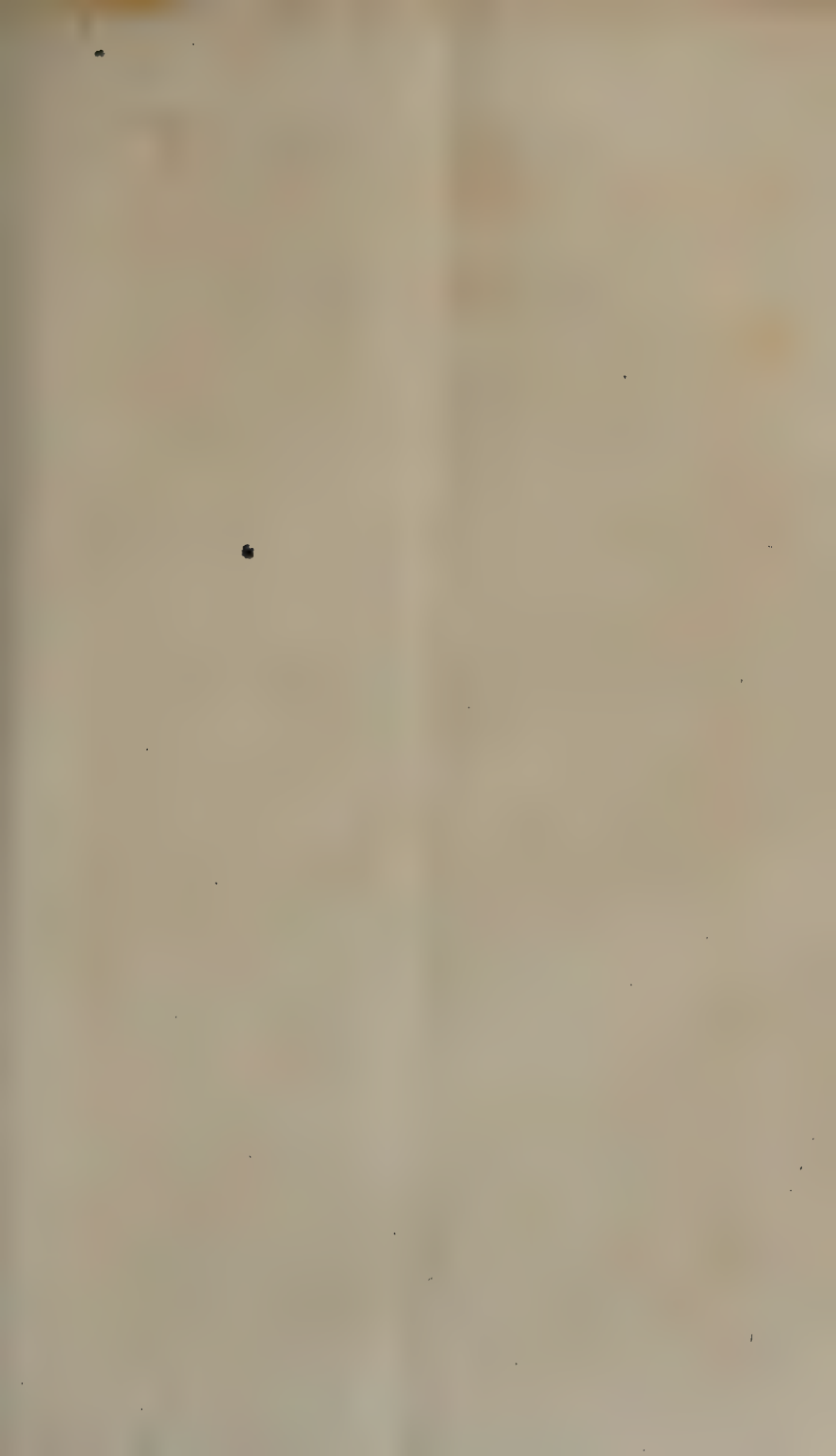
I have given you my views with frankness. You will not impute what I have written, to any want of kind feelings towards you personally; but to what you may, perhaps, regard, a *mistaken* sense of duty. As you have spoken freely of "the view of Christian education," which is commonly held by our churches, you will not complain of those who shall speak freely of that view of the subject, which is maintained by yourself. I only ask that you will read what I have written with candor, and give it that weight, which, after prayerful consideration, it shall seem to you to demand.

Your friend and brother in the gospel,

B. TYLER.

East Windsor Hill, June 7, 1847.

P. S. The foregoing letter was read at the late annual meeting of the North Association of Hartford County. The brethren expressed their *unanimous* approbation of it, and requested that it might be published. It has also been submitted to the examination of several other gentlemen of high respectability, all of whom have concurred in the opinion and request of the Association.





COLLEGES ESSENTIAL TO THE CHURCH OF GOD.

PLAIN LETTERS

ADDRESSED TO A PARISHIONER

IN BEHALF OF THE

Society for the Promotion of Collegiate and Theological
Education at the West.

BY

JOHN TODD, D. D.

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COLLEGES ESSENTIAL TO THE CHURCH OF GOD.

LETTER I.

Pittsfield, Mass., 1847.

MY DEAR SIR,—When I address these letters to you, I feel that I am speaking to a friend, to a plain man, who works and thinks for himself, and who represents a large class whom I wish to reach. I am wishing to speak to you, in these pages, just as I would talk at your own pleasant fireside. Your highest honor, as is mine, and that which we esteem our highest glory, is that we hope we love the cause of Jesus Christ.

You have noticed that among the objects for which we are now called upon in our congregation to contribute, *Colleges* come in, associated with Theological Seminaries ; and we are told that these are so essential for the West, that a Society is organized expressly for this object, and that we are annually to be called upon to give of our substance to these Institutions. And though you have made no complaint to me, yet I have thought that you and others looked as if you would say, “ My Pastor, I don’t quite understand this. To sustain Colleges at the West, is to be a prodigious burden on the Church of God. It seems to be a roundabout way of

doing good. It seems to be calling upon us to give our money to rear up piles of brick and mortar—to educate Lawyers and Doctors—to educate rich men's sons—to buy libraries and apparatus—to do that which belongs to worldly men and to the State to do ; and it seems to me that this is not doing for the cause of Christ, as when I give and pray for the Home Missionary or the Foreign Missionary cause. When we send out the word of God, or the living preacher, or the religious book, we know what we are doing. We are then laboring *directly* for the salvation of the world. But I cannot see how it is the same work to rear up a College ! It will be a fearful burden for the churches to sustain, and before you call upon them to do it, you must give them plain, common-sense reasons for it.”

Now, my friend, this is exactly what I wish to do ; I wish, in the course of my remarks, to meet these and all other objections which are raised ; and I hope to do it in such a way as will commend itself to the good sense and the conscience of yourself, and of all who are like you—of whom I wish there were many more than there are.

The two great institutions on which the moral destinies of this fallen world rest, are the family and the Church. Both were appointed by God, and both were to be perpetual. The responsibilities of the former he has laid upon parents ; for the oversight and instruction of the latter, he has appointed ministers of religion. In all ages, these ministers have had their qualifications specified and their duties marked out. These religious teachers, according to the Bible, have two great ends at which they are to aim ; viz., to lead the devotions of God's people, and they must therefore be pious men ; and to teach the revelation of God, to make known his

character, and to defend his truth. A worldly man cannot do the former, and ignorance cannot teach and enlighten. To combine these two ends, and have them proportionate, has ever been the aim of the ministers of Christ, who inherit the spirit of the Pilgrims. All know that ignorance cannot instruct: stupidity cannot enlighten. Narrow views cannot expand the minds of others.

Under the dispensation of Moses, though a whole tribe of Israel was set apart to be teachers and ministers of religion, yet it was found that they needed more education, and therefore, under Samuel, Colleges, or "Schools of the Prophets," as they are called, were established by inspired men: and from that day to this, it has been found necessary for the Church of God to make special efforts to educate her ministers. In accordance with this, the Puritans were most anxious and careful in educating their religious teachers. If the object were merely to have an order of men who could offer a bullock on the altar, or who could burn incense, or even read a prayer-book and the Scriptures publicly, it would be different. But the ministers of the New Testament must be men fully up to their age—they must be leaders—they must be expounders and defenders of God's truth, and they must be competent to instruct and enlighten the most gifted minds on the stage of life with them. The first ministers of the New Testament were instructed by Christ himself for three years, and then they had the supernatural influences of the Holy Spirit, through life, to bring the teachings of Christ back to their memory. How long would the congregations in this region be held together by ministers whose minds were undisciplined, and who were uninformed men?

Perhaps you would concede all this, and yet ask,

Why may not the ministry educate itself? Why must the *Church* take the responsibility and the expense of educating her ministry? A plain question. And I reply, Because God, in his wisdom, has so ordered it, that his ministers, as *a general thing*, are from the poor. They have been born, have lived, and have died poor men. This is so well understood, that you do not think of looking to the great commercial city, nor to the houses of the rich, to furnish them; and when you do find such, they are exceptions to the general rule. The leader of Israel was the son of a poor slave. The Father of the Reformation was the son of a miner. The Apostles were poor men. A little mountain town in Massachusetts, where the soil is the hardest, and the climate severe, and the luxuries few, has raised up and sent out between twenty and thirty ministers of the Gospel, in as many years. I need not go into the philosophy of the thing. As a fact, you know that not many rich are either willing or prepared to preach the Gospel. The ministers at our altars must be men who can endure hardness as good soldiers. They must be men of self-denial. They must be able to sympathize with the poor; and, lest they be lifted up and forsake the ministry when the storm comes, they must eat from the altar and live on what their people give them. Most of those who are laboring among the heathen, and who are the living ministry at home, are men of this description. And a wise provision it is. How could a Redeemer sympathize with a poor man, and be touched with his infirmities, had he never himself been laid in a manger, or been too poor to give his disciples any thing better than the raw grain in the field, or to have a place where to lay his head? We want our ministers to be poor men, and to come from that class in the community. They, probably, always will

come from this class. And if a poor man gives that which no money can buy—if he gives his son to the Lord—can the Church do less than qualify him for the work to which he is dedicated? Has not Hannah done her part when she gives her only jewel to the Temple of the Lord? Some years ago, there was a poor widow on one of our hill-sides, who lived in a humble dwelling. Just at sunset, in our cold winters, she might be seen out, cutting her own wood, and carrying it in for the night. Honored woman! She had lent her son to the Lord, and he was now in College, and she was living alone, and denying herself, that she might aid him to fit himself for the ministry! He has since filled a most important post, and been, probably, second to very few in our day, in usefulness. What do you say? Should not the Church provide for the education of such men? The most useful and eminent ministers whom you and I know were poor, and are poor men. They must be educated by the Church, or we must rely on the rich to furnish our ministers, which they will never do;—or we must have ignorance and stupidity set to watch, defend, and build up the Jerusalem of God.

LETTER II.

MY DEAR SIR,—There has been so much said about the magnitude of the interests involved in the destiny of this country, that I fear we shall become sick of the repetition long before we have an adequate conception of the subject. Our Puritan ancestors sowed here the seed of a new order of things. They founded an empire, with a government so free and easy, that no good

citizen feels the burden ; and so comprehensive, that as fast as a new State grows up, its form of government is all provided, and the child has only to put on the working-dress of manhood. We have not to devise a government, or to make any new experiments in that department. The empire founded by them, to be indefinite in extent, is to be based on religion and intelligence. Thus, from the very first, the Church of God and the Schools of Learning have been the first thing to be provided for,—the most prominent things to be seen in the centre of all our New England villages. Protestant Christianity, intelligence, and civil freedom were thus yoked together ; and together is their destiny bound up. The Puritan drew his spirit from the Word of God, and quenched his thirst with the waters that flow from under the altar of God.

The spirit of the Pilgrims has created New England. It has planted our churches, reared our schools and Colleges, created our intelligence, made labor honorable, drawn us into the habit of untiring industry, and given us sweet homes, if not wealth. This same spirit of the Puritans is the life-blood of the land. The descendants of the Puritans, now numbering, probably, not less than five millions, are scattered through all the land, and carrying with them the leaven which our fathers brought across the waters in the Mayflower. You can see this leaven at work wherever you go ; and the spirit and the principles which have made Massachusetts, must, and with God's blessing, will, pervade the land. Protestant Christianity can do its work in no way but by filling the community with light.

But that which now immediately engrosses the attention of good people, is the West—the West. By the West, I now mean—not a continent extending to the

Pacific, but I mean the territory which is watered by the Mississippi and his branches. In this territory the whole population of Europe might be set down, and there would be room enough and food enough. It now contains nearly ten millions. But the most remote man in Europe can reach it in one or two months, at farthest. Into it, Europe is pouring a flood—noblemen and beggars, the enlightened and the outcast, the good citizen and the scape-gallows. No class is to be found in the old world which is not represented here. Errorists, of every name and description, centre here. The good people of the land have felt that they must be content to see this the battle-field on which the principles upon which this nation was founded, and their antagonist principles, popery and despotism, are to have their contest. A contest it will be, and such as the world has never yet seen. The questions involved are, whether over this land there shall be free churches, free schools, free institutions, light and intelligence, or, whether civil liberty shall be destroyed, our churches be turned into cloisters and nunneries, and the mutterings of monks and the counting of beads take the place of enlightened teaching, and intelligent prayer and praise: whether it shall be a nation, a century hence, living by its virtue and intelligence and religion, or a congregated mass of millions, fed by superstition, groaning under spiritual and civil despotism, and rending the heavens with their groans of bondage.

These questions, at times, press upon the good people at the East with great power, and they feel that they *must* do something for the West. These seasons of anxiety have produced spasmodic efforts. At one time we rise up to fill the valley of the great Father of Waters with Sabbath schools. At another time, we

undertake to enlighten and Christianize it with tracts and the books of the colporteur. These are good things in their places, and I bid them God-speed. But they can no more create the West, and make it what it must be in order to save the nation and our *hopes*, than a few crumbs, thrown from a rich man's table, can give bone and muscle to an army of strong working men. We must have means more commensurate with the work to be done. We are in danger of feeling that the enemy is upon us, and we must go out at once and fight him; more anxious to do battle, than to possess the best weapons of warfare. But I beg you, my friend, to recollect, that our main dependence in this warfare must not be on Sabbath schools, nor on religious tracts and books. These are the light arms of the Church—very convenient, and often very powerful. We make no objection to them in their places; but it is idle to think that with these we can lay the foundations of society at the West, and make them stable. Why, there are in this valley, nearly a million of persons who cannot read or write. What will books do for these? Their children cannot read; and this number is every day increasing. Talk of books! Who does not know, that the people of the West are not generally a *reading* people? They are intelligent, but illiterate. They will not allow a minister to *read* his sermon, and prefer the crudities of an extempore sermon, to any that can be read to them. What they want is *living* men,—the living voice of the living preacher. Him they will hear. You may send them the *writings* of Baxter, *if you please*, it is well: but still, it is the *living* Baxter that they need—the living epistle of Christ, whose voice and sympathies they can feel.

The Roman Catholics understand this. They do

not expect to gain the West, and, of consequence, the country, by any spasmodic efforts. They are building forts and filling them with the munitions of war, and are manning them with great care. In other words, they are building great Colleges and Schools all over the valley,—not to educate the Catholics—they never do that; but that they may educate the children of the Protestant community, and thus undermine all our hopes. What expense have they spared to found these institutions? They number in the United States 24 literary institutions for young men, of which 13 are colleges “regularly organized;” 21 ecclesiastical institutions; 66 female academies; 834 priests on the ground, including 2 archbishops, 23 bishops, and 1 vicar apostolic; besides nunneries and mummary-houses, I know not how many. Their great field is the West. In rearing these colleges and schools, they are calculating for a long warfare, and for the moulding of society, as they desire.

Now can you doubt, for a moment, what instrumentality *we* need for the same ground? What we want is *men*, living heralds of the everlasting Gospel of Jesus Christ—men who are born of God, and educated thoroughly for the day in which they live. And these we cannot raise up except by having Colleges and Schools of the very first order. Suppose you were to-day set down at the West, in the midst of a great, heterogeneous population, and it was laid upon *you* to solve the problem how you could do most good for that community, now, and for ages to come! What would you do? Would you not look back and see how the first foundations of your beloved New England were laid? If you say, “Yes,”—then I can tell you what you would do, and how you would solve the difficult

question. You would say, "First, plant the local Church, with an educated, able pastor; next, rear the School-house near the church, free to all, where the children could be religiously instructed. Next, you would say, rear the College, where we may raise up sons of the prophets, who shall each become the centre of light, intelligence and religion (and which can be multiplied only as Colleges have prepared able pastors)—as our pastor is in his sphere. Let these local churches be multiplied, and these free schools go with them, till the land is occupied; and let the Colleges and Theological Seminaries be raised up as fast as they are needed to educate a Christian ministry!" This would be your plan, if you were as wise a man as I think you are. And if you could not sustain this pastor, you would beg the Home Missionary Society to aid you: and if you could not find a teacher for your school, you would beg one to come from the East to aid you; and if you could not sustain your College, or your Theological School, you would ask the enlightened and the great-hearted to aid you. Your notes of appeal would be loud, and long, and earnest. You *could* not meet the responsibilities which God in his providence laid upon you by any thing short of this. And this is just what we wish to do. The local Church is the nucleus of all our system. Then the Free School, to educate the whole community; and the College and Theological School, to raise up wise and able teachers of religion. When we make our appeal in behalf of the Western Colleges, it is to carry out the plan so wisely laid by our fathers; and which has worked so admirably, for more than two hundred years, in New England.

LETTER III.

MY DEAR SIR,—It is settled, I presume, in your mind, as well as in mine, that to carry out the plan devised by our fathers, our local churches must be so many centres of light, safety, and salvation. These churches must each have a pastor or overseer; and these men must be thoroughly educated. They must be teachers in theology, and every church must be a kind of theological school. Without thorough discipline of mind, they cannot take the lead in influence. The amount of discipline, hard thinking, and mental furniture which each teacher must have, is far greater than any one can imagine who has not occupied his station. He must “prove all things,” and then “hold fast that which is good.” I feel that I cannot too earnestly impress the thought, that we *must* have able pastors, and they must be thoroughly furnished. To this every good man will yield his assent. The only question on which we can differ is, *Are Colleges absolutely necessary to do this, and are they the best means we can use?*

I reply that Colleges, or something answering to them, have been deemed necessary by the wisest minds the Church has had, ever since the days of Samuel. We have tried the system in this country for more than two hundred years, and it is found to work admirably. It is, moreover, the experience of the world in all ages. All our Colleges at the North were founded by good men for the purpose of raising up an able ministry. We have looked to this point almost solely in planting them. We endow them, so that the teaching, the use of books and apparatus, may be within the reach of all.

“But why could not an able ministry be trained up by *private* teaching?”

I will tell you in a word : For three plain reasons.

1. Because no private teacher could have the books and apparatus sufficient to instruct in all the branches, or if he did, his outlay must be so great that his charges must be enormously heavy. 2. No one man is or can be qualified to teach all branches. There must be a division in teaching, and it is as much as one man can do, to teach one thing well. If it takes one hundred and twenty persons to make and perfect a common needle, it is nonsense to talk of one man's being able to educate ministers. 3. You know that when you and I sit down and talk over a subject, we learn much faster than when we sit down alone and think about it. Mind excites and stimulates mind, and creates thought ; and the excitement of having young men together in classes, and their reciprocal influence upon each other, cannot be dispensed with.

Some have thought that we might have joint-stock companies formed, which might educate cheaper and more efficiently, without all the expense of endowing Colleges. Let us look at this a moment. Suppose a company were formed in this county to take the place of Williams College. Let it attempt to educate 100 students, (that College has nearly twice the number.) Suppose the capital to be \$50,000 only. To get men to subscribe, and to make the stock equal to money, you must have about 10 per cent. interest. You could not induce them to take stock at a lower rate. The interest, then, to the stockholders is \$5,000. Suppose the teachers receive \$4,000. You must now charge each student \$90 annually for *tuition*, before you make any charge for books, board, fuel, lights, clothing, &c., &c. Do

you not see at once, that this would preclude the possibility of our being able to raise up a ministry adequate to the wants of the Church? But suppose we could endure the expense, where is the security that such a company would not place unsanctified men in the chair of instruction, and thus give the devil the opportunity which he desires, by which to raise up his own leaders for the army of Christ? And this brings me to say, that our object being to raise up a faithful and able ministry, we may not have our Colleges controlled by the State, nor by worldly men. It is impossible that a State can plan and act as we do, having the great aim of her Colleges to train up a ministry for Jesus Christ. *These Colleges must be in the hands of the Church of God.* They must be reared and sustained by her prayers and contributions, guided by her wisdom, and instructed by her best sons. They ever have been, and they are now, and they are to be, *schools of the prophets.* Our Churches have never refused to give up their most valued pastors to be instructors in these Colleges. They have also had peculiar joy in seeing the work of the Lord revived in them from time to time. Besides you well know that the power of education is a prodigious power. Let a cross-grained, bull-headed fellow attempt to instruct one of our district schools for a single winter, and what mischief does he do! He makes impressions and creates prejudices in the school, which a lifetime cannot efface. Education is the grand pioneer in the onward progress of the "sacramental hosts" of God in its inroads upon the kingdom of Satan. The Church must have this power. God has given it to her, and most calamitous for this world will that day be, when she relinquishes this power. All our instructions to our

missionaries go on the principle that education is a vast power, which they are to be prompt to seize upon.

But, perhaps you will say, "Why must our Churches be called upon, to endow and raise up Colleges in which to educate lawyers and physicians?" "I hope," said a good man, as he handed his dollar for this cause, "I hope that this will not go to educate *lawyers*." The feeling of the good man was a natural one. Let us look at it in its true light. There can be no doubt but we must have lawyers and physicians; and they must be educated by somebody. Which is wisdom,—to have them brought under the power of an education strictly Christian, which will exert a silent influence upon them through life—imbued with the philosophy of the Church—trained by her intellectual principles, breathing in her atmosphere, or, to have them cast off to be educated under the influence of infidelity, or even of teachers who live for this world alone? What an inconceivable difference would it make in this nation, if all who have studied law or medicine, or become teachers, had been educated in schools not controlled by the piety of the Church of God? Who can tell how many silken cords have bound these spirits; and made them the friends of good order, of law, the supporters of the Sabbath and of good things, and which cords were fastened upon them while receiving their education? At Yale College, 5387, according to the last triennial catalogue (1844), have been educated. Of these, 1594 have been ministers of the Gospel. Multitudes of those who did not become ministers, have been exceedingly useful—pillars in the church and nation. It is impossible to tell how very different would the influence of the same men have been, had they been trained in a College not reared and endowed

for the purpose of educating an able ministry. But I have no hesitation in saying, that the influence of this Christian education upon these men is ample compensation for all the Church has expended on that College, even if not a single minister had been educated. Are we not acting on the principle in all our plans as Christians, that we are to influence and carry with us as many as we possibly can? Suppose no one except the people of God, in this place, kept the Sabbath, or went up to public worship? Would it not be the duty of the Church to have her house of worship, and her pastor and teacher? And if she can have that great mass of mind in the place,—constituting the great sphere of his usefulness—brought into the house of God, and under the truth of God with her, is it not better? Is not one object in having the pulpit well manned, and all this Sabbath apparatus provided, that the world may thus be brought under the influence of the truth? Would not a Church forget herself greatly, were she alone to make provision for the spiritual education of her own children? Now this is precisely the principle on which she acts when she rears a College to educate her ministers, and yet makes provisions so ample, that all the mind which is educated in the land, may be trained under the most decided Christian influence. Your own plans at home answer the objection. The education of lawyers and physicians and teachers in our Colleges, is *incidental* to the great object which we have in view in establishing and endowing them; but it is so much clear gain to the cause of truth; and I feel confident, that the moment you look at the subject in this light, you will rejoice that while the Church is doing so much good *directly* by educating her ministers, she can do so much indirectly for the good of the human

family. I might add, that the frequency of revivals in our Colleges—for which a day of fasting and prayer is annually observed—the number converted in College, and the number who are converted after leaving College, and who thus greatly increase the number of faithful ministers, more than strengthens my argument. About one-fourth of those who have entered the ministry from one of our best New England Colleges for the last twenty-five years, are known to have been converted while in College, and doubtless, the records of other Colleges would show a similar result; and take the community as a whole, there is nothing like the same number of conversions that there is among these young men in College.

LETTER IV.

MY DEAR SIR,—Perhaps it has occurred to your mind—I know it has to the minds of others—that, in rearing and sustaining a College, the Church has to educate rich men's sons, and that, in point of fact, the rich receive very much aid in this way, inasmuch as we bring the expenses down very low. Do I state the objection clearly? Let me answer it as clearly.

Suppose it be so,—that we *do* educate rich men's sons at Colleges which are reared up to educate a Christian ministry. Ought not these to be educated, and well educated, and to be brought under the influence of Christian training? If you were to build a dam over the beautiful river that flows at your door, at a great expense, for the purpose of irrigating your fields, and thus

you fertilize and beautify your own lands, would you object, if, in doing so, you also fertilized the lands of your rich neighbor,—and more especially, if he gave a part of his increase to the cause of religion? It costs you nothing to do it, and you increase the products of the earth in so doing. To carry out the figure a little further, suppose, unless you did overflow his lands, also, they would be barren, and dry, and unsightly, but by your labor they become fruitful and beautiful,—then, what do you say? But allow me to use the figure once more. Suppose that the rich man sees you building your dam, and he says, “You are doing a good work. Your lands will give your children more bread; and since you have begun it, I will also put in and be at a part of the expense.” And he actually furnishes more than his share of the expense, and you thus secure a better dam than you could build without his aid. Have you now any objection to watering his fields? This is precisely what we are doing. The Church of God plants a College to rear up an able ministry, and rich men know that it is a public benefit, and they know it is the only place where they can educate their own sons, and they cheerfully put in their share, and more than pay for what we do (money only considered) for the education of their sons. So that, in point of money, we lose nothing by the operation, but gain much, as we secure better endowed Institutions.

But take another view of the subject. Is it a matter of no interest to the Church, whether the sons of the rich spend their youth in ostentatious folly, in fashionable amusements, the nine-pin alley, the dance, the chase, the horse-race, or whether they spend their youth in the pursuit of knowledge, under pious teachers, where night and morning they hear the word of God read, and

hear prayer offered? Are the men who disgrace their country, to say nothing of themselves, on the floor of Congress, by intoxication, and profaneness, and brawls,—are these the men who were chastened in youth in any of our New England Colleges? Is it no gain to the cause of religion to have these young men educated with the sons of the Church and by the Church?

But I repeat it—our Colleges are *chiefly* and *mainly* institutions designed for the poor and those in moderate circumstances, and not for the rich. What College in all New England lives by its tuition-fees? What one, whose needful expenses are not more than double what are charged to the students? By these endowments, indigence itself can drink at the richest fountains of knowledge, when, without these endowments, none but the rich *could* be educated. Our Colleges are the best possible provision for the rich, but are emphatically designed for the poor.

And here let me say another thing. We have no institutions in the land more truly *republican* than our Colleges. The rich and the poor meet here; but nowhere does the distinction between wealth and poverty vanish so soon, and appear so insignificant. I can well remember the poor youth who rang the bell, and waited on tables, and occupied the recitation-room, because of his poverty, and yet in a class of nearly a hundred, there was no one more respected, honored, or courted by the rich. Is there any other place more republican than this? Very soon is the lesson learned at College, that wealth has little power compared with knowledge. Our most important posts, in New England certainly, where we lack neither intelligence nor wealth, are occupied by those who were poor when starting in life.

It may seem a paradox—but it is nevertheless true,

that *it would be impossible to educate the sons of the rich*, except in Colleges that are charitable institutions. To secure the education of the wealthy, you must bring the means down within the reach of the poor. Suppose our Colleges were not endowed, and none could enjoy their benefits except the rich, what efforts would the rich then make to be thoroughly educated? They would feel that their wealth gave them a standing, and as they could now monopolize both wealth and education, what would they do? What, but the hot-bed of extravagance, of folly, and of sin, could a College be, filled with young men too indolent for bodily or mental labor? But let the rich man's son compete with the poor youth who is aspiring and struggling to qualify himself to do good, and he will find that he *must study*, or he loses all standing. Mind. and not matter, is the standard in College, and take away poor men's sons, and leave only the rich together, and you can never educate them. Is not this plain? I was lately at a College commencement, where I was peculiarly struck, with the appearance of a young man who came on the stage to speak. He had one of the brightest eyes and most illuminated countenance ever seen, and just enough of the foreign accent to show that he was a foreigner by birth. He delivered his oration, and so thrilling was the voice, and so beautiful the thoughts, that every heart was touched. Great statesmen and high judges were present, and their hearts were bowed and they shed tears with the rest. Who was the noble youth? I was told that his father is a poor man—an Irish wood-sawyer in a neighboring city! After the exercises were over, I saw his poor mother walking arm in arm with her son, and I said to myself, these are nature's nobility! These are the fruits of our system of Colleges. Blessed system!

where the rich is not degraded by learning the true standard of excellence, nor by associating and respecting those whom he would be in danger of scorning, were he to meet them on any other ground !

I ought here to add, emphatically, that there are reciprocal advantages in thus bringing the sons of the rich and poor together, and that the youth in moderate circumstances derives much benefit from associating with those who have moved in a different sphere, and in some respects, have had advantages superior to his. His views are enlarged, while his manners are softened and refined.

One thing more on the objection that our Colleges educate rich men's sons. Suppose these sons *could* be educated by themselves, or suppose the rich *did not* aid us to endow our Colleges though their sons are educated at them, still, there is another thing to be taken into the account. I will suppose that in educating fifty young men for the ministry, you also educate fifty young men, sons of the rich, who do not enter the ministry : still you have directed the bias, the warmth, the enthusiasm of youth towards the cross of Christ, you have set before them the true standard of excellence ; you have taught them the great object of life, and you have prepared the way for them to use their wealth for the high and noble object of doing good. You have lifted that wealth, otherwise probably lost, up on the platform of Christian benevolence, and opened new fountains which will flow for years to come. And thus the Church of God receives back, with amazing interest, all that she expends to educate the rich.

You will excuse me, my good friend, for having dwelt so long on this point. I wish to show you not only that the fact that we do educate the rich is no ob-

jection to our system of Collegiate Institutions, but it is a strong argument in their favor—to my mind, an unanswerable one.

What makes the meadow lying back of your dwelling so beautiful and so fertile? Is it not because the sweet “river of hills,” which God has created by collecting a thousand little mountain-streams into it, brings down fertility and freshness as it winds its way to the ocean? And if, on its way it throws blessings into the dwellings of a thousand poor men, are you not willing that here and there a rich man also should receive its benefits? Would you wish to open a fountain on one of the mountain-sides which should send out healing waters long after you are dead, and not have these waters free to all? So God feels in causing the rills to bubble up around us. And while our Colleges were founded to educate such men as Payson, and Gordon Hall, we rejoice that, incidentally, they do a vast amount of unseen good, and pour blessings upon others, without turning aside from the great end of their establishment. Bear it in mind, that they are, and ever have been, charitable institutions, whose great aim is to raise up an able ministry: the rest is incidental. So good men feel it to be, when once they understand it. The greatest donation that Yale ever received, was from a plain, hard-working farmer; and a plain farmer of Massachusetts was among the earliest and heaviest benefactors to Lane Seminary, to Marietta College, to Wabash College, to Amherst, and to the Theological Seminary at Gilmanton. And if you inquire, Why do we not call on the rich and endow these Colleges entirely by obtaining large sums, and not thus call on men of moderate means to throw in their small donations? we answer, for the same reason that God collects the great river from a

thousand little rills. We want our Colleges to lie warm on the heart of the Church, to live in her prayers and sympathies; and for the same reasons that our great missionary funds are collected from ten thousands of praying people, does God send us to such men as you are, to aid in rearing the College. You will not love and pray for institutions in which you have no stock invested.* And we want your prayers no less, certainly, than we want your contributions.

LETTER V.

MY DEAR SIR,—It is the impression of some, that the West can and ought to raise up and maintain her own Colleges. Do we not do so at the East; and is not her soil vastly more fertile than ours? Do we not read of wheat fields there two miles square each, yielding twenty-five bushels to every acre? And have we not such accounts of the fertility of their soil that we are almost tempted to leave our cold climate and our worn-out soil for the West? Why, then, do they not lean upon their own population, and do the work themselves?

I will tell you. Colleges grow out of the wants of the Church. She rears them to raise up her ministry. When New-England was first settled, it was by a company of Saints, “a royal priesthood, a peculiar people.” All their strength went together for any good object.

* When New England was poor, and they were but few in number, there was a spirit to encourage learning. The infant institution [Harvard] was a favorite. Connecticut and Plymouth, and the towns in the East, often contributed little offerings to promote its success. The gift of the rent of a ferry was a proof of the care of the state; and once, at least, *every family* in each of the colonies gave to the College at Cambridge twelve pence, or a peck of corn, or its value in unadulterated wampum-peag; while the magistrates and wealthier men were profuse in their liberality.—*Bancroft's History of the United States*, Vol. I. p. 459.

Hence, though they were poor, they could rear their schools, by concentrating all their strength. But at the West, there are all kinds of people and views, aims and feelings, the greater part go there because they are poor and wish to better their condition : they have their wild lands to subdue and pay for ; their houses, school-houses, court-houses, and churches to build, they have their roads and bridges to make, and the number who feel the need of a College, who can understand its value to the cause of religion, and at the same time have the power to do much, is comparatively small. If the population were all like the Puritans of New England, the case would be different. But it is not : and few of us are aware how much sickness, and self-denial, and suffering most have to pass through before they have a home that is their own. The number of pious people to the whole mass is small, and probably they are not all of the most intelligent and enlightened order. And before we complain that they come East to ask our aid to build and sustain their Colleges, let us recollect one important fact. *It is just what we did* when we were young, feeble, and in a forming state. With all her enlightened piety and forecast, New England never could have reared her wonderful schools when she did, had she not looked East for aid. Harvard College, and Yale College, and Dartmouth, all received their names from the great-hearted men who lived or were reared in England. Their early funds and their aid, at the time most needed, came from Europe. I must remind you here too, that when Lord Dartmouth was laying a plan by which to raise the Indians, he planted a College at Hanover, that, like a powerful engine on the top of a hill, it might draw up from the valley that which needed raising. The Indians have passed away but the engine still remains, a monument of the wisdom of its

founder, and a great blessing to the world. If Esau despised the blessing, Jacob has inherited it. I do believe it would have been impossible for these Institutions to have risen up *as* they did, and *when* they did, and to have become what they have, without help from abroad. Let us remember this. And if you still insist upon it that at the West they have a rich soil, I reply, it is no richer than ours was when the plough was first put in it. No part of the world ever yielded more abundantly than the virgin soil of New England,* and yet, though they had all this, and though all felt alike, and thought alike, and though they were very wise and good men, yet they needed aid from abroad, and received it! Is it any wonder that the West cannot at present command the means to lay the foundation of such institutions as her circumstances require? There is no doubt but there is wealth enough at the West; but bear in mind, that the model of a College is an institution whose chief design is to train up an able Protestant ministry, and the number of those who can heartily enter into this design, is so small, that the wealth which they can command is absolutely inadequate to this great design.†

You are aware also, I presume, that some think that this is not the best way to accomplish the end at which we aim. They would have the West send their sons on to the East to be educated. "Here," say they, "we have the institutions all prepared. We have the libraries,

* See Mr. Gould's Address before the Berkshire Agricultural Society, 1846.

† It appears, from recent investigations, that of the 210 townships on the Western Reserve—which has been called "the New England of the West"—55 townships, containing a population of 51,171, have not any Congregational or Presbyterian church organized within their limits, and are, to a great extent, without church organizations of any kind. According to the most liberal estimate, not more than *one-sixth* of the population on the Reserve is under the influence of these denominations. The number of churches connected with New School Presbyteries and Independent is 136—averaging about 70 members each. Their reliable ministerial force, consisting of Pastors, Stated Supplies, and Licentiates, amounts to 80. Of these, 50 during the last year, received aid either from the American Home Missionary Society or the Connecticut Missionary Society, leaving only 30 as the number sustained wholly by their parishes. There are, also, 9 churches connected with Old School Presbyteries.—*N. E. Puritan*, 1846—7.

the apparatus, the teachers, and we can give them a much better education here, than they can receive at home." We reply to this, that experience leads to safe conclusions. When we were young here, poor, and our institutions in their infancy, our fathers could have received a better education in old Cambridge or Oxford across the waters than they could here. A few *did* go there for education, and came back impressed with the conviction that they must raise these institutions at home as fast as possible, and as high also. But the great mass of those educated for the ministry could not go. They must be educated here, or not at all. Now we have here fine mill-streams, a great water-power, and good mill-wrights and valuable millstones. They lack all these, measurably, at the West. Would it be wise, therefore, for them to send all their wheat to us to be ground? You say, "No; they must have their own mills, and must grind their own wheat." I say so too. And so they must have their own Schools, and Colleges, and Institutions. Their wants are to be so great, that they cannot send abroad to educate their sons. Just turn the tables. I am a poor man. I can just support my family. God has given me an only son, whom I consecrated to him from the moment of his existence. I wish to educate that boy, in the hope, that he may serve Christ in his Church. By straining every nerve, it is possible I may do it. But suppose we had no College in all New England, and I had to send him over the mountains to the West, in order to get at a College. Could I do it? Could any number of our poor youth, who are now trained up to be very useful men, who had else never had the opportunity to do any thing great in the cause of Christ?

If you still press me, and say, "Why not—why not send them here?" I reply, that it takes a great many little things to make a great one. If I am to send my

son to the West, to be educated, he is either to travel home every vacation, or stay there,—either alternative is expensive. If he goes there I can clothe him and provide for him only at arm's length and at great disadvantage. Would it be possible for *one* of our sons to be educated *there*, where *three* are now at home? And is it not equally true, if you ask the same question about the West? But even if they could send their sons to the East, and we could educate them at a less expense than to endow Colleges there, there are other considerations that rise immeasurably above dollars and cents. I shall stop only to say, that the exigencies of every great community require that the education of that community be within itself. A College is the heart, and what could you do if the heart were taken from the centre of the body and placed in your hand, or in any other remote part of the body? The Church needs a native ministry, when this is possible, and we cannot lay plans to raise up a ministry for ten or twenty millions of people, by having them all sent hundreds and thousands of miles to find a College. Which is wise, to build one free school in the centre of each town, or to have our district schools scattered all over the town? Would the same oil which is now distributed through the streets and lanes of a great city, do as much good if concentrated into two or three great lights? I need not answer these questions. And I hesitate not to say, that if you would fill the community with light—which is the life of Protestant Christianity—you must have Colleges distributed through the land.

I do not know but I may be called heterodox for the opinion which I am about to pen; but so deep is my conviction of the importance of our Colleges, that if the question were whether they or our Theological Schools should go down, I should have no hesitation in saying, “Stand

by the Colleges." The place of our Theological Seminaries *can* be supplied; but the place of our Colleges, nothing can supply. The Church once did without the former, but the universal experience of the Church in all ages, proves that she cannot do without the latter. Perhaps the former may still be considered as an experiment; but there is nothing experimental about the latter. They are the wholesale warehouses, from which intelligence and thought are distributed all over the land and the earth.

A word here on the objection to founding Colleges, that the funds are liable to be perverted, and the institutions become engines of mischief. I admit the liability, and most woful are the results when this is the case. But let us rejoice that Christ can keep that which is committed to his hands. According to the statement of the President of one of our Colleges, among one hundred Colleges which have been established in our country, there has been but *one* solitary College which has been perverted from the design of its founders. This is a remarkable fact. We must remember, that when the Church deals in the things of this world, she must run risks which business men run. A missionary ship needs insuring as well as any other. We must expect occasionally to meet with losses. If a steam boiler bursts, its very power to speed us on our way becomes fearful to destroy. Banks, factories, joint-stock companies, and all human enterprises which require capital, sometimes fail and draw ruin in their track. Shall we, therefore, shut up our banks, stop our machinery, furl the sails of our ships, and bury our property in the earth, because we sometimes meet with losses in using it? Civilization cannot exist without a certain degree of risk, nor can Christianity make progress without risk.

LETTER VI.

MY DEAR SIR,—There is a feeling with some that there is so much about a College that looks like machinery, that it cannot be a charitable institution. “There are the buildings, the piles of brick and mortar! Is it charity to build those huge buildings? Is it charity to give my money to purchase apparatus, and a library of books that have nothing to do with religion? Do these seem like aiding the cause of religion?”

As to machinery—we do and can do nothing without it. We must use the lead of the mines, the tanneries, the press, and the steam-engine, with which to print and circulate the Bible. Formerly they used mules to drive the printing press at the Tract House. Is it charity to give my money to buy mules, to buy leather and paper and boxes when I would circulate the Bible? Yes, it is charity. And if we could not send our missionaries abroad except by owning missionary ships, we should build them and buy them for this purpose. Whatever machinery is necessary in order to do the work of preaching Christ, we must have. The plates and the cups at the communion table, are necessary to the object contemplated. So are libraries, and apparatus, and lecture-rooms, and recitation-rooms, necessary in order to train up an efficient ministry.

But is not too much money spent on College buildings? Perhaps so. But let me tell you how it is. In rearing a College, we first find the location best adapted to the wants of the community. We locate and wish to have it *permanent* in one place. It must not be travelling about like an itinerant lecturer. We must rear buildings, then, sufficient for a chapel, or place of daily prayers.

We must have large rooms for the recitations. We must have suitable rooms for the library, for the apparatus, and for the students to hold their own meetings in. These are essential to a College—to every permanent institution. Then, as to erecting buildings in which the students shall room and study, that is a matter of expediency to be judged of in each particular case. My own opinion is, that in most cases, it is economy to erect them,—and for these reasons : 1. The students must room and study somewhere. If the College does not furnish rooms, private individuals must ; then the students must pay such a price as is demanded, and they must be more or less scattered through a town or village. The cost to the student will be much greater in this case. 2. By rearing your rooms for the students, at a very moderate rent, you have an income that makes your outlay a safe investment. For example, if you have \$20,000, out of the interest of which, you are to support a Professor, and if, instead of putting this at interest, you invest it in buildings, and rent the rooms for a sum fully equal to the interest, and at the same time you give the students much cheaper and better accommodations than they could otherwise have, are you not wise to do so? It is only a question of investment of funds by which you support the institution. You see, then, that the brick and the mortar of a College are essential to it, just as the box is essential in which to send off Bibles, just as the ship is to send off missionaries, and just as human bodies are, to contain the spirits that live and act for Jesus Christ.

I believe I have now, my good friend, laid the subject before you, and considered the difficulties and objections to this system of charity so fully, that you, and all our good people will cheerfully give this a place in your

prayers, and sympathies, and contributions. The people of God have made a recent experiment in rearing up a College in this commonwealth, wholly by their own efforts. It was planted and grew up in prayer. It has rested on the church alone for aid. What have been the results? It is about a quarter of a century old. In that time, it has been blessed with *eight* different seasons of the outpourings of the Spirit of God, which may be called *general*. More than 400, or over one half of all who have graduated, have entered the ministry. Over 100 are now Pastors in Massachusetts. Others have gone out and are preaching the Gospel in seventeen different states and territories, probably a majority of them sent out by the Home Missionary Society; while about *thirty* have taken their lives in their hands and have gone to preach Christ to the heathen. And what will eternity disclose as the results of all this? Why, if this College were now to sink and never more to be heard of, the good already accomplished would more than a thousand fold compensate for all that the Church has done for it. "Them that honor me, I will honor," saith the Lord. All the Colleges under the patronage of the Society have been repeatedly favored with revivals of religion, and we have no doubt that they will be the means directly of advancing the kingdom of God, in proportion as they are sustained by the prayers and money of his people. Instead therefore of feeling it a burden, to have the cause of the Western Colleges thrown upon good people there, and good people at the East, let us rejoice that it is so. Surely we do not need the archangel to thrust down his trumpet and blow the approbation of God into our ears; and we have every thing but that. The great end at which we aim, is to give the West an able and efficient ministry, and for this we cannot rely

upon the State. Keep in mind that the *local* churches are the centres of light and truth in this country, and in the philosophy of the organization of this nation every thing turns, and depends upon their being guided by a rightly educated ministry. To this great object, we must turn our attention with earnestness. We cannot do the work without Colleges. The experience of all ages decides this point. The country which has become the asylum of all nations, the good and the bad, must have its character decided by the West. And the West will have its character formed and decided by the institutions of learning planted there. We *must* come up to this work, and we must lose no time in doing it.

When the Society for Collegiate and Theological Education at the West was established, I felt doubtful as to its necessity, and of the favor which it would find with our churches. The more I have reflected upon the subject, the more convinced I have become, that it was, and is, and will be, necessary for the present. We shall urge our friends at the West to do all in their power. They must put up all the buildings ; we must aid them in the support of Instructors, and the purchase of libraries and apparatus, till they can provide for themselves in their own fields ; for, the Colleges must be *mainly* charitable institutions, at which the sons of the Church, poor though they may be, may be trained up for the Redeemer's service. The expenses to the student must be kept low for this purpose. A few years since, a plain farmer left his hard-earned property to the care of a few friends to distribute. We gave \$1000 to each of several Colleges, and directed that the money be laid out for a library. In consequence of these bequests, the now able President of Marietta College has compiled a *Lexicon*, which is an honor to him and to our country.

He has dedicated it to the memory of the good man who gave the money. What a beautiful monument has God thus erected to the memory of Samuel Stone!

For the last few years, the question, How can we supply the West with an efficient and educated ministry? has weighed heavily upon those who have stood on the walls, and have heard the cry, "Watchman, what of the night?" We think we can now see how it can be done; and we feel confident, that when the candid and good men of our churches have examined the subject, they will see as we do; that they will hail this Society as a chosen vessel of mercy, and be ready to bid it God-speed. With all our imperfections, we have and can have no selfish motives, in urging our beloved people to take this cause near their hearts. We shall raise up ministers and churches and schools, which we shall never see. We shall become benefactors to those who can never know us. But we raise up a divinely-appointed and the most efficient instrumentality the world ever saw; and we put a machinery in motion that will operate long after we are dead and forgotten. We enter the field on which the enemy of all righteousness is building his strong forts, and we prepare, in the panoply of light and truth and love, to combat his strength, and to fight with weapons which God has appointed. If truth shall be overcome in the conflict, we shall not live to see its fall; but shall be rewarded for our efforts. If it shall prevail, as prevail I have no doubt it will, then will the river into which we send our rills, for ever flow, and make glad the city of our God.

Saml. Ray.

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ARTICLE I.

SHAKESPEARE'S DELINEATIONS OF INSANITY.

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It is a curious fact, that metaphysicians whose special province it is to observe and analyze the mental phenomena, have shown much less knowledge of mind as affected by disease, than writers of poetry and romance whose ideas are supposed to be the offspring of imagination, rather than a sober observation of facts. No one would look into Locke, or Kant, or Stewart, to find any light on the subject of insanity; but in the pages of Shakespeare and Scott, are delineations of this disorder that may be ranked with the highest triumphs of their masterly genius. The cause of this difference is obvious. The one looks at mind in the abstract; the other, in the concrete. The former seeks for its laws and modes of operation exclusively in the inmost recesses of his own being. The latter is more curious to observe the workings of minds around him, and none of them are deemed to be unworthy of attention, even though controlled by the influence of disease.

To represent a character whose mind has been blasted by the touch of disease, but still retains the semblance of its former integrity as well as its power to awaken our interest and sympathy, has not unfrequently been attempted, but seldom so successfully as to satisfy those who are professionally acquainted with the subject. That knowledge of insanity which is obtained by the special study of its phenomena in the galleries of a hospital, is confined to medical men, and is used for scientific rather than literary purposes. The opportunities afforded to the poet and novelist for studying this disease, are confined to the few cases that meet their observation in the ordinary walks of life, and most of whom possess an order of intellect not particularly interesting in its best estate. To seize the traits of insanity thus observed, and weave them into the tissue of a character which, with all its aberrations, shall still manifest, to a certain degree, its natural consistency and congruity, the insane bearing the impress of the sane, and each in harmony with the other,—like the needle retaining its polarity amid all its variations,—this is the work of the master mind.

Such a mind was Shakespeare's; and it is because he clearly perceived at a glance those numberless shades of distinction that entirely escape the notice of ordinary observers, that his characters, whether sane or insane, are neither personified abstractions of specific qualities, marked by a name and assigned a part in the play; nor servile copies from life that have lost their interest under the process of transference, but real, mortal men who live and act before us, and lose their senses it may be, and whose names live after them in the memory of men. His success in this difficult line is to be attributed to that distinguishing faculty of his mind, of deducing with wonderful correctness general principles of character from the narrowest possible range of observation. And yet he had peculiar difficulties to overcome. He had not only to divest himself of the popular misconceptions of insanity which regard it as a jumble of intellectual manifestations acknowledging no principle of

cohesion or concatenation, but his opportunities for observing the insane were scanty and imperfect. No friendly asylum furnished subjects for study whose mental endowments were worthy of his study, and such as he occasionally met by the roadside, or beheld through the bars of their prison-house, were for the most part, it is probable, too far degraded by neglect and unkindness, to be conducive to any poetical purpose. It is not to be supposed, however, that he was guided solely by intuition. He unquestionably did observe the insane, but he observed them as the great comparative anatomist of our age observed the remains of extinct species of animals,—from one of the smallest bones, reconstructing the whole skeleton of the creature, reinvesting it with flesh and blood, and divining its manners and habits. By a similar kind of sagacity, Shakespeare, from a single trait of mental disease that he did observe, was enabled to infer the existence of many others that he did not observe, and from this profound insight into the law of psychological relations, he derived the light that observation had failed to supply. Thus, in spite of all the obstacles in his way, he succeeded, to a degree that has seldom been equalled, in representing insanity, both in the form of maniacal wildness and disorder, and that of melancholy dejection and gloom. Its progress through its various stages from the first scarcely perceptible deviation from the soundness of health to its termination in recovery or death, is traced with that thorough fidelity to nature so characteristic of all his conceptions.

In the tragedy of King Lear, Shakespeare has represented the principal character as driven to madness by the unexpected ingratitude of his daughters; or more scientifically speaking, he has represented a strong predisposition to the disease as being rapidly developed under the application of an adequate exciting cause. It is no part of his object to excite curiosity by a liberal display of wildness and fury, nor awaken our pity by the spectacle of a mind in ruins, and unconscious of its wretchedness. He aimed at

dramatic effect by opening the fountains of sympathy for a being of noble nature and generous impulses, cruelly despoiled of the highest endowment of man, but not so far as to lose all trace of his original qualities, or cease for a moment to command our deepest respect. In Lear, we have an individual of a hot and hasty temper, though endowed with strong and generous passions, of a credulous and confiding disposition, governed by impulses rather than deliberate judgment, rendered impatient of restraint or contradiction by the habit of command, with a nervous temperament strongly susceptible of the vexations of life, and moreover, with all these moral infirmities aggravated by old age. With these simple elements of character is mingled and assimilated more or less of mental derangement, with equal regard to pathological propriety and dramatic effect. And so nicely adjusted are the various elements of sanity and insanity, and so admirably do they support and illustrate one another, that we are not surprised in the progress of the action, by violent contrasts; and we feel at last as if it were the most natural thing in the world that Lear should go mad, and precisely in the way represented by the poet. Mad as he becomes, the prominent attributes of his character are always to be seen. Through the whole play, he is the same generous, confiding, noble hearted Lear. In short, assuming Lear to be an historical portrait instead of a poetical creation, we should say there existed in his case a strong predisposition to insanity, and that if it had not been developed by the approach of old age, or the conduct of his daughters, it would have been by something else. His inconsiderate rashness in distributing his kingdom among his children, his disinheriting the youngest for the fearless expression of her feelings, and his banishment of Kent for endeavoring to recall him to a sense of his folly,—all indicate an ill-balanced mind, if not the actual invasion of disease. This view of the case is confirmed by the conversation between the sisters, immediately after the division of the kingdom. Goneril says, " You see how full of changes

his age is ; the observation we have made of it hath not been little. He always loved our sister most ; and with what poor judgment he hath now cast her off, appears too grossly." " 'Tis the infirmity of his age," replies Regan, " yet he hath ever but slenderly known himself." " The best and soundest of his time," continues Goneril, " hath been but rash ; then must we look to receive from his age, not alone the imperfections of long engrafted condition, but therewithal, the unruly waywardness that infirm and choleric years bring with them." Regan then adds, " such inconstant starts are we like to have from him, as this of Kent's banishment." With a knowledge of insanity that could hardly have been expected from any but a professional observer, Shakespeare has here and elsewhere recognised the fact that very many of those who become insane, were previously distinguished by some of those mental irregularities that pass under the name of oddity or eccentricity.

The next thing we hear of Lear is his beating one of Goneril's gentlemen. Her remarks on learning the fact, show that his mental condition has not been improving since his abdication, and prepare us for the mournful sequel.

" By day and night he wrongs me ; every hour
He flashes into one gross crime or other,
That sets us all at odds. I'll not endure it ;
His knights grow riotous, and himself upbraids us
On every trifle."

The development of the early stage of Lear's insanity, or its *incubation* as it is technically called, is managed with masterly skill, the more surprising as it is that stage of the disease which attracts the least attention. And the reason is that the derangement is evinced not so much by delusions or gross improprieties of conduct, as by a mere exaggeration of natural peculiarities, by inconsistencies of behavior, by certain acts for which very plausible reasons are assigned though they would never have been performed in a perfectly sound state of mind, by gusts of passion at every trifling provocation, or by doing very proper things at unsea-

sonable times and occasions. With his own free will and accord he gives away his kingdom, but finds it difficult to sink the monarch in the private citizen. He attaches to his person a band of riotous retainers, whose loose and lawless behavior proves destructive to the peace and good order of his daughter's household. Goneril describes them as,

"A hundred knights and squires ;
Men so disordered, so debauched and bold,
That this our court infected by their manners,
Shows like a riotous inn."

Under such an infliction, it is not strange that she should remonstrate, and had not the divine light already begun to flicker, he would have acknowledged the justice of the reproof. As it is however, instead of admitting some share of the blame, he attributes the whole of it to her, flies into a passion, pours upon her head the bitterest curses, upbraids her with the vilest ingratitude, and forthwith proclaims his wrongs to the public ear. Like most cases of this kind in real life, it would have, to a stranger, the appearance of a family quarrel springing from the ordinary motives of interest or passion, but where, really, the ill regulated conduct resulting from the first influences of disease, provokes restrictions more or less necessary and appropriate, that become exciting causes of farther disorder. Another life-like touch is given to the picture, in Lear's attributing all his troubles to filial ingratitude, not being aware of course, that he was on the high road to insanity long before he had any reason to doubt their kindness. In fact, nothing is more common than for the patient when telling his story, to fix upon some event, and especially, some act of his friends, as the cause of his troubles, which occurred long subsequently to the real origin of his disorder, and might have had but an accidental connexion with it.

The conduct of the daughters faithfully exhibits the strong tendencies of human nature. No doubt their patience was severely tried,—such a trial as only the mildest temper

joined with the firmest principle could enable them to stand successfully. Wanting these, however, his irregularities are met with reproaches and restrictions, instead of kind and conciliating measures; an explosion follows, and in mutual hate and anger they separate. To their heartless natures such conduct may not have appeared like unmitigated ingratitude towards a father who had loved and cherished them as the very idols of his heart, but to be founded on provocation that seemed to justify their behavior. Such is the ingratitude of the world, ever coupled with some shallow pretence of wrong or indignity sustained, and often presenting the fair, outside show of a worthier feeling. In the daughters' treatment of their father, Shakespeare strips off the thin disguises of conventional morality, and lays bare that heartless selfishness which is ever ready to sacrifice to momentary ease and gratification, the tenderest sympathies of our nature. It is fearful to think how often the case of Lear and his daughters is paralleled in actual life, and it is this very commonness of the fact that prevents us from regarding it as a curious monstrosity fitted to excite but a momentary horror, and imparts a deep, moral interest to the representation of the poet.

When the astounding fact of Goneril's baseness is finally made so plain to Lear that he can no longer doubt it, his senses appear to reel under the shock, and for a moment he questions his own identity. "Does any here know me?—Why, this is not Lear; does Lear walk thus? speak thus? Where are his eyes? Either his notion weakens, or his discernings are lethargied.—Sleeping or waking?—Ha! sure 'tis not so.—Who is it that can tell me who I am?"

The continued objurgations of Goneril and her barefaced impudence in proposing a diminution of his train, soon produce a reaction in his mind, and Lear gives vent to his feelings in that blasting curse whose bitterest ingredient was the wish that she might feel,

"How sharper than a serpent's tooth it is
To have a thankless child!"

Then bursting into tears of which his noble nature is ashamed, he quits the presence of a child upon whose affection he had reckoned for the support of his declining years, and resolves to go to his other daughter who had shared in his bounties, certain that he should receive from her the hearty welcome and tender regard that had been scornfully refused by her sister. While pondering upon past scenes, he is conscious that his mind has sustained a fearful shock ; and as is often the case in such circumstances, he has a vague presentiment of the sad, fatal result.

" O, let me not be mad, not mad, sweet Heaven !
Keep me in temper ; I would not be mad ! "

On arriving at Regan's residence, he finds that she refuses to see him, and that his faithful follower has been placed in the stocks. These things excite his suspicion that all is not right, and renew the agitation that has been momentarily quieted. Still he is slow to believe what is evident enough to everybody else, and fondly hugs the delusion in which his only hope of happiness rests. But when the conviction is forced upon him that Regan even goes beyond her sister in ingratitude, he utters a wail of heartfelt wretchedness and lofty indignation, ending with another foreboding of the impending calamity. " O, fool, I shall go mad." Driven with contumely and scorn from that shelter in the affections of his child which he had fondly expected to find, he goes forth at night and braves the pelting of the pitiless storm. The howling of the wind, the roar of thunder, and the flash of lightning are welcome, for at least they lack the sting of filial ingratitude, and are in mournful accordance with the tumult in his own crushed and bleeding bosom. One dark, overshadowing, all-engrossing idea—the cruelty of his daughters—is suggested by every object, gives a tone to all his reflections, and, like the worm that never dies, is gnawing perpetually at his heart. Well might he invoke the fury of the elements upon his head, for the worst they could do would be mercy compared with the torments his own flesh and blood had inflicted.

"The tempest in my mind
Doth from my senses take all feeling else,
Save what beats there."

There is now obviously a degree of incoherence and absurdity in the thoughts that race through his mind, though they are never destitute of that grandeur and boldness of expression indicative of his lofty and noble nature. The idea of the thunder cracking nature's moulds and destroying the germs of the race, contained in his invocation to the elements, is a little too fanciful for even a figure of poetry. In a similar strain he charges the elements with conspiring with his daughters against his old white head, and soon after imagines that the Gods have raised the storm for the purpose of finding out their enemies. This is crazy enough, no doubt, but his apostrophe to sinners of various kinds, that immediately follows, is both correctly and beautifully expressed. He seems to be fully aware that his thoughts are deviating from the right track, and exclaims that his "wits begin to turn." The predominant idea follows him into the next scene, and ever and anon intrudes upon his reflections, though he always recoils from it with a kind of horror, as if conscious it had the power to deprive him of his reason. "O, that way madness lies" Unable as the insane are to perceive their own insanity, yet this apprehension of its approach so frequently repeated by Lear usually occurs during its incubation. While still able to control his mental manifestations, the patient is tortured with anticipations of insanity, but when he actually becomes so insane, that the most careless observer perceives the fact, then he entertains the most complacent opinion of his intellectual vigor and soundness. And yet this is one of the nicer traits of insanity which the ordinary observer would hardly be supposed to notice. But Shakespeare was no ordinary observer, and this, I imagine, explains the cause of his preeminence in certain parts of his art.

The appearance of Edgar who is feigning madness in order to avoid his enemies, again excites Lear's predominant

idea, and fixes it permanently in his mind. The former's ragged, wretched, degraded condition, he can attribute to nothing but filial ingratitude, and he pours out curses on Edgar's unnatural daughters. He is no longer able to correct the errors of his own judgment; reason exercises but a feeble control over his conclusions, and scarcely a gleam of light struggles through the darkness that envelopes his soul. The predominant idea, however, has not yet relinquished its hold, and still gives direction to his thoughts. The very images of his daughters appear before him in visible forms, glowering upon him with looks of scorn and hate. The idea of placing them on trial enters his mind, and he proceeds to the business with all due forms and solemnities. Edgar, the fool, and Kent are appointed to the bench; his daughters, in the shape of jointstools, are arraigned before the court; and Lear appears as witness against him. Then, after a brief interval during which it would seem as if he imagined them to have been convicted and sentenced, he exclaims with touching pathos, "Let them anatomize Regan, see what breeds about her heart. Is there any cause in nature that makes these hard hearts?"

The scene on the heath between Lear, Edgar, and the fool, has not its like, we may safely say, in the whole range of English dramatic literature. No less a genius than Shakespeare's would have ventured to bring together, face to face, three such difficult characters,—one actually mad, one falsely pretending to be so, and the third a fool; and yet in the successful management of such discordant and intractable materials, he has given a fresh instance of his wonderful skill. Nothing could have seemed more likely to disappoint and displease, than to bring the noble hearted Lear, staggering under the shock of his daughters' ingratitude, with blasted heart and bewildered reason, into such strange companionship; and yet who can finish this scene, without feeling that he has read a new chapter in the history of mental disease, of most solemn and startling import? The sight of another in rags and wretchedness, reveals to Lear

a deeper depth of agony in his own soul. He sees in the stranger only another victim of filial ingratitude—the counterpart of his own case—and Edgar's weak and blighted condition forewarns him of his own approaching fate. Its first effect, as we have already observed, is to produce a shower of curses on Edgar's unnatural daughters, and the next to draw him towards his fellow sufferer by that kind of sympathy which, irrespective of social condition, is awakened by mutual affliction. In this play of wild and discordant fancies the fool mingles his humors, which fall on the ear like sounds of jollity and mirth ascending from a house of mourning. The successful management of such deep masses of light and shade, whether in poetry or painting, requires the master-hand of a Shakespeare, or a Rembrandt.

Thus far the progress of Lear's insanity is represented with the closest fidelity to nature. It is not more different from the disease as daily observed, than Lear's moral and intellectual constitution, when in health, was different from ordinary men's. At every interview reason has seemed to have lost somewhat of its control; the mental excitement has been steadily increasing, until now having reached its height, he is singing, dancing and capering through the fields, fantastically decorated with weeds and flowers, looking, acting and talking like a madman. His perceptive organs are deceived by hallucinations, and his discourse, though tinctured with his natural shrewdness and vigor of thought, is full of incoherence and incongruity. In short he is now what is called *raving*. In the representation of this condition, we have another instance of Shakespeare's unrivalled powers of observation. To ordinary apprehension, the raving of a maniac, is but an arbitrary jumble of words and phrases between which no connecting threads can be discerned. But in fact, discordant and heterogeneous as they may appear, they are nevertheless, subjected to a certain law of association, difficult as it may be frequently to discover it. The phenomenon may thus be physiologically

explained. In consequence of the cerebral excitement; impressions long since made—so long perhaps as to have been forgotten previous to the attack—are so vividly and distinctly recalled, that they appear to be outward realities. So long as the *intellect* retains its integrity, it is able to recognise the true nature of this phenomenon, but when touched by disease, it ceases to correct the error of *perception*; the impressions are actually considered to be what they appear, and the patient thinks and discourses about them as such. In his mind's eye he sees sights, and in his mind's ear he hears sounds, imperceptible to others, and this is the source of much of our difficulty in discovering the object and relevancy of his remarks. Persons and things appear before him in the greatest variety and confusion; and past scenes and associations are recalled in all their original freshness, suggesting thoughts to which he alone possesses the clew. The images raised in the mind by this morbid excitement, are also rapidly changing, thus giving to the thoughts that phantasmagoric character by which they are so distinguished in mania. They seem to be suggested and associated very much as they are in ordinary dreaming in which the mind is occupied with impressions previously made, and uncontrolled by that regulating principle necessary to give them logical sequence and cohesion. In sleep the person we are addressing, for instance, unaccountably changes into some other; the scene in which we are engaged suddenly vanishes away, and another appears in its place; the powers of memory are endowed with an energy seldom witnessed in the waking state; the relations of space, of time, of place, of form, of color, are sadly embroiled; the living and the dead, the near and remote, wisdom and folly, stand side by side, and no sense of the strange combination is perceived. We may strive perhaps, to believe it a dream, but with some exceptions, we strive in vain. Precisely so it is in mania which may, with some propriety, be designated as dreaming with the senses all open, the morbid excitement rendering the images unnaturally vivid.

Another source of our difficulty in discovering the filiation of the maniac's thoughts, has been generally overlooked, and the fact strongly shows with how little sagacity the operations of the insane mind have been studied. The maniac, being restrained by no sense of the propriety or fitness of things, expresses every thought that enters his mind, or at any rate, is governed by no principle of selection. In the sound mind, on the contrary, a considerable portion of the thoughts never find utterance in words, being suppressed from their want of connexion with one another, or their irrelevancy to the subject in hand. Every one must be aware how often, in the course of ordinary conversation, thoughts start up having the remotest possible connexion with anything already said—so remote indeed as to defy any one but himself to discover it. Any person who should utter every thought that arose in his mind, in the freest possible conversation, would most certainly be taken for a fool or a maniac.* Bearing in mind these facts, we readily see how there should always be some method in madness, however wild and furious it may be; some traces of that delicate thread which though broken in numerous points, still forms the connecting link between many groups and patches of thought. It is in consequence of Shakespeare's knowledge of this psychological law, that in all his representations of madness,

*This mental defect is far from being confined to the state of raving. In a greater or less degree it occurs in almost every form of insanity. Even those whose delusions are very circumscribed; who conduct, for the most part, with great propriety, and to common observers, betray no indication of unsoundness in their conversation, will usually evince it, when very talkative and encouraged to talk without interruption. Their remarks may be correct and even shrewd; not a single word may be uttered "sounding to folly," while there is a certain peculiarity in the association of their ideas, never witnessed in the sound mind. Though not easily described, it is readily recognized by those who are conversant with the insane, and to such it is a most conclusive proof of mental disease, though incapable, of course, of making the grounds of their conclusions intelligible to others. Courts and juries are not always disposed to make sufficient allowance for this fact, and regard with suspicion the embarrassment of the medical jurist who sees that what is to him the strongest proof of insanity; is to others, no proof at all.

even though characterized by wildness and irregularity, we are never at a loss to perceive that the disease is real, and not assumed. Not so however, with most writers, even of distinguished name, who have undertaken to represent the workings of a raving mind. Unaware of the law in question and governed by the popular notions on the subject, they seem to have aimed only at unlimited extravagance and incoherence. Otway, for instance, in "Venice Preserved," represents Belvidera in that state of mental disturbance which results from wounds of the softer affections of the heart. A speech full of those strong and vehement expressions characteristic of deep-felt emotion, but presenting no trace of delusion, finishes with the following jargon which, we venture to say, no insane person would have uttered in such a connexion, though it might, very likely, proceed from one simulating the disease.

"Murmuring streams, soft shades and springing flowers,
Lutes, laurels, seas of milk, and ships of amber."

In the first scene in which Lear makes his appearance after becoming stark mad, his mind is solely occupied with images formed under the influence of the intense excitement of the internal perceptive organs. He, at first, fancies himself in a battle, and then as engaged in the sports of archery and falconry. Something reminds him of Goneril, and then succeed to one another by a natural association, the ideas of a white beard, of the flattery of his courtiers, and of the detection of their deceptions. When Gloster hears his voice and asks if it be not the King's, Lear replies, "Aye, every inch a king." Visions of his royal state then pass before his eyes, and he is reminded of the criminals he pardoned, and the crimes they committed, and thence by a natural transition, he is led to some caustic reflections on the frailties of woman. Another remark of Gloster turns his mind to the examples of self-righteousness and self-deception, servility and time-serving with which the world abounds, and in a strain of bold, indignant sarcasm, he lashes the

vices to which poor human nature is especially prone. All this is exceedingly natural. It is not uncommon to meet with madmen of the most wild and turbulent description, mixing up their ravings with the shrewdest remarks upon men and things, and the keenest and coolest invective against those who have incurred their displeasure. The poet, perhaps, has used the utmost license of his art in the present instance; but if few madmen have exhibited so much matter mingled with their impertinency, as Lear, it may be replied in justification, that few men are endowed like Lear with such a union of strong passions and natural shrewdness of understanding.

Here endeth the madness of Lear. By his youngest daughter he is placed in the charge of a physician whose medicines throw him into a deep sleep from which and his madness together, he awakes as from a dream. The manner of his recovery displays the poet's consummate skill that could delineate the most touching and beautiful traits without violating the strictest regard to facts. Lear, at first knows not where he is, nor where he has been; he scarcely recognises his own friends, and almost doubts his own identity.

"Pray do not mock me,

I am a foolish, fond old man,

Fourscore and upwards; and, to deal plainly,

I fear I am not in my perfect mind,

Methinks I should know you, and know this man;

Yet I am doubtful; for I am mainly ignorant

What place this is; and all the skill I have

Remembers not these garments; nor I know not

Where I did lodge last night."

A faint idea of recent events now occurs to him, and he says to Cordelia,

"Your sisters;

Have, as I do remember, done me wrong."

A more faithful picture of the mind at the moment when it is emerging from the darkness of disease into the clear atmosphere of health restored, was never executed than this

of Lear's recovery. Generally, recovery from acute mania is gradual, one delusion after another giving way, until after a series of struggles which may occupy weeks or months, between the convictions of reason, and the suggestions of disease, the patient comes out a sound, rational man. In a small proportion of cases, however, this change takes place very rapidly; within the space of a few hours or a day, he recognises his true condition, abandons his delusions, and contemplates all his relations in an entirely different light.

The management of Edgar's simulation strikingly evinces the accuracy and extent of Shakespeare's knowledge of mental pathology. In placing the real and the simulated affection side by side, he has shown a confidence in his own skill which the result has perfectly justified. In no other way could the fidelity of his delineations have been subjected to a severer ordeal. We are left in no doubt as to his views of what is and what is not genuine insanity; and by holding before us an elaborate picture of each, he enables us to compare them together, and to judge of his success for ourselves. In these pictures he has availed himself of no equivocal traits; the touches of his pencil are of that strong and decided character that admits but a single meaning. Not more true to nature is the representation of Lear writhing under the stroke of real insanity, than is that of Edgar playing upon the popular curiosity with such shams and artifices as would most effectually answer the simulator's purpose. The one is an exhibition of character as genuine, and marked by as distinctive traits, as the other; and Shakespeare would have been as unlikely to confound them together, and mistake the one for the other, as to fail to recognise the commonest forms of nature around him.

Edgar's first design is to personate a *Tom o' Bedlam* beggar—one of a class of lunatics who were discharged from Bethlem hospital when restored in some measure, that they might subsist upon the charities of the community. Accordingly, he provides himself with their usual dress and appurtenances, repeats their phrases, and imitates their practices

for exciting the compassion of the charitable. In his anxiety to produce an impression, he falls into the common mistake of simulators who overact their part, and thus betray their true character to the practised observer. We could not commit a greater error, however, than to regard this fact as a fault of the poet who displays in it a power of philosophical discrimination which, when strongly marked, is indicative of the highest order of genius. The object of the part is to deceive the multitude, not the professional student; and for this purpose nothing could be better calculated than the gibberish which he utters in his double character of a lunatic beggar and a victim of demoniac possession. Had it been Shakespeare's design to represent a case of real demonomania, or of chronic mania, we should unquestionably have had something very different from the part of Edgar. If the former, we should not have found the patient talking so clearly about his own case, while indulging in unlimited incoherence and rambling about everything else; and if the latter, we should not have seen a strain of acute moralising succeeded, more than once, by a trait of mental imbecility.

Poetically considered, the feigned madness of Edgar is well calculated, by force of contrast, to deepen the impression made by the real madness of Lear. The abject condition of the former excites our pity as an object of physical distress which we would endeavour to relieve. In the case of Lear however, all the finer emotions of the soul are aroused by the sight of a noble nature crushed to the earth by sufferings which touch the inmost springs of humanity.

We cannot dismiss this play without a passing notice of the Fool, in whose character Shakespeare has shown that his observation of mental impairment was not confined to one or a few of its forms. He is used like the same character in other plays, his quips and cranks serving as a foil to the humors of his stronger-minded companions. They who find fault with the poet for infusing too much wisdom into the folly of his fools, may well take a lesson from him in cer-

tain branches of psychological study. In the present instance, he knew, what is not generally known even now, as we often have painful reason to believe, that a very obvious degree of intellectual deficiency is frequently accompanied by considerable shrewdness of observation and practical sagacity. They who are much conversant with this form of mental impairment, have no difficulty in believing that the very person who is unable to rise to the simplest abstract truth, may occasionally utter a shrewd remark, and succeed as well as wiser men, in "shooting folly as it flies." It was this class of subjects that furnished the domestic fools and court-jesters of the olden time. With not sufficient understanding or character to awaken the jealousy of their patrons, or exercise any restraint upon their manners, they had the sense to discern the foibles and follies of their superiors, and ready wit enough to extract from them food for amusement and mirth. The biting jest and timely reproof were good-naturedly received, for their acknowledged imbecility rendered them, for the most part, quite irresponsible for their sayings and doings. With such characters royalty could unbend without loss of dignity, and enjoy a jest even at its own expense.

In *Hamlet*, that noble play in which beyond all others perhaps, Shakespeare has displayed the wonderful diversity of his powers, we have another and a very different picture of disordered intellect, but one no less remarkable for its fidelity to nature, nor less calculated to awaken the interest and sympathy of the reader. Before considering the origin and progress of *Hamlet's* insanity, it may be thought incumbent upon us to dispose of a preliminary question now discussed by every commentator on Shakespeare.

It is somewhat curious that, until within a few years, *Hamlet's* derangement was universally regarded as feigned, and the point is far from being settled now. Aside from his own intimation after meeting the ghost, that he might "put an antic disposition on," it is difficult to conceive of any foundation for this opinion. An yet it would seem as if the

strongest and clearest reasons alone could warrant the idea that the most faithful delineation of a disordered mind ever made by man represents a deceptive counterfeit, not a truth, a reality. Without a single adequate reason, this notion has been handed down, like an heir-loom, from one critic to another, unquestioned and apparently unquestionable, in the very face of the fact, that Hamlet's insanity which is supposed to be assumed for the purpose of concealing his plans, immediately excites the apprehensions of the king, and leads to his own banishment from the state. True, it is supposed to answer another purpose—that of enabling him to break off his attachment with Ophelia, which the dread mission he had to perform forbade him any longer to entertain. But the necessity of this step is unsupported by a single proof. No intimation of it is given in the course of the play, and it has no foundation in the nature of things. Of course no possible difficulty would be allowed to prevail against a theory deliberately founded on such premises as these. A most perverse ingenuity has been exercised in endeavouring to reconcile some passages in Hamlet's conduct with the admitted qualities of his character and the ordinary springs of action among men. It would be hardly worth our while here to expose any particular instances of this kind. Enough of them will appear in the course of this inquiry, to justify our opinion, while the attentive reader will not fail to see that Hamlet's disorder is often manifested under circumstances that forbid the idea of simulation.

Before quitting this part of the subject it may be well to advert for a moment to a very common error in regard to simulation of insanity. If, it is said, the simulated disease is represented so exactly and vividly as to pass for the real, it is proof of the poet's skill, and therefore so far as this is concerned, the question touching the nature of Hamlet's disorder, is quite unimportant. As the object of the simulation is to deceive, it is obvious that the more it is like the truth, the better the object is accomplished, and the more successfully has the poet done his work. The fault in this

reasoning consist in an imperfect understanding of the ordinary phenomena of mental disorder. If the simulator could possibly give a faultless copy of the manners, conduct and conversation of an insane person, it would not effect his purpose—it would not deceive. It would, so far, deceive the experienced observer of the disease, but not those whom he is particularly desirous of deceiving. The real disease would not present insanity enough for them; in other words, its outward manifestations would not sufficiently strike their senses, by which, not by their intellect, they judge of the existence of the disease. The records of jurisprudence show that while the simulator has occasionally eluded the grasp of the law, many a real maniac has been sacrificed to popular ignorance. The reason is that the manifestations of the real disease are not obtruded upon the observer, and might not be discerned till after days and weeks of close observation. The purposes of the simulator require a speedier result. Hence he never neglects an opportunity to display his disease when it will be likely to have the intended effect, and thus seldom fails to overact his part, and betrays his true character, by the very means he uses to conceal it. There are also many traits of the real disease that defy the utmost efforts of mimicry to simulate. The perversion of the moral affections, the sincere and solemn earnestness with which the patient announces and maintains his delusions, that peculiar concatenation of the thoughts, so difficult to describe, but so characteristic of insanity, all these are traits as far beyond the power of the simulator to imitate, as the quick pulse, furred tongue, and dry skin of its more recent and acute forms. Had it been Shakespeare's design to represent Hamlet's insanity to be feigned, we cannot suppose him, after such examples as Edgar and Lear, to be so little a master of his art, as to make a counterfeit capable of deceiving the very elect.

The reality of Hamlet's insanity, has of late years, obtained the support of some distinguished names, but it could not be expected that the deductions of science would universally prevail against critical theories. Some—and they be-

long to the class that have illuminated the pages of Shakespeare with the torch of a profound and philosophical criticism—have come to the conclusion that the truth lies in an eclectic view of the case, less burdened with difficulties. They admit that a cloud unquestionably hangs over Hamlet's understanding, but they are reluctant to attribute so sad and humbling an incident as madness to such a noble and elevated character. His profound speculations on the purposes of life and his solemn questioning of its meaning, the pertinency of his replies, the exquisite wit and wisdom of his discourse, the sagacity and forecast displayed in his plans, the true nobility of his nature,—all forbid the idea of madness. These persons embrace the popular error of regarding madness as but another name for confusion and violence, overlooking the daily fact that it is compatible with some of the ripest and richest manifestations of the intellect. They flout at the idea of real madness, as if it were connected with images of straw and straight-waistcoats, while in the simulation of the disease, they see no breach of pathological, moral, nor dramatic propriety.* In regard to this point it is enough to state it as a scientific fact, that Hamlet's mental condition, furnishes, in abundance, the pathological and psychological symptoms of insanity, in wonderful harmony and consistency.

The insanity of Hamlet, supposing it to be real, furnishes us with a satisfactory clew to some of his conduct, and especially to the leading principle of the play. Although no other of Shakespeare's plays has excited so much spec-

* If the degree of practical knowledge of insanity that has been brought to the discussion of Hamlet's character may be fairly estimated by the following specimen, we need not be surprised at the little advance that has been made to unanimity of opinion. "Ophelia's madness is not the suspension, but the utter destruction of the reasoning powers: it is the total imbecility which, as medical people well know, too frequently follows some terrible shock to the spirits. Constance is frantic; Lear is mad; Ophelia is *insane*." *Mrs. Jameson's characteristics*. We might relate a story of this lady's studies in insanity, which would account for the luminous distinctions contained in this quotation.

ulation, there still prevails a remarkable discrepancy of opinion on the most interesting questions connected with it. No one denies that the character and conduct of Hamlet are in the strictest accordance with the principles of human nature, but no two are agreed upon what particular principles they are to be explained. In plain terms, Shakespeare's science of human nature is more profound than that of his critics. Had his characters been constructed as the heroes of the novel and drama often are, to illustrate the workings of some particular passion or rule of action, made, so to speak, like those automata that execute a series of motions, by an ingenious combination of springs and levers, it would have been comparatively easy to discover the principle of their construction. It is for the very reason that Hamlet is no machine, but a living, human soul, that, as in the case of most distinguished men, his character is not so easily read.

The principal cause of the failure of critics to discover the central principle of this admirable creation of Shakespeare's genius, is, that they have overlooked one of its most important elements. The pathological element working in the midst of his motives and impulses, and throwing its shadow over his affections, they have failed to discern, while others of very questionable existence, have been found in abundance. Goethe says—"It is clear to me that Shakespeare's intention was to exhibit the effects of a great action, imposed as a duty, upon a mind too feeble for its accomplishment. In this sense I find the character consistent throughout. Here is an oak planted in a china vase, proper only to receive the most delicate flowers: the roots strike out, and the vessel flies to pieces. A pure, noble, highly moral disposition, but without that energy of soul that constitutes the hero, sinks under a load which it can neither support, nor resolve to abandon altogether. All his obligations are sacred to him; but this alone is above his powers." Certainly, Hamlet is not one of that class of persons to whom such a commission as he received, is peculiarly congenial, but on other occasions when the utmost energy of

purpose and of performance is required, we witness nothing of this feebleness of will. His spirit fully awakens to the call, his nerves are braced, and his execution is prompt and decided. He instantly decides on following the ghost, feels "each petty artery in his body hardy as the Nemaean lion's nerve," and fiercely throws off his friends who would prevent him. In killing Polonius, when his hand as rapidly executes, as his mind conceives, he shows no lack of energy, no halting between two opinions. True, he evinces great infirmity of purpose in regard to the great mission assigned him, but it is because a will sufficiently strong and determined by nature, has been paralysed by mental disease.

Mr Hudson, the very able lecturer on Shakespeare, attributes Hamlet's irresolution, not to any original defect in his mental constitution, but to the peculiar circumstances in which he is placed. A refined, amiable and conscientious man, with high notions of honor and a strong sense of reverence, is suddenly required to become the minister of vengeance,—to destroy his uncle, the husband of his mother, and his king. Is it strange that he should hesitate, that he should shrink from the terrible duty imposed upon him, and dally with excuses for delay. Had he not been affected thus, he would not have been Hamlet, and would have failed to excite that feeling of personal regard produced by his noble nature, his gentle and gentlemanly demeanour. There is much truth in this view of Hamlet. The circumstances in question, undoubtedly had great influence upon him, but not to an extent, as here supposed, unbecoming his reputation as a scholar, a gentleman, and a prince. In his interview with Ophelia where he studiously lacerates her feelings with harsh and bitter sarcasm, we see none of this extraordinary refinement of feeling; and in consigning his old friends Rosencrantz and Guildenstern to the fate that was intended for himself, we can perceive no signs of a troublesome tenderness of conscience.

On the supposition of his real insanity, we have a satisfactory explanation of the difficulties which have received

such various solutions. The integrity of every train of reasoning is marred by some intrusion of disease, the smooth, deep current of his feelings is turned into eddies and whirlpools under its influence, and his most solemn undertakings conducted to an abortive issue. His clearest perceptions, his holiest purposes, his strongest determinations are followed by the doubts, apprehension, and scruples that torment and distract the disordered mind. While his whole soul is occupied with the idea of revenge, he is ever finding excuses for postponing the moment of execution,—constantly turned from his purpose by the merest whim, and justifying his conduct by reasons too flimsy to satisfy any but a disordered intellect. Such is the nature of insanity,—to talk, but not to act ; to resolve, but never to execute ; to support the soundest projects for action by the most imperfect performance.*

In Lear we are presented with the origin, progress, and termination of a case of acute mania,—that form of mental disorder in which the mind becomes, at last, completely unsettled, and all its operations precluded by discord and confusion. Hamlet's insanity differs from Lear's, in not having the successive steps of its progress so well-marked and regular ; in presenting less incoherence of thought, and less nervous excitement. In his case, acute general mania like

* It is, perhaps, not generally known how common is this effect of insanity, to enfeeble the resolution and break the force of the will, and that to an extent that would be incredible were it not a matter of frequent observation. "I wish," said a patient to me one day, "you would have these letters sent to the post-office directly. They refer to the settlement of my father's estate, and unless they go by this morning's mail, I am a ruined man." The letters were sent accordingly. The moment the messenger returned, he inquired if the letters had been placed in the office. "Yes," was the reply, "just as you wished." "They have?" said the poor patient, with a look of indescribable anxiety, "then I am ruined. Go back immediately and get them out of the office, else I shall be ruined." His request was again complied with, but with the same result. "You may set your heart at rest," said the messenger, "the mail was not made up and I obtained your letters." "You did?" said the wretched man, "then I am ruined ; you must carry them right back. Unless they go by this day's mail, I shall lose all claim to my father's estate." The next day, and the next, and I know not how many more, witnessed a repetition of the same scenes.

Lear's would have been incompatible with that degree of forecast and self-control which the character required; and simple monomania, where the sphere of the mental aberration is a very limited one, the individual, for the most part observing the ordinary proprieties and courtesies of life would have been equally out of the question, because it would not have exerted the requisite influence over the action of the play. With great skill therefore,—a skill founded on what would seem to be a professional knowledge of the subject, Shakespeare has selected for his purpose, that form of the disease in which the individual is mad enough to satisfy the most superficial observer, while he still retains sufficient power of reflection and self-control to form and pursue, if not to execute, a well-defined, well-settled purpose of revenge. In order the better to understand the conduct of Hamlet, we should bear in mind that he was a man of warm affections, refined tastes, and a quick sense of honor, and possessing a high order of intellectual endowments. With these simple elements of character the manifestations of disease are made to harmonize and blend so intimately together, that it is not always easy to distinguish between them.

It is obvious that the death of his father and the precipitate marriage of his mother have already depressed his spirits, and thrown an air of sadness and gloom over his conversation and general bearing. The iron had entered his soul, and on his first introduction to us, we perceive some indication of the torture it produces. When his mother reproves him for unduly yielding to his grief, he touchingly replies:—

“’Tis not alone my inky cloak, good mother,
Nor customary suits of solemn black,
Nor windy suspiration of forced breath,
No, nor the fruitful river in the eye,
Nor the dejected havior of the visage,
Together with all forms, modes, shows of grief,
That can denote me truly. These, indeed, seem,
For they are actions that a man might play:
But I have that within which passeth show;
These but the trappings and the suits of woe.”

A moment after we find him bewailing in the heaviness of his spirit, the cheerless aspect of all outward things, and harboring thoughts of self-destruction. Subsequently in the famous soliloquy, we find him dwelling earnestly and anxiously on the subject of suicide, and sounding the depths of the untried world, but without the aid of philosophy or religion. Shakespeare has here evinced his usual fidelity to nature, in attributing to Hamlet sentiments that are entertained by almost every person whose insanity is accompanied by melancholy views, although this frequency of the trait is far from being generally known. In this state of mind, full of grief, mistrust, and weariness of life, he has an interview with the ghost of his father whose communications are followed by effects that might have been readily anticipated. In view of the villainy by which he is surrounded, thus solemnly and fearfully made known to him, his mind grows giddy and for a moment he loses all control over his thoughts. This is evident from his replies to his friends, when asked what news the ghost had brought him, and which were aptly designated by them as "wild and whirling words." This fact explains the light and disrespectful manner in which he speaks of and to the ghost, while administering the oath of secrecy to his friends—a manner entirely at variance with the respect and reverence he unquestionably entertains for his father. "Ha, ha, boy! sayest thou so? art thou there true-penny." "*Hic et ubique!* then we'll shift our ground." "Well said, old mole! canst work i' the earth so fast?" This is something more than the natural reaction of the mind after experiencing some powerful and extraordinary emotions. It betrays the excitement of delirium,—the wandering of a mind reeling under the first stroke of disease. Impossible though it is to explain this on any other theory, it has given but little trouble to commentators who have been content to see in it, as Dr. Johnson did, in "the pretended madness" of Hamlet, as he calls it, a "cause of much mirth." Such, for centuries, were the critics of Shakespeare!

In this scene he adjures his friends, if they see him bearing himself however strange or odd, "as he might perchance think meet to put an antic disposition on," never to let drop the slightest suspicion of his sincerity. This remark on which the theory of Hamlet's insanity being feigned, is mainly founded, indicates at most, an indefinite, half-formed resolve to simulate a disease that was already overshadowing his spirit in all its fearful reality.

His visit to Ophelia as described by herself, is generally regarded as the first act of the part he had determined to assume. Perhaps there is no single incident of the scene incompatible with the idea of simulation, but it is to be borne in mind that the indications of derangement are here confined to looks, gestures, and demeanor. Not a word escapes his lips, but a language more expressive than that of the voice betrays the violence of his emotions. From a mere description of looks and behavior, it is impossible to judge whether they are the cunning device of the simulator, or the involuntary manifestations of disease. She alone who witnessed the scene could decide that question, and can we believe that Ophelia could be deceived by any possible play of those features in which she had been wont to read the language of his inmost soul? Although we have admitted that no single incident in this interview is incompatible with simulation, yet when we regard the whole picture which his appearance presented,—his pallid face, his piteous look, his knees knocking each other, his hatless head and down-gyved stockings, his deliberate perusal of Ophelia's face, and the sigh "so piteous and profound as it did seem to shatter all his bulk,"—we feel as little disposed to believe all this to be a well-acted sham, as we should the wail of a new-born infant or the flush that glows on the cheek in the fever of consumption. The skillful physiognomist, the practised observer of men might mistake the meaning of such an exhibition, but not so the vigilant sympathies of woman's love. Considered then as a picture of a remarkable phasis of insanity, we discern in it some of those exquisite touches that always

distinguish the genuine from the false ; and to attribute these to a mere counterfeit of the disease, is to show how little we are able to appreciate the wonderful fidelity of Shakespeare's conceptions, or his sense of poetical propriety that saved him from the solecism of confounding the features of the true and the real with those of the spurious and false. Poetically, dramatically, and pathologically true, is this exhibition of Hamlet in his interview with Ophelia. We see him in a sudden paroxysm of his disorder that renders him heedless of his personal appearance, obeying the instinct of his affections, and making his accustomed way to her whose love had shed a radiance over his opening prospects. Dark and fearful images of disease throng into his mind, degrading to an uncertain and secondary place, that which had been enshrined in its inmost sanctuary. He is dimly conscious of the spell by which he has been transformed, and clearly so of his utter impotency to dissolve it. In this tumult of strange and contending emotions, he has lost the power of speech, for he had already lost the power to think and feel like himself. He can only gaze into her face as if to penetrate into the mystery that surrounds him, and heaves a convulsive sigh that threatens to end his being. Such is madness, and such scenes as this and others that subsequently occurred between Hamlet and Ophelia, have transpired a thousand times in real life, where the insane lover thrusts himself into the presence of his mistress, only to frighten and distress her by the painful exhibition of disordered intellect and clouded affections.

In all Hamlet's interviews with Polonius, the style of his discourse is indicative of the utmost contempt for the old courtier, and he exhibits it in a manner quite characteristic of the insane. To the common observer such hearty and undisguised contempt, such pungent sarcasm, and such relentless sporting with the old man's servility, savor more of malice than of madness, and afford strong ground for the theory that he was acting a part. But nothing is more characteristic of the insane than a fondness of annoying

those whom they dislike, by ridicule, raillery, satire, vulgarity, and every other species of abuse; and in finding the sore spot of their victim, and adding venom to their sting, they display an aptitude in which they are seldom surpassed by the sane. In this spirit Hamlet who looks upon Polonius as an intriguing, meddling old man in the interest of the court, calls him a fishmonger, doubts his honesty, rails at old men, makes him eat his own words, and finally thanks him for leaving his presence. Had Hamlet been feigning insanity, it still would have been hardly consistent with his character to have treated in such a style the father of one so dear to him as Ophelia, for whose sake alone he was entitled to receive from Hamlet forbearance, if not respect.

Towards his old friends, Rosencrantz and Guildenstern, his discourse and manner are suitable to his own character and to their ancient friendship. He treats them respectfully, if not cordially; discourses sensibly enough about the players, and other indifferent subjects, occasionally uttering a remark strongly savoring of mental unsoundness. "O God, I could be bounded in a nutshell, and count myself a king of infinite space, were it not that I have bad dreams." It is a well observed fact, though not generally known, that in a large majority of cases, the invasion of insanity is accompanied by more or less sleeplessness, and disagreeable dreams. I have not yet met with the case, however sudden the outbreak of the disease, in which this symptom did not exist for some time before any suspicion of impending derangement was excited in the minds of the friends. Although strongly suspecting, if not knowing, that they are in the interest of the king, sent expressly for the purpose of observing his movements, he makes no attempt to impress them with a conviction of his madness, as might have been expected had he been acting a part. For certainly if he had been anxious to spread the belief that he was really mad, he would not have neglected so favorable an opportunity as this interview with the courtiers. On the contrary, he calmly and freely describes the state of his feelings, as he previously did

to his mother. "I have of late, (but wherefore I know not) lost all my mirth, forgone all custom of exercises, and, indeed, it goes so heavily with my disposition, that this goodly frame the earth, seems to me a sterile promontory; this most excellent canopy, the air, look you, this brave o'er hanging firmament, this majestical roof fretted with golden fire, why, it appears no other thing to me than a foul and pestilent congregation of vapors." A most faithful and vivid picture is this of a mental condition that is the precursor of decided insanity,—the deepening shadow of that steadily advancing eclipse by which the understanding is to be darkened. In Hamlet the disease has not yet proceeded so far as to prevent him, in his calmer moments, from recognising and deploring its existence, though he mistakes its character. Like every other person in his condition, he is very far from considering himself insane, and indeed there is no reason why he should. He entertains no delusions; persons and things appear to him in their customary relations; and for the most part he well sustains his character as a man and a prince. His unwonted excitability of temper, his occasional disregard of some minor propriety of life, the cloud which envelopes all outward things, depriving them of their worth and beauty,—in the eyes of the world, these do not constitute insanity, and are not incompatible with the most perfect integrity of intellect. Why then should he suppose himself insane, or beginning to be so? Such a mistake is very natural to the patient, but when made by others who vaunt their knowledge of mental pathology, it proceeds from a less excusable kind of ignorance.

Hamlet now in the true spirit of insanity, upbraids his own indecision and want of energy, doubts whether the ghost were an honest ghost, and contrives a plan by means of the players, to test the truth of his declarations. So much ingenuity and forecast as this contrivance evinces, are not often witnessed among those who are popularly regarded as insane, but it must be recollected that Hamlet is yet in the initiatory stage of the disease, before the intellect has shared

in that perversion which marks the manifestations of the moral sentiments. How much better this trait of insanity was understood by Shakespeare, than by many of our own contemporaries with all the advantages of our superior lights, the records of our criminal courts present most ample and painful evidence.

We next meet with Hamlet in his remarkable interview with Ophelia,—remarkable, not more for his language and conduct, than for the difficulties which it has presented to commentators to whom it has proved a perfect *pons asinorum*. Some regard his treatment of Ophelia as unnecessarily harsh and unfeeling, even for the purposes of simulation, and in this instance at least, can see no cause of mirth in his pretended madness. If Homer sometimes nods, so may Shakespeare. Others think that Hamlet's love for Ophelia was but lukewarm after all, and therefore he was justified in treating her in such a way as to lacerate her feelings and outrage her dignity. The most natural view of the subject,—that which is most readily and obviously suggested—relieves us of all these difficulties, and reveals to us the same strong and earnest signifi-*cance* which appears in every other scene of this play. If Hamlet is really insane, as he presumptively is, and as we have much reason to believe that he is, then his conduct is what might have been naturally expected. It discloses an interesting feature in mental pathology,—the change which insanity brings over the warmest affections of the heart, whereby the golden chains wrought by love and kindness are utterly dissolved, and the forsaken and desolate spirit, though it continues among men is no longer of them. Such aberrations from the normal course of the affections were closely observed and studied by Shakespeare, who saw in them that kind of poetical interest which master-spirits like his are apt to discern in the highest truths of philosophy. The frequency with which he introduces insanity into his plays, shows that it was with him a favorite subject of contemplation, and from the manner in which he deals with it, it is equally obvious that he

regarded it as not only worth the attention of the philanthropist and physician, but as full of instruction to the philosopher and the poet. He perceived that many of its phenomena were calculated to touch the warmest sympathies of our nature, and therefore peculiarly suitable for producing dramatic effect. If in this feature he differs from every other poet, it is not from that fondness for dwelling on the morbid anatomy of the mind, which is the offspring of a corrupt and jaded taste, but from a hearty appreciation of all the works and ways of nature, and a ready sympathy with every movement of the human soul.

In no instance are these views so strongly confirmed as in this remarkable scene. The gradually increasing excitement, the frequent, sudden starting from the subject, his denial of his former affection, and the general air of extravagance and perversity that pervade the whole scene,—all indicate a most thorough mastery of the phenomena of insanity, and the most consummate skill in combining and displaying them in action. Especially is this obvious in the rapid transition from the calmness and courtesy with which Hamlet first addresses Ophelia, to the storm of contending feelings which immediately after ensues. He has just been speculating on themes of the deepest moment, endeavoring to penetrate through the gloom that veils the future from the present, when she passes before him. The sight of her awakens a healthy and tender emotion.

“Soft you, now !

The fair Ophelia.—Nymph, in thy orisons

Be all my sins remembered.”

She immediately takes the opportunity to return him the gifts she had received from him, with an intimation that he had ceased to love her. Quick as thought, the current of his feelings is changed, and the demons of mistrust, jealousy and anger, run riot in his bosom. The courtesy of the gentleman and the tenderness of the lover are forgotten, and words of gall and bitterness are poured out upon the gentle

being whom he loved with more than the love of forty thousand brothers. I need not remind those who are at all conversant with the insane, how very natural this is; and how unnatural it would have been in Hamlet had he been acting a part, is sufficiently obvious from the disposition of critics to regard it as a fault in the author. The fury and extravagance of mania, the moodiness of melancholy he might successfully mimic, but to do violence to his affections—to desecrate and trample upon the idol that had been enshrined in his heart of hearts—this was beyond the power of mimicry.

In Hamlet's remarkable interview with his mother, his discourse is rational and coherent enough, but it is pervaded by that wild energy, that scorching sarcasm, that overwhelming outpouring of bitter truths, which, though not incompatible with perfect soundness of mind, are exceedingly characteristic of madness. Well might she say,

“These words, like daggers enter in mine ears.”

That his mind is in a state of fearful commotion, is also shown by the reappearance of the ghost, which, in this instance, is present only to the mental eye. His air and manner as noticed by his mother, are strongly expressive of the inward emotion, and such as the most consummate actor could scarcely imitate.

“Alas how is 't with you?

That you do bend your eyes on vacancy,
And with the incorporal air do hold discourse?
Forth at your eyes your spirits wildly peep,
And as the sleeping soldiers in the alarm,
Your bedded hair, like life in excrements,
Starts up and stands on end.”

When she tells him that the image he beholds, is the very coinage of his brain, resulting from ecstasy, like most insane men he repels the idea of being mad, and offers a test of his soundness, which, if not always conclusive, indicates, at

least, on the poet's part, a close observation of the operations of the insane mind.

" It is not madness
That I have uttered ; bring me to the test,
And I the matter will reword which madness
Would gambol from."

This test was once successfully applied by Sir Henry Hallford to a patient laboring under some degree of mental disorder, who insisted on making his will which had been already prepared according to his instructions, and to the several items of which when read to him, he distinctly assented. In order to determine the real condition of his mind on the subject, Sir Henry proposed to apply Shakespeare's test, but instead of rewording the matter precisely as he had just heard it, he made a very different disposition of most of his property. In most cases of *acute mania* attended with much excitement, as well as in that form of mental impairment called *dementia*, the patient would be unable, no doubt, to repeat what he had just before deliberately uttered, but in such cases as Hamlet's, where some of the mental operations are perfectly well conducted, the power of repeating correctly one's own statements is not necessarily lost, and consequently is no proof of sanity in doubtful cases.

Hamlet's conduct at the grave of Ophelia was madness in its purest state. The unexpected news of her death, the sight of her funeral solemnities, the passionate language of her brother, are too much for his self-control, and he gives vent to his feelings in the most extravagant expressions of grief and defiance. He is truly in a towering passion, but it is the passion of a madman, without end or aim, and justified by no sufficient provocation. The apology which he afterwards offers to Laertes, begging him to attribute the impropriety of his conduct to madness, deserves a moment's attention. It is one of the rarest things in the world for a madman to admit the existence of his own insanity. In the course of my observations, I have met but a single de-

cided case of the kind. It has been already remarked, however, that Hamlet's disease is yet in its initiatory stage where paroxysms of wildness and fury are intercalated with intervals of calmness and self-control when, through the cloud that envelopes his spirit, he is able to discern his true relations to others, and the occasional influence of disease over his thoughts and actions. Bearing this fact in mind, we shall hesitate to attribute the above apology to a misapprehension, on Shakespeare's part, of the true characters of insanity. On the contrary, it evinces a most delicate perception of its various forms, which leads him to introduce a feature that the simulator would have scarcely ventured to assume.

The final event, the crowning catastrophe of the piece, most aptly finishes the story of Hamlet's irresolution, his vacillation, his forereaching plans, his inadequate performance. The nearest object of his heart—the revenge of his father's wrongs—is at last accomplished, but by means of a contrivance he had no part in effecting.*

In this play, for the first and only time, Shakespeare has ventured on representing the two principal characters as insane. His wonderful success in managing such intractable materials, the world has long acknowledged and admir-

* It may be thought, perhaps, that in deciding the question whether Hamlet's madness be real or feigned, some weight should be allowed to the original history in which he is represented as having actually simulated the disease. This fact is certainly entitled to some consideration, but my own reflections upon it have rather confirmed than weakened the view I have taken of the subject. Shakespeare was so much in the habit of varying from the tale or history that formed the groundwork of his plays, that this fact alone would deter us, in a doubtful case, from concluding that any particular trait or event in the former is faithfully represented in the latter. In tracing the history of his plays, however, we find him acting upon a general principle that should not be overlooked in settling a difficulty like the present. This was, that he never hesitated to vary from the original whenever the higher objects of the drama required it. It could have been scarcely otherwise, indeed, if his own work were to be distinguished from its prototype by marks of a nobler lineage. The puerilities of the old story-tellers were to be exchanged for incidents of commanding interest, the common natures that figured in their narratives were to

ed. They are never in the way, and their insanity is never brought forward in order to enliven the interest by a display of that kind of energy and extravagance that flows from morbid mental excitement. On the contrary, it assists in the developement of events, and bears its part in the great movement in which the actors are hurried along as if by an inevitable decree of fate. Herein lies the distinguishing merit of Shakespeare's delineations of insanity. While other poets have made use of it chiefly to diversify the action of the play, and to excite the vulgar curiosity by its strange and striking phenomena, he has made it the occasion of unfolding many a deep truth in mental science, of displaying those motley combinations of thought that are the offspring of disease, and of tracing those mysterious associations by which the ideas of the insane mind are connected. Few men, I apprehend, are so familiar with those diversities of mental character that are in any degree, the result of disease, as not to find the sphere of their ideas on this subject, somewhat enlarged by the careful study of Shakespeare.

Ophelia is one of those exquisite creations of the poet's fancy, whose earthly types occasionally cross our path in the course of our sublunary pilgrimage. Like them she gains all hearts, but too delicate to encounter the world's rude shocks, she is unable to survive the wreck of her af-

be transformed into more ethereal spirits, and their lame and impotent conclusions were to give place to lessons of ever-enduring truths. Thus, in the present case, the wronged prince who is undistinguished by any mark of superiority from the common herd of kings' sons, and who resorts to an artifice in order to revenge his wrongs, is to be transformed into

"The expectancy and rose of the fair state,
The glass of fashion, and the mould of form."

The shining worth and dignity of such a character would have been essentially compromised by an imposture however justified by the end; while the example of a refined and noble spirit struggling under the difficulties of his position, till finally his reason succumbs in the unequal encounter, is a spectacle worthy of men and Gods. Indeed, the principle in question is so common in Shakespeare, and its application in the present case, so obvious, that it appears to me scarcely necessary to strengthen our position by additional arguments.

fections ; and, like them, her brief history consists in being seen, and loved, and mourned. The morning of her days which had been illumined by the light of love and parental affection, had been early clouded by the death of her father and the misfortunes of her lover ; life had no longer any joys in store, and in mercy, she is spared the sight of farther afflictions, by the loss of reason, and a premature death. Wisely has the poet abbreviated the duration of her madness. The prolonged exhibition of this afflictive disease in one so gentle and lovely, would have distressed the mind of the beholder, in a manner unfavorable to dramatic effect. We see enough to understand that she is no longer conscious of her sufferings ; and after listening to the snatches of songs that flit through her memory, with the same kind of melancholy interest with which we hear the sighing of the autumnal breeze through the limbs and leaves of the trees, we are willing that the finisher of all earthly sorrows should come. There is no method in her madness ; no quips and cranks of a morbidly active ingenuity, surprise, and gratify the curious beholder, and no bursts of passion such as madness alone can excite, fall on his astonished ear. Like one who walks in his sleep, her mind is still busy, but the sources of its activity are within. Heedless of everything else, her mind wanders among the confused and broken recollections of the past, deserted by the glorious light of the Divinity that stirs within us, but which is soon to be rekindled with unquenchable brightness.

In the character of Macbeth, Shakespeare has exhibited a mental phenomenon of a pathological kind which he seems to have correctly understood, and in that respect, was greatly in advance of the current notions of his own, and perhaps the present times. It has been already observed, that when the brain is morbidly excited, previous impressions, even some that may long since have been forgotten, are often so distinctly and vividly recalled, as to appear to have an objective existence. This activity of the perceptive organs is not confined to madness, but may also occur whenever the nervous system is unusually excited by protracted watching

by errors of diet, by long and anxious meditation, by powerful emotions, or by the presence of other diseases. In this condition, the ordinary relations between the mind within and the world without, are quite reversed. The imaginary becomes the real; the inward is no longer reflected from the outward, but the latter is the mere shadow of the former. Thus in Macbeth, the suggestions of his own unprincipled ambition, the predictions of the weird sisters, and the goading of his wife, kept the prize of royalty constantly before his eyes, only to be won, however, by the foulest treachery and violence. This one thought takes possession of his mind, absorbs his whole being, and so often and intently does he revolve the only means for accomplishing his purpose, that finally, the very instrument thereof appears before him in a visible shape. He sees a bloody dagger with its handle towards him, and so clear is the image, that nothing less than the sense of touch convinces him that it is merely a dagger of the mind, "proceeding from a heat-oppressed brain." The deed was done and the prize was gained, but tortured almost to distraction by the most painful apprehensions, he sought in vain for security and repose, in the commission of fresh crimes. In this state of agitation induced by his bloody career, the murder of Banquo was more than sufficient to reproduce that morbid activity of the perceptive organs, which invested the images of the mind with visible forms, and gave them an outward existence. The image of his slaughtered brother-in-arms, so foully taken off, glides into the banqueting-room, and seats itself at the table. But the suggestions of reason are no longer able to correct the error of sense. Not more real to Macbeth are the forms of his invited guests, than is the dreaded image in his own seat; for it shakes at him its gory locks and glares upon him with its vacant eyes. His mind is driven from its propriety, he forgets his situation and relations, and carried away by the force of the hallucination, he reveals to the company the tremendous secret which they should have been the last to learn.

The reader scarcely needs to be told how the true meaning of this phenomenon is perverted and its terrible power worse than lost—even made ridiculous—in its representation on the stage, by the introduction of a real ghost as visible to every body else as to Macbeth. The absurdity of the whole matter is heightened by the guests pretending not to see what is plainly before their eyes, and wondering what should so startle their royal host. This puerile contrivance is but a sorry compliment to the intelligence of the audience who, if they could once forget the prescriptive usages of the stage, would be infinitely more impressed by a proper representation of the scene. The sight of a king springing from the banquet-table, in the midst of his lords and nobles, gazing on vacancy, with horror and alarm depicted in his countenance, addressing to the imaginary object before him words of reproach and defiance, is calculated to make a far deeper impression on the beholder, than the trumpery contrivance of an actual ghost. With the ghost in Hamlet, however, the case is very different. In the one it is the poet's object to exhibit the power of conscious guilt upon an over-active brain; while in the other, he merely makes use of a vulgar superstition for bringing out a fact necessary to the action of the play. How clearly Shakespeare appreciated this difference, is also evident from the manner in which the ghost is introduced during the interview between Hamlet and his mother. This is meant to be regarded merely as a *mental* apparition—a previous impression reproduced in consequence of the inordinate nervous excitement under which he is suffering at the moment,—because, though as distinctly visible to Hamlet as the actual ghost in the first act, it is, unlike that, visible to no one else. True he speaks to it, and the apparition answers, but its words are obviously intended to be audible only to him, for his mother hears no voice, and sees no form.

The pathological correctness of Macbeth's character is made still more manifest by attributing to him a hallucination of another sense—that of hearing. In that matchless

interview between him and his wife immediately after Duncan's murder, he declares that, among other circumstances attending that fearful deed, he heard a voice cry,

" Sleep no more
Glamis hath murdered sleep ; and therefore Cawdor
Shall sleep no more—Macbeth shall sleep no more !"

The cerebral excitement produced by the circumstances of the murder, has so sharpened the sensibility of the auditory organs, that the slightest sound, or it may be, even the very thoughts of his soul, ring through his ears in words of unmistakeable meaning.

We may admire, while it would not be very easy to explain, the wonderful sagacity of Shakespeare in conceiving that true theory of apparitions, which now, after more than two centuries is just beginning to be adopted by scientific men.

In the character of Lady Macbeth, the poet has exhibited a mental condition of a most curious and interesting kind which though not strictly insanity, is unquestionably of a pathological nature. The successive crimes into which her husband's ambition has plunged him, produce in her a state of mental disquietude that undermines her softer constitution and eventually occasions her death. The circumstances connected with the murder of Duncan are stamped upon her brain, as if with a hot iron, and there they remain in characters of fire, not even to be temporarily effaced by sleep. To such a pitch does the nervous excitement increase, that in sleep she rises from her bed, and acts over her own part in the bloody scene. Again she reproaches her husband with his irresolution, wonders that the old man should have so much blood in him, endeavors in vain to wash the spots from her hands, and is startled by a knocking at the gate. The wound is too deep to be healed ; no medicine can be found to cleanse the bosom of such perilous stuff, and nature finally succumbs under the weight of bodily exhaustion and mental anguish. Within the whole round of human wretchedness, there is not a case more deplorable than is his, who, with the moral depravity adequate to the commission of

great crimes, wants the nervous hardihood capable of sustaining the shock they give to the mental constitution. Such a case has Shakespeare presented in *Lady Macbeth*, and with so much power and truth, that no lapse of time, no change of human condition will ever weaken its effect.

To be convinced of the unapproachable preeminence of Shakespeare in the delineation of insanity, we have only to compare him with the poetical luminaries of his own generation. Fletcher who is generally regarded as inferior to none of them, save the master himself, has represented one of his female characters—the jailor's daughter in the *Two noble Kinsmen*,—as going mad from love. Some scenes are a feeble imitation of *Ophelia*, and the whole effort probably originated in a feeling of emulation excited by that part. But how inferior to that exquisite creation, as a specimen of mental pathology, or an expression of poetical taste! Both her conduct and conversation are crazy enough no doubt. Not a single word nor act separately considered, is inconsistent with real insanity; but there is a visible straining for effect, a certain extravagance of thought, a perpetual recurrence to the cause of her disorder, an abruptness in changing the train of reflection, far more characteristic of simulated than real insanity. The author has committed the popular error of supposing that the lunatic is ever dwelling on the cause of his calamity, and hence the love-cracked damsel utters the name and expatiates upon the perfections of her lover at every breath. It has already been remarked that in acute mania, if we except the initiatory stage when reason is not quite driven from her throne, the patient seldom even alludes to the events connected with the origin of his disease. Lear, for instance, talks much of the ingratitude of his daughters, but not after he becomes raving mad. The manner in which Fletcher has executed his task, shows how little he was inspired by those lofty conceptions of the true object of dramatic representations of insanity, which impart to Shakespeare's insane characters inexhaustible interest and instruction. To put crazy

speeches into the mouth of a person, and send him capering through the fields, is an easy matter,—any tolerably shrewd servant in a lunatic hospital might do as much. But to observe through a succession of scenes the method that is in madness, to make its various phases consistent one with another and preserve the individuality of the character through them all, and, more than all else, to present a picture calculated not only to excite emotions of sympathy with physical distress, but to strike the imagination and gratify the poetical sentiment,—this is the work of the highest order of genius alone. In the hands of inferior writers, insanity is too much regarded as an absolute condition in which all personal distinctions are annulled and all traces of the individual's former self effaced. But not so with Shakespeare. Lear, while forming the prominent figure in the motley group that wandered in the forest, was no less Lear than when seated on a throne and dispensing favors to his dependents. The tempest of fury exhibited by Hamlet at the grave of Ophelia, is not inconsistent with the character of the speculating, irresolute prince who mournfully soliloquizes on his infirmity of purpose, and quails before the solemn commission he has taken upon himself to perform. Considered in a still higher aspect—as a creation of poetical art—we see in the Jailer's daughter, none of those shadowy reminiscences of youthful joys, none of those delicate allusions to the subject of love, none of those flitting images of purity and peace, none of those bursting throbs of filial affection,—not one, in short, of those exquisite touches that throw a melancholy charm over the madness of Ophelia. She is gross, carnal, of the earth, earthy, and her imagination wanders into forbidden paths. She is but a poor madwoman whom idle boys would gather around in the streets, and humane people would wish to place in a hospital. Whatever truth there may be in the opinion some critics have entertained, that Shakespeare had any part in the writing of this play, it is very certain that this character, at least, received not a single finishing stroke from his pen.

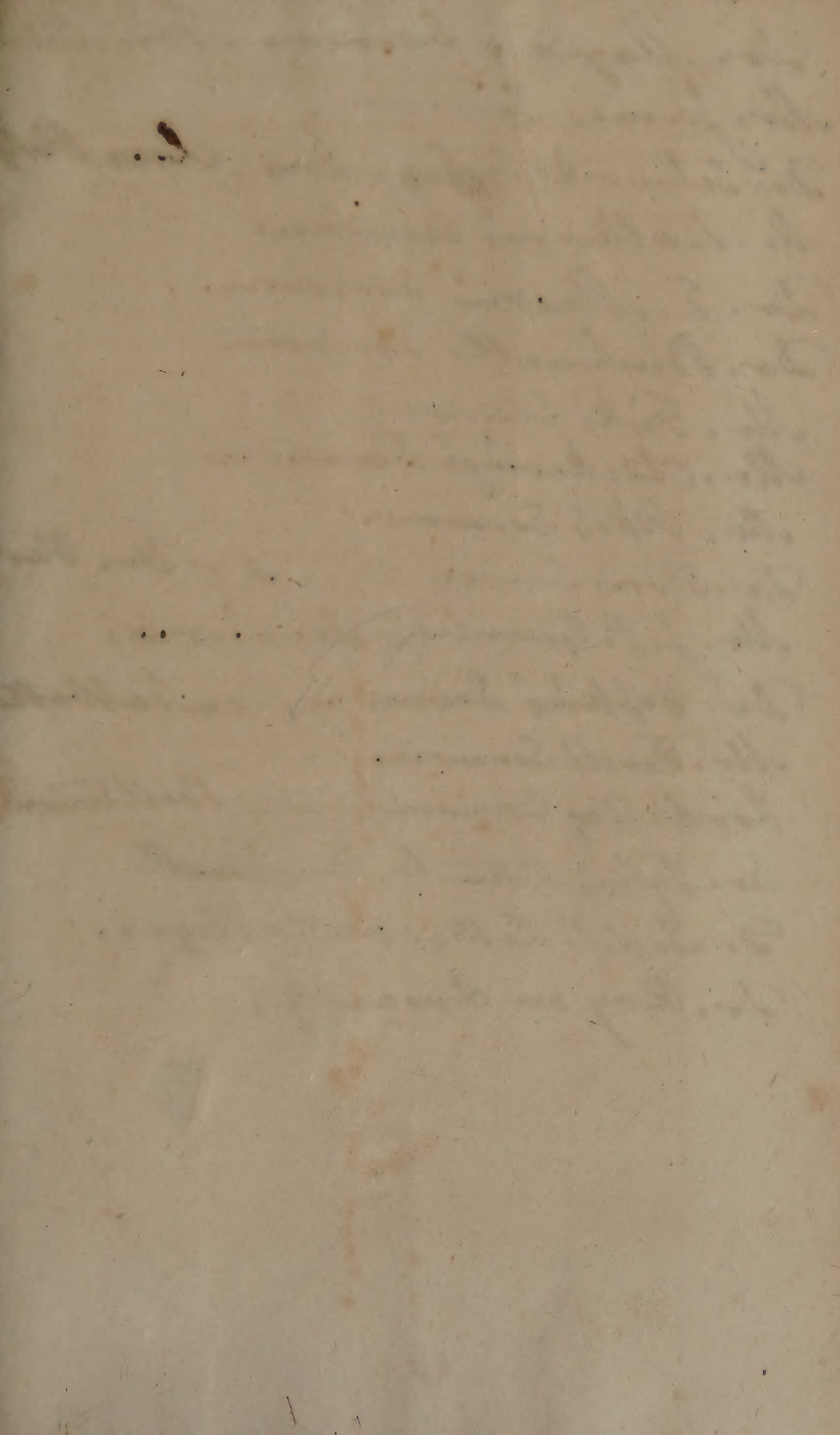
In this review of Shakespeare's delineations of insanity, I trust I have made it appear in some measure how their wonderful fidelity to nature renders them not only valuable as pathological illustrations, but wonderfully effective in producing a dramatic impression. Great as he is in every other attribute of the poetical character, yet in this department of the art, he seems to be without a rival. No other writer unless we except Sir Walter Scott, has made the slightest approach to his success. In several of this writer's works, the workings of a disordered mind are displayed with the hand of a master, and that too with a degree of pathological accuracy which ordinary men would hardly acquire by years of observation within the precincts of a hospital. But the novelist possesses an advantage over the poet in the broader limits within which he may exercise his art, untrammelled by the restrictions imposed upon the other by severer rules of composition and the comparative brevity of his efforts.

I have already intimated that in his knowledge of insanity Shakespeare was greatly in advance of his own and succeeding generations, and that this was owing not to any superior advantages he possessed for the study of the disease, but to an extraordinary power of observation which more than any other mental attribute perhaps, deserves to be considered as the true inspiration of genius. It needs but a glance at the common views of insanity that prevailed in his own, and even later times, not merely among the rude and uneducated, but among men of distinguished names, to show how little they evince of his profound science of mind. By a profession which has always numbered in its ranks a large proportion of the luminaries of the age, the insane generally, with the exception of such as were actually raving or reduced to a state of idiocy, were regarded as having reason enough to enable them to conduct with tolerable propriety, and made responsible for their actions to a degree that would startle the criminalists of our own time, ready as most of them are, to look upon the plea of insanity as the last resort

of ingenious counsel. Sir Matthew Hale declared, many years after *Lear* was written, that insanity affects only the strength and capacity of the mind, and upon this idea he has actually founded a test of responsibility. "Such persons as laboring under melancholy distempers, hath yet ordinarily as great understanding as ordinarily a child of fourteen years, is such a person as may be guilty of felony or treason." These views, it is true, belong to a province of insanity somewhat remote from that which engaged Shakespeare's attention, but there can be no difficulty in inferring from his delineations of the disease, in what light he would have regarded them. Can we suppose, for instance, that if the question of the responsibility of Hamlet for the killing of Polonius had been referred to him, he would have pronounced him guilty of murder in the highest degree, because he possessed more understanding than a child fourteen years old. Had the great jurist, in forming his opinions on this subject meditated upon the pictures of Shakespeare as well as the principles of Lyttleton and Coke, it would have been better for his own reputation, and better—ah, how much better—for the cause of humanity. Would that we were able to say that the Courts of our own times have entirely avoided his error, and studied the influence of insanity upon human conduct more by the light of Shakespeare and of nature, than of metaphysical dogmas and legal maxims.

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